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THE

NATIONAL SOCIETY'S

Monthly Paper

FOR

MDCCCLVII.

NATIONAL SOCIETY FOUNDED A.D. 1811
MY
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LAMBS

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PRINTED BY LEVEY, ROBSON, AND FRANKLYN,
Great New Street and Fetter Lane.

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The Monthly Paper

OF THE

NATIONAL SOCIETY.

No. CXXII. JANUARY. 1857.

The Meetings of the Committee of the National Society have been attended during the last month by the Earl of Romney, the Bishop of Oxford, Lord Dynevor, Rev. Sir Henry Thompson, Bart., Sir Thomas Phillips, Ven. Archdeacon Sinclair, Rev. Canon Jennings, and T. D. Acland, Esq.

Subscription to Monthly Paper.

Subscriptions to this Paper are now due, and should be remitted at once, in Postage-stamps or otherwise, to the Editor.

The attention of Subscribers is particularly requested to this notice. Much trouble and expense is incurred every year in sending out bills for Subscriptions which have not been paid. The very low price charged for the Paper will not admit of any extra expenses; and therefore, in future, all Subscribers who fail to remit their Subscription within a reasonable time, and require notice to be sent to them by post of such omission, will be charged at the full rate of 3*s*. a-year, or 3*d*. a Number by post. The reduced rate of 2*s*. 6*d*. can only be allowed when the payment is made in advance. A payment of 10*s*. 6*d*. is received in lieu of Subscription for five years.

Parochial Collections Fund.

The following collections are a portion of the sums already remitted to the Society, being in lieu of those heretofore made under the authority of the Royal Letter triennially granted in its favour. In the majority of dioceses the Bishops, in conformity with the recommendation of the Archbishop, have issued a Pastoral Letter, requesting the Clergy to preach a sermon and make a collection in behalf of the Society. In most cases the suggestion which emanated from the Committee of the Society has been added, that the proceeds should be divided between the Parent Society and the Diocesan Board of Education.

The returns are those received from the undermentioned counties at the Receiver's office up to the 19th of November. They comprise, in some instances, the whole amount collected; in others only the moiety, the other half having been forwarded to the Diocesan Board. Collections received since November 19th will appear in future Numbers.

Collections forwarded for the Society's General Fund are not included in this list, but have been acknowledged in the monthly list of contributions to the Society.

(*Parochial Collections, continued from December Number.*)

MONMOUTH.			
Llanthewy Vach	£0	4	8
Trostrey and BettwsNewydd	0	13	3
Caldicott	0	14	10
Woodford, *c.* Membris	1	17	10
Trevethin	2	15	5
Llanarth	1	2	6
Caerwent	0	19	1
Grosmont	0	12	6
Llanvihangel-ystern-Llewern	0	19	0
St. Woolos	8	3	4
Cwmcawan	0	2	5¼
Michael Troy	0	15	0¾
Pantengue	0	16	0
Kemys Inferior	0	5	6
Llandevaud	0	7	6
Llangibby	3	13	0
Rockfield	1	5	5
Mamhilad	0	10	0
Llanvibangel	0	8	0
St. Mellon, *w.* Llanedarne	1	4	1
NORFOLK.			
Hardingham	2	5	8
Tottington	0	17	0
Walpole—			
St. Peter	1	0	9
St. Edmund	1	4	3
Tunstead	2	13	7
Stokesby	1	0	0
Caistor—			
St. Edmund's	1	10	0
Toftress	0	12	0
Stanford	0	15	0
Blofield	6	7	0
Buckenhamferry	0	10	0
Sheringham	0	10	0
Waybourn	0	7	0
Stoke Ferry	1	10	0
Woodnorton	2	13	7
Dilham *c.* Honing	0	13	3
Hedenham	1	1	0
West Walton	1	5	0
East Dereham	5	0	0
Spixworth	1	1	0
Bixley & Framingham	1	5	0
Winfarthing	1	0	0
Brockdish	1	15	0
Lakenham	0	5	0
Trowse Newton	0	15	0
Barningham	1	4	1
Beckham	0	13	1
Bintree	2	1	9
Blickling	3	0	0
Mulbarton	1	3	4
Tuddenham, North	1	0	0
Oulton	1	0	0
Thuxton	0	5	0
West Lynn	0	16	0
Watlington	1	2	6
Whichlewood	0	13	6
Catton	1	2	0
Bittering Parva	0	8	0
Dickleburgh	3	0	0
Taverham	1	10	0
Barningham Parva	0	14	11
Hempstead	1	4	11
Briningham	£0	11	4
Happisburgh	0	13	7
Baconsthorpe	1	5	3
Brisley	1	2	0
Gately	1	1	6
Matlask	0	15	0
Plumstead next Holt	0	11	6
Norwich Cathedral	10	1	0
Brancaster	1	18	0
North Walsham	2	0	9
Ormsby—			
St. Margaret & St. Michael	1	5	6
Caston	1	6	8
Hollington and Claxton	0	15	0
Hoveton—			
St John and St. Peter	0	15	0
Halvergate	1	1	0
Burnham Overy	1	10	0
Burnham Sutton & Ulph	2	4	0
Thurne	0	17	6
Harford	0	3	4
Narburgh	1	4	8
Carbrooke	0	12	1
NORTHAMPTON.			
King's Cliffe	2	5	0
Kettering	2	2	6
Southwick	0	4	0
Wotton	4	1	9
Guilsborough	4	9	10
Winwick	2	13	0
Gt. Houghton	2	16	4
Wakerby	1	0	1
Cosgrove	2	1	0
Moulton	5	16	6
Easton Maudit	0	18	0
Orlingbury	2	18	3
Preston Deanery	1	0	0
Farthingston	0	8	6
Isham	1	4	0
Benefield	3	5	0
Castle Ashby	6	0	0
Wold	1	6	6
Watford	3	2	0
Cogenhoe	0	10	0
Aldwincle	0	18	11
Barton Seagrave	4	5	2
Barnack	1	16	0
Braunston	1	5	0
Marston—			
St. Lawrence	1	7	1
Weldon	2	2	0
Whittering	0	8	7
Brampton Ash	1	8	0
Apethorpe	3	11	5
Wood, Newton	0	9	9
Everdon	1	17	0
Deene	1	3	0
Welford	2	4	6
Culworth	1	1	0
Bulwick	1	10	1
Whittlebury *c.* Silverstone	2	8	0
Polebrook	1	14	7
NORTHUMBERLAND.			
Bothall	1	11	0
Lambley	0	8	11
Lucker	1	3	6
Kirkhaugh	1	10	0
Alwinton and HolyStone	£2	12	7
Blanchland	1	16	0
Morpeth	3	0	0
Doddington	1	1	6
Long Benton	2	1	5
Beadnell	1	7	6
Haydon Bridge	1	15	3
Ford	6	0	6
Corsenside	0	6	0
Ancroft	1	3	6
Dinnington	1	10	0
Blyth	0	10	0
Netherwitton	1	19	6
Mitford	3	5	0
Elkesley	1	0	0
Whalton	2	6	6
NOTTINGHAM.			
Annesley	1	7	11
Weston	0	11	6
Southwell—			
Collegiate Ch.	8	1	0
Fledborough	1	0	0
Marnham	1	12	0
North Clifton	1	8	0
Harley Chapel	0	14	7
Langar	2	7	0
Nuthall	3	0	0
Rampton	0	10	0
Ratcliffe-on-Soar	0	13	2
Bingham	2	2	0
Thrumpton	0	13	9
North Laverton	0	16	10
Cromwell	0	8	0
Misson	1	0	0
Misterton	0	14	0
Walkeringham	0	14	0
Thorpe	0	15	0
Halam	2	12	0
Halloughton	1	0	0
Kirkleighton	2	8	0
Treswell	0	15	0
Barton-in-Fabis	2	9	0
Epperstone	1	15	0
Hawkworth	1	7	9
Rolleston	1	3	6
Teversall	1	5	0
Kirton	0	15	0
Haydon	1	4	0
Perlethorpe	5	8	0
OXFORD.			
Hethe	1	1	10
Garsington	0	18	0
RUTLAND.			
Ashwell	0	15	0
Cottismore	2	12	4
SouthLuffenham	2	14	8
Market Overton	1	19	6
Tickencote	1	17	0
Barrowden	1	11	6
BridgeCasterton	1	12	9
Little Casterton	2	8	0
Ayston	1	2	6
Preston	2	2	6
SALOP.			
Kinnerley	2	4	0
Lillishall	2	12	0
Longford	1	12	0
Little Drayton	1	16	0
Ash	3	1	0
Dawley Magna	1	15	8
Kemberston	4	0	6
SuttonMaddock	£1	15	3
Church Stoke	1	8	10
Sambrook	1	0	0
Penybontfaur by Oswestry	2	11	1
LeightonWrekin	2	17	9
Ryton	1	6	5
Woodcote	1	2	1
Preston Wildmoor	1	9	8
Edstaston	2	4	10
Shrewsbury Coleham—			
Holy Trinity	5	5	0
SOMERSET.			
Dinder	0	18	7
Bradford	2	8	0
Swainswick	1	3	0
Laverton	2	1	11
Abbas Combe	2	12	0
Cardynham	2	1	6
Buckland Dinham	1	10	0
Wrakall	5	7	6
Butcombe	0	9	5
Nempnett	0	17	1
Cheddar	2	10	0
Thornfaulcon	0	18	9
Uphill	2	2	9
Cricket—			
St. Thomas	1	10	3
Seaborough	0	6	6
Bratton—			
St. Mawr & Holton	2	2	0
Closworth	0	14	6
Nynehead	2	7	3
Burlescombe	0	15	0
West Pennard	27	12	0
SOUTH HANTS.			
Kingsclere	2	16	8
STAFFORD.			
Hilderstone	4	0	0
Handsworth—			
St. James	7	15	0
Eccleshall	7	16	4
Rushton	1	3	9
Stafford—			
Christ Church	5	4	5
Forton	9	3	3
Handsworth	16	1	10
Wall	2	1	9
NorthHarborne	2	14	0
Horton	0	10	0
Shenstone	2	17	6
Dunston	0	10	0
Coppenhall	0	10	0
Yoxall	3	10	4
Trentham	2	7	9
Blymhill	3	7	9
Weston-under-Lizard	9	4	8
Sandon	10	11	0
Salt	6	5	8
Himley	2	5	0
West Bromwich	5	14	6
Acton Trussell *c.* Bednal	2	16	9
Sheen	1	7	0
Haughton	1	5	8
Wilnecote	2	5	0
Talk-on-the-Hill	2	7	2

Cauldon	£0	7	10
Waterfall	0	15	7
Calton	0	12	7
Hope	1	12	0
Great Wyrley	2	0	0
Burton-on-Trent	9	4	4
Drayton Bassett	5	0	2
Fazeley	4	10	0
Cannock	7	10	6
Brewood	9	17	3
Cotes Heath, Eccleshall	1	16	6
Lichfield Cath.	60	0	0
Bradley	0	18	6
Whittington	3	0	4
Hixon	1	11	6
Tatenhill	1	0	6
Stramshall	0	19	9
Golden Hill	1	0	0
Ettingshall	1	7	10
Needwood	3	8	0
Barlaston	4	19	6
Baswick—			
Holy Trinity	4	19	11
St. Thomas	4	17	3
Leigh	3	3	0
Sherriff Hales	1	13	1
Wolverhampton—			
St. Paul's	16	18	2
Uttoxeter	9	3	7

SUFFOLK.

Manewden	0	12	6
Kissingland	1	12	0
Dalham	0	17	1
Chelmondiston	1	10	3
Claydon	1	10	0
Oakley	1	14	0
Cavendish	1	10	0
Burgate	0	10	0
Newmarket—			
St. Mary	4	10	0
Dennington	1	0	0
Hintlesham	2	17	0
Moulton	2	8	0
Colton	0	15	0
Gislingham	0	18	2
Stratford—			
St. Mary	0	10	6
Bradwell	1	5	9
Burgh Castle	0	17	0
Herringfleet	1	9	0
Badingham	1	3	9
Bentley	1	13	9
Eye	2	3	2
Ilketshall—			
St. Margaret	1	12	0
Braiseworth	1	0	0
Barton Mills	4	0	0
East Bergholt	5	14	9
Blythburgh	1	0	0
Kettleburgh	1	0	0
Horham	1	8	0
Rickinghall Superior	2	7	1

SURREY.

Barnes	22	12	10
Addington	4	19	5
Shirley—			
St. John's	14	3	11
Streatham	18	13	9

SUSSEX.

Pett	0	4	0
Winchelsea	2	9	6
Mid Lavant	1	18	1
West Thorney	0	8	6
St. Thomas-at-Cliffe	2	2	4
Maresfield	2	8	6
Dallington	£0	12	6
Parham	2	7	0
Sullington	1	15	7
Asburnham & Penhurst	1	5	0
Birdham	0	19	0
Catsfield	3	10	0
Aldingbourne	5	4	6
Rye—			
St. Mary	4	15	9

WARWICK.

Stockingford	0	12	3
Nether Whitacre	1	10	7
Fenny Compton	2	6	0
Brinklow	2	9	11
Oxhill	0	3	2
Middleton	3	3	0
Bickenhill	2	0	0
Tachbrook	3	13	8
Billesley	4	16	0
Snitterfield	5	5	9

WESTMORELAND.

Hugil or Ings	0	13	5
Applethwaite	5	9	0
Longsleddale	0	5	0
Fairbank	0	8	6
Whitherslack	1	10	0

WILTS.

Baydon	1	4	10
Dinton	1	8	0
Teffont Magna	0	9	8
Littleton Drew	1	0	0
Wilton	4	17	6
Horningham	1	5	10
Westbury	4	11	8
Stratford-sub-Castle	2	0	0
Bremhill & Foxham	2	11	0
Heddington	1	0	0
Broughton Gifford	1	4	4
Bulford	1	0	0
Chilton Foliatt	4	4	8
Crudwell	2	0	0
Bishopston—			
St. John	2	7	5
Brixton Deverill	0	15	10
High Deverill	0	7	8
Salisbury—			
St. Martin	5	0	6
St. Thomas	4	2	6
Bower Chalk	2	10	0
Fifield Bavant & Ebbesborne Wake	1	2	9
Steeple Ashton	4	12	1
Baverstock	4	0	0
Kingston Deverill	1	0	0
Norton Bavant	1	0	0
Charlton	3	5	0
West Knoyle	0	7	6
Mildenhall	1	5	0
Charlton	0	10	0
Berwick Basset	0	13	0
Compton Basset	1	6	3
Chisledon	1	8	0
Bemerton	1	13	6
Bourton	1	5	0
Burcombe	0	11	6
Cherhill	0	12	6
Preshute	1	7	6
Ogbourne—			
St. George	1	0	8
Boyton	0	5	0
Chatfield Magna	0	5	4
Sutton Mandeville	£1	0	0
Cholderton	1	9	4
Bedwyn, Little	0	11	0
Hillmartin	1	13	5
Donhead—			
St. Mary	1	0	0
Pewsey	2	15	6
Bishop's Canning	1	11	0
East Knoyle	2	8	4
Lyneham	1	1	0
Newton Tony	0	14	0

WORCESTER.

Chaddesley Corbett	4	14	5
Longdon	1	10	0
Dudley	7	14	6
Cotheridge	1	15	6
Upton Warren	3	0	0
Badsey	1	2	0
Daylesford	1	0	0
Redmarley	1	1	6
Northfield	3	9	6
Wribbenhall	5	2	10

YORK.

Leeds—			
St. Mary	1	4	6
Dewsbury	14	16	0
Brandsburton	1	14	1
Snenton	0	14	7
Conisbro'	2	3	6
Ulrome	0	6	8
Skipsea	0	16	3
Brodsworth	1	7	6
South Dalton	1	16	9
Holme-on-the-Wolds	1	0	1
Allerthorpe	1	10	8
Swinton—			
St. Margaret's	0	13	0
Keyingham	1	3	0½
Burton Pidsea	0	9	9½
York—			
St. Maurice	2	12	0
St. Martin's, Cony Street	5	5	0
All Saints, Pavement	9	7	8½
Barnby-on-Don	1	0	0
Brafferton	4	12	0
Healaugh	1	4	6
Wighill	6	17	2
Kirk Ella	6	3	9
Tunstall-in-Holderness	0	9	0
Stillington	1	6	6
Cowthorpe	1	5	3
Leven	2	5	0
Lythe	2	16	0
Garton-in-Holderness	1	2	9
Moor Monkton	0	10	10
Sutton-on-Derwent	0	15	6
Tickhill	4	5	0
Otterington, N. & Thornton-le-St.	1	5	6
Rufforth	0	15	0
Welwick	0	6	8
Dunnington	1	0	0
Escrick	10	2	0
Stonegrave	2	0	0
West Rounton	0	16	2
Skipton	4	16	7
Burton Agnes, with Harpham	2	0	0
Muker	1	0	6
Leake & Nether Silton	£2	6	0
Marton-le-Moor	0	10	3
Aberford	3	10	0
Glaisdale	0	15	0
Ecclesfield	8	10	5
Sigglesthorne	6	8	8
Boynton	1	16	8
Carnaby, w. Fraisthorpe	1	4	8
Egton	0	9	1
Etton	4	16	8
Upper Helmsley	0	10	2
Gate Helmsley	1	3	6
Huntington	1	7	6
Lofthouse	0	15	11
Scruton	2	0	0
Stainton—			
St. Peter	1	1	0
Middleton	1	7	3
Lockton	0	16	8
Hilston	0	8	9
Seaton Ross	0	13	9
Acomb	1	15	0
Easingwold	3	10	0
Barmby Moor	0	10	6
Fangfoss	0	10	10
Topcliffe	3	11	3
Kirby Knowle	2	19	0
Atwick	7	0	0
Holmpton	0	13	6
Skelton	1	15	6
Marsk	1	5	0
Rise	3	9	0
Lockwood	4	5	9
Gateforth	0	5	3
Hutton Cranswick	0	14	4
Beswick	0	8	2
Kettlewell	0	5	7
Edstone	0	10	0
Sleights	2	5	6
Strensall	1	5	0
Haxby	0	15	0
Acaster Malbis	0	11	6
Hornden	1	15	2
Layton-in-Howden	0	10	4
Oswaldkirk	1	10	0
Scalby	2	15	6
Helmsley	2	12	0
Full Sutton	0	15	0
Hemsworth	2	0	0
Helperthorpe	0	7	0
Braundsby	2	3	1
Catton	1	0	0
Wilberfoss	0	10	0
Hunmanby	2	10	0
Burghwallis	1	9	0
Owston	1	1	3
Hackness and Harwood Dale Chap.	3	0	0
Sledmere	1	13	6
Kirby Grindalyth	0	10	6
Myton-on-Swale	0	15	0
Nunburnholme	0	10	0
Bulmer	1	19	3
Boroughbridge	2	0	0
Aldborough	2	1	9
Cawood	0	17	3
Harthill	2	0	0
Normanton	2	10	0
Ravenfield	1	2	2
Whenby	0	10	0
Alne and Aldwarke	2	8	10
Tadcaster	2	7	3
Birstall	7	0	0
Osmotherley	1	7	0

WALES.

Anglesey.			
Llandrigarn and Bodwrog	£1	0	0
Penmon and Llanfaes	2	0	0
Llanedwen	2	2	6
Llansadwrn	1	2	8
Llangefni	3	13	7
Brecon.			
Llandefaelog Vach	1	2	0
Llangasty Talylyn	2	0	0
Cardigan.			
Silian and Llanwnen	0	12	6
Llangunllo	0	10	0
Bangor	0	5	7
Llangoedmore	1	15	5
Carmarthen.			
Carmarthen—St. Peter	5	8	6
Llandebie	1	14	0
Llanllawdog & Llanpampsaint	£1	4	0
Carnarvon.			
Llanaelhaiarn	0	7	0
Conway—St. Mary	5	2	11
Dolwyddelan	1	10	0
Trefriw	1	5	0
Llanbedr	0	11	6
Tydweilog&Llangwnadle	1	6	5
Bodfean	0	10	6
Gyffin	0	13	8
Llandwrog	3	7	8
Pwllheli	1	8	6
Llanddeiniolen	1	2	6
Bangor Cathedral	18	15	5
Denbigh.			
Minera	3	12	6
Llanferres	0	19	2
Llangollen	6	16	0
Clocaenog	0	6	6
Marchwiel	6	6	1
Llanrhaiadr Cimmeirch	2	5	0
Llanelidan	£0	7	4
Llanbedr	1	1	0
Llansaintffraid Glen, Conway	2	17	0
Flint.			
Broughton—St. Mary	1	8	6
Whitford	1	2	0
Glamorgan.			
St. Bride's Major	1	11	6
Oystermouth	4	4	0
Llandaff	2	13	3
St. Nicholas	2	10	4
St. Lythans	0	8	2
Gileston	0	13	0
Newcastle	1	11	1
Bettws	0	14	3
St. Donatts	0	4	3
Marcross	0	4	9
Ewenny	0	19	6
Colwinstone	0	10	0
Cardiff—St. John Baptist	7	11	6
Ilston	0	18	0
Pyle & Kenfig	1	2	0
Merioneth.			
Llanfrothen	£0	15	6
Dolgellan	5	12	9
Trawsfynydd	1	13	6
Montgomery.			
Carno	0	10	0
Aberhafesp	2	5	0
Llanfechain	3	5	6
Pembroke.			
Rhos Crowther	0	12	0
Hubberston	0	14	6
Meline	1	0	0
Pwllcrochan	0	10	0
Narberth	2	0	0
Eglwyswrw	0	10	6
Gumfreston	0	2	6
Redberth	0	1	6
Kilgrove	1	8	0
Isle of Man.			
St. Anne	0	8	0
Andreas	3	7	4
Ballaugh	0	10	2

Building Grants.

The following is a list of Grants voted by the National Society during the past month in aid of building Schools:

Winchester, St. John	£33
Worcester, St. Peter	25
Symonstone, *Padiham*	5
Deptford, St. John, *Kent*	40
Bebington, *Cheshire*	58
Bellean, &c. *Alford*	8
Blazey, St., *Cornwall*	28
Womersley, *Bury, Lancashire*	10
Stone, *Staffordshire*	60
Toppersfield, *Essex*	41
Llandevaud, *Monmouth*	10
Buckland, *Farringdon*	33
Walmer, *Kent*	63
Frampton Cotterell, *Bristol*	16
Wainfleet, All Saints, *Lincolnshire*	38
Jersey, St. Mark's	20
Darlington, St. John, *Durham*	120
Llangennech, *Carmarthen*	10
Sully, *Glamorgan*	15
Selsey, *Chichester*	12
Bristol, St. George	34
Goostrey, *Middlewich*	26
Eldersfield, *Tewkesbury*	25
Rosherville, St. Mark, *Kent*	12
Hixon, St. Peter, *Rugeley*	24
Croydon, Christ Church, *Surrey*	50
Crocker Hill, *Dartford*	26
Partney, &c. *Spilsby*	22
Holloway, St. Barnabas, *Middlesex*	62
Kelsey, North, *Kirton-in-Lindsay*	14
Knockholt, *Sevenoaks*	32
Prescot, Widnes Dock, *Lancashire*	34
Cuxton, *Sussex*	5
Hayward's Heath	5
Beeford, *Duffield*	£5
Notley White, *Witham*	5
Lyndhurst, *Hants*	5
Tipton, St. John, *Staffordshire*	5
Withcote, *Melton Mowbray*	5
Eastham, *Cheshire*	5
Stoke (Surrey)	5
Broughton Pogis, *Stockbridge*	5
Balsall Heath, *Birmingham*	20
Leeds, St. Mary, *Yorks.*	15
Guisborough, *ditto*	25
Plymouth, Charles, *Devon*	45
Pickering, *Yorks.*	25
Ettingshall, *Bilston*	10
Llansannan, *Abergele*	20
Sowerby, *Halifax*	35
Liverpool, St. Saviour, *Lancashire*	100
Barham, *Canterbury*	40
Chelmondiston, *Ipswich*	30
Blackpool, *Lancashire*	35
Rhyl, *Flints*	40
Studley, *Worcester*	30
Selby, *Yorks.*	90
Cobridge, *Stoke-on-Trent*	35
Hasland, *Chesterfield*	15
Skirmett, &c. *Henley-on-Thames*	10
Peckham, St. Mary, *Surrey*	60
Penbryn, *Cardigan*	20
Mamillad, &c. *Pontypool*	20
Tong, *Leeds*	30
Hallow, *Worcester*	20
Fremantle, *Southampton*	50
Lewisham, *Surrey*	60
Bromwich, West, Christ Church	15

Whitelands Training Institution.

Miss Burdett Coutts' Prizes.

On Wednesday, December 10, Miss Coutts awarded ten prizes for Common Things to pupils at Whitelands; and not being able to be present on the occasion, deputed the Chaplain at Whitelands to act in her behalf, and to read to the assembled pupils the following letter:

Torquay, November 28, 1856.

Dear Sir,—As I cannot come up to London previous to the departure from Whitelands of the competitors for my prizes, I must ask you to be so good as to present the prize-books for me to those to whom they have been awarded. I have given them to those pupils who had written the best essays and best general answers to the whole of the questions. Few answered all, or even nearly all, the questions; and where this plan was, therefore, not practicable, I have given the preference to the essay, or to some particular answer to the three first questions; the answers to the five remaining questions presenting so much sameness. I would ask you to thank the competitors for me for their attention to a wish I expressed as to the handwriting, which was generally much improved; it was rounder, and more legible, and could be read more easily. I much hope this style of hand is being introduced into schools; for I found the same improvement at the National School for Girls at Henley-on-Thames, which I lately visited. The arithmetic, both as regards the formation of the figures and the accuracy of the results, was still generally very defective. The papers of the competitors, with notes upon each, will be returned to them, as at the last distribution of prizes; and as all the observations on the results of the present competition will be found in the preface to the forthcoming edition of the Summary, of which a copy will be sent to all the competitors, I will make here no further remarks upon the papers, except that the principal features which appeared to me to characterise them were an absence of any pretence to more knowledge than was apparently really possessed, with an evident desire to learn, and a great interest in the subject of industrial teaching, and a lively apprehension of its close connection with the duties of a Christian life. These points involve a principle of truth and an earnestness of mind which lead me to believe firmly that those who have incurred voluntarily the responsibility of becoming teachers feel the importance of the trust they undertake, and will endeavour to discharge it with sincerity and humility. A very few weeks hence will see fifty of the teachers now in Whitelands entering upon the field of their labours; and much as they may now appreciate the motherly care of Mrs. Harries, and her untiring discharge of duties, they will not fully understand the weight of anxiety which attaches to the Superintendents of the great Training Institutions of the country until they themselves are somewhat similarly situated. Young themselves, they must stand in some degree in the place of mothers to many of the children of their schools; but more especially so to the pupils who hereafter will be apprenticed to them; with very much before them to learn themselves, they will necessarily be teachers, not only in their schools, but in their houses. Their example must largely influence those immediately under their care, and may produce a great effect upon many of whom they know but little. The instruction which they have received, and the advantages they have enjoyed, must qualify them to be of essential use in many situations, and on many occasions unconnected with the special calling of a schoolmistress. It may be said that they have received a talent for the use of which they are responsible; and it will be their privilege that to them is given an opportunity of showing that a sound Christian training, though given specially in this institution, for a particular object, enables persons to fulfil their duties more perfectly and more devotedly, in any situations to which they may be called; and of teaching others that wherever their lot is cast, and however varied their employments, there will be found their duty and their encouragement. That they should preserve and cultivate, in all times and circumstances, a teachable heart and mind (without which no one can be a good teacher of others), is, I am sure, your heartfelt prayer; and from you they will best be told by what means to perserve this humble and diligent spirit, which will be their sure guide and safeguard.

I must beg you to express my regret that circumstances have prevented me from giving them personally the assurance of the deep and abiding sympathy I feel in their labours, and my earnest wishes for their welfare.—Believe me to remain, &c.

A. G. B. COUTTS.

Rev. Harry Baber, Chaplain of the Whitelands Training Institution.

New Subscriptions.

The following Donations and new Annual Subscriptions have been contributed to the Society since the last announcement, and are hereby thankfully acknowledged. The List is made up to the 20th December.

Bellamy, Rev. D. *Halifax*	a.	£0	5	0
Offertory, from *Ardeley, Herts*, by Rev. W. W. Malet		1	9	0
Flower, Rev. W. *Upperthong, Huddersfield*	a.	0	5	0
Turner, Rev. G. *New Radnor*	a.	1	1	0
A Friend, *Roughmoor, Taunton*		0	2	6
DIOCESE OF LONDON.				
Hackney Church Fund, per T. Lucas, Esq.		£44	9	1
Wigram, E. Esq.		10	0	0
Pepys, P. H. Esq. *Lowndes Street*	a.	1	1	0
Walpole, R. Esq. *Sussex Place, Hyde Park*	a.	1	1	0

Leeks, E. F. Esq. *St. George's Road, Pimlico*	a.	£1	1	0
Stanbridge, J. W. Esq. *Hoxton*	a.	0	10	6

Diocese of Durham.

Durham.

Henderson, J. Esq.	a.	1	1	0
Collection after Sermon at St. Giles's		2	10	2
Offertory after Sermon at St. Margaret's		6	0	7
Wharton, W. L. Esq. (increased to)	a.	1	1	0
Shipperdson, Rev. E. H.	a.	1	1	0
Walrond, Rev. F. F.	a.	1	1	0
Long, Rev. H. F.	a.	1	1	0
Wilkinson, T. S. Esq.	a.	1	1	0

Collection after Sermon, *Barnard Castle*		6	13	8
Ditto at *Shincliffe*		3	3	0
Ditto at *Pittington*		2	11	9
Church Collection at *Rennington, Alnwick*		0	13	6½
Ditto at *Rock, ditto*		1	18	8½

Diocese of Winchester.

Rickards, Miss C. A. *Ripley*	a.	0	10	6
Rickards, Miss C. L. *ditto*	a.	0	10	6
Blatch, Rev. J. *Basingstoke*		5	0	0
Atlee, Mrs. *Dorking*	a.	0	10	0
Tilley, Mrs. *ditto*	a.	0	5	0
Marland, Rev. J. *Ventnor*	a.	0	10	6
Lancaster, The Misses, *Chertsey*		0	10	0
Corfe, Rev. A. T. *Guernsey*	a.	0	10	0
Corbin, M. A. B. Esq. *ditto*		0	5	0

Diocese of Bangor.

Kennedy, H. Esq.	a.	0	10	6
Roberts, Miss, *George Hotel*	a.	1	1	0
Gregory, Mr. James	a.	0	5	0

Williams, Rev. D. *Llandwrog*		0	10	6
Hughes, Mrs. *Brynmenai*	a.	0	5	0
Dyffryn Clwyd Association, per Rev. W. Williams		10	0	0

Diocese of Carlisle.

Norman, J. Esq. *Carlisle*	a.	0	5	0
Bennett, Rev. P. *Brampton*	a.	0	5	0
M'Queen, Mr. J. *ditto*	a.	0	5	0
Graham, Rev. W. *Arthuret*—(towards expenses of Depository)		1	0	0

Diocese of Chester.

Bateman, J. Esq. *Congleton*	a.	1	1	0
Troughton, Mr. *Master of Workhouse, Ulverstone*		0	2	6
Newman, Mr. *Schoolmaster of ditto*		1	0	0
Rawlinson, Miss, *Schoolmistress of ditto*		1	0	0
Clark, Mr. Francis, *Ulverstone*	a.	0	5	0

Diocese of Ely.

Greene, J. Esq. *Bury St. Edmund's*	a.	1	1	0
Wade, Rev. G. *Coney Weston*	a.	1	1	0
Blackall, Rev. S. *Ixworth*	a.	1	1	0
Cartwright, Mrs. *Ixworth Abbey, Bury St. Edmund's*	a.	1	1	0
Church Collection at *Bourne*		1	3	7
Ditto at *Swavesey*		1	3	10
Wood, Rev. J. S. *St. John's Coll. Cambridge* (increased to)	a.	1	1	0
King, David, Esq. *Cambridge*	a.	1	1	0
Colvile, Miss F. *Rougham*		1	0	0
Collection at Church, *Bardwell*		1	10	0

Diocese of Exeter.

Bone, A. A. Esq. *Devonport*	a.	0	10	6
Ramsey, E. Esq. *ditto*	a.	0	10	0
Carne, W. Esq. *Falmouth*	a.	0	10	0
"G." *Barnstaple*		0	2	6
Postage-stamps, Postmark, "Torquay"		0	10	0
Street, Rev. J. C. *Plymouth*	a.	0	10	0
Collected by Miss Harriet D. Troyte in the Parish of *Huntsham*		3	18	6

Diocese of Lichfield.

Woodcock, Mr. L. *Nat. School, Longford, Derby*	a.	£0	5	0
Contents of Collecting-box, by above		0	1	4
Crafer, Mr. Henry, *Longford*	a.	0	2	6
Cooper, Mr. Joseph, *ditto*	a.	0	2	0
Church Collection at *Okeover*		3	15	7
Ryder, Mr. J. *Nat. Sch. Uttoxeter*	a.	0	5	0

Diocese of Lincoln.

Boston.

Storr, Mr.		0	10	6
Artindale, Mr. J. G.		0	5	0
Hopkins, F. L. Esq. (increased to)	a.	1	1	0

Newbald, H. Esq. *Newark* (increased to)	a.	1	1	0
Beevor, Rev. T. *ditto*		10	0	0
Sketchley, Mr. R. F. *Hawton*	a.	0	2	6
Wragby, All Saints, *Lincoln*, portion of Alms at Offertory, by Rev. F. Hemmans		2	0	0
Collection at Parish Church, *Sleaford*		3	6	6
Daubney, W. H. Esq. *Great Grimsby*		0	10	0

Diocese of Manchester.

Grant, Messrs. W. and Brothers, *Bury*	a.	1	1	0
Patrick, Mrs. *Clough Fold, Newchurch-in-Rossendale*	a.	1	1	0
Spencer, Mr. *Rawtenstall*		0	7	6
Ashworth, Mrs. *ditto*	a.	1	0	0
Ashworth, J. H. Esq. *Carr*	a.	1	1	0
Ashworth, Mr. R. *Newchurch-in-Rossendale*		1	1	0

Diocese of Oxford.

New College.

Gepp, J. Esq.	a.	0	10	6
Pilkington, Mr. C. H.	a.	0	10	6
Harrison, Mr. J. B.	a.	0	10	6
Fiennes, Hon. N. W. T.	a.	0	10	0
Morshead, F. Esq.	a.	0	10	0
Wickham, Mr. E. W.	a.	0	10	0
White, Mr. J. E.	a.	0	10	0
Price, Mr. N. W.		0	10	6
Anonymous		0	5	0

Collection, Undergraduates, *Exeter College*		8	16	6

Queen's College.

Growse, Mr.	a.	0	10	0
Hall, Mr. sen.	a.	0	10	0
Hill, Mr. C. C.	a.	0	10	0
Small sums		0	7	6

Christ Church.

Tyrwhitt, Rev. R. St. John		1	1	0
Dodgson, Rev. C. L.	a.	1	1	0
Lavie, Mr. G.		0	5	0

Small sums, *Trinity College*		1	0	0

Reading.

Deacon, Mrs. H.	a.	1	1	0
Stephens, Mrs. Charles	a.	1	1	0
Vansittart, Mrs.	a.	1	1	0
Colvill, Rev. J. B.	a.	0	10	6
Nicholls, Miss	a.	0	5	0
Feilden, Rev. G. R.	a.	1	1	0
Collection at St. Mary's Church		22	0	6

Holding, Rev. J. *Ashampstead*		0	5	0
Oxford, St. Peter's-in-the-East, Dividend of Offertory for 1856		10	0	0

Diocese of Salisbury.

Vizard, Rev. H. B. *Spetisbury*	a.	1	1	0
Pocock, J. Esq. *Warminster*		3	3	6

Fisher, Rev. J. *Dorchester*	*a.*	£0	10	0
Collection in Sherborne Church		11	5	0
Ditto in Castleton Church, *Sherborne*		1	1	7
Ditto in Folke Church, *ditto*		0	7	6
A Friend (by Rev. J. H. Blunt) *ditto*		0	5	0
Southwell, Rev. G. *Yetminster*	*a.*	1	0	0
Powell, Rev. G. *Sutton Veney*	*a.*	1	1	0

DIOCESE OF WORCESTER.

Woodward, Mrs. *Butler's Marston*		£1	0	0
Offerings for 1856 from the United Church Societies of St. Peter's, *Droitwich*		5	0	0
Terry, Rev. F. *Aston*, *Birmingham*	*a.*	1	1	0

Bath and Wells Diocesan Board.

The Report of this Board states that the meetings have been well attended, and that the applications made to it afford evidence of the practical tendency of its operations. The Board has made grants to the amount of 77*l.* towards building and improving schools in six parishes, and the Report adds, that there are now only six parishes which have a population of 1000 which do not possess a daily school; the number, however, of smaller parishes without a school is still numerous.

The attention of the Board has been directed to the necessity of aiding schools to obtain the capitation grants offered by the Committee of Council, and with that view have passed the following resolutions:

That this board do set apart a sum not exceeding 100*l.* per annum for two years, for the purpose of aiding poor and populous parishes towards the establishment or improvement of their schools. That this annual sum be appropriated in sums not to exceed the quarter of the master's salary.

That the minimum salary to be accepted by the board, inclusive of the grant from this board, be 50*l.* per annum, with a residence.

The Report gives an account of the Board's communication with the magistrates on the subject of establishing a county reformatory. For the present, however, it appears that the object is not likely to be effected.

The Board also states its proceedings with respect to the resolutions of Lord John Russell moved in the House of Commons on the 10th April last; and, in the course of remarks on this subject, gives the following account of the working of the Government system of promoting education in the diocese of Bath and Wells:

Three grants of 12*l.* 10*s.*, in each case for two years, have been made in the past year. . . . Examinations for monitors' grants have been held in the districts of Axbridge, Chew, Castle Cary, and Shepton Mallet. . . . One exhibition to a training institution has already been granted to a young person who for two years had been in enjoyment of a monitor's grant, and two archidiaconal exhibitions have been aided to proceed to training institutions. Exhibitions of 10*l.*, in each case for two years, have been granted to mistresses to proceed to Salisbury, and Fishponds, near Bristol. M. Squires, of Martock, was elected in June last to an archidiaconal exhibition of 8*l.* for the archdeaconry of Wells.

Grants in aid of the purchase of school-apparatus, books, &c., have been made as follows: 1*l.* to the school of North Moor Green, 3*l.* to Mark School, and 3*l.* to Downside (additional grants from the Committee of Privy Council in aid of the purchase of books were by this means secured to the last two schools); also 30*l.* to Buckland Denham, 3*l.* to Stratton, 3*l.* to Priddy. The board have decided on extending aid to the formation of school lending-libraries in a resolution which was passed September 17th. A loan of 20*l.* has been granted, on the usual terms, to Elizabeth Hoskyns, of Castle Cary.

The Rev. J. Wood, of Bath, has accepted the office of District Inspector, in the room of the Rev. W. Hale, who has resigned; and the Rev. J. S. Vaughan is now Inspector for the Bridgwater deanery, in the room of Rev. W. P. Trevelyan, who has left the diocese.

The Diocesan Inspector, Rev. E. P. Vaughan, took especial pains this year, by circular letter, to acquaint all the schoolmasters and mistresses of the diocese with the plan of examination for the Bishop's certificates, and to recommend them to appear as candidates for it. The result was so satisfactory, that a much larger number than usual appeared at Bridgwater on the day of examination, of whom sixteen were selected by the examiners (the Rev. E. P. Vaughan, assisted by Rev. G. R. Lawson, and the Rev. T. Brancker) as worthy of a place in the class.

This year has also seen the formation of two new schoolmasters' associations, formed upon the plan of that which has so long flourished in the Chew deanery One of these is for the Bath deanery, the other is for the deanery of Dunster is to be hoped that before long similar associations, so calculated to cheer and encourage the teacher in his arduous duties, will be formed throughout the diocese. Diagrams have been added to the collection at the Society's Office, and will be available for schoolroom and parochial lectures. A large addition has also been ordered, out of the Revised List of the Committee of Privy Council, to the education books and maps already collected; the chief part of which will be derived from the free grant made by that committee last year.

Still the board has been of opinion that much might yet be done to meet the wants of rural dioceses such as that of Bath and Wells, filled with small parishes, and consequently with small and ill-maintained schools, by some adjustment of the present plans of the Committee of Privy Council to the peculiar wants and necessities of such parts of the country. With this view, the committee have been engaged in urging the Committee of the National Society to suggest a representation of such practical improvements and modifications for the consideration of the Privy Council. Certain resolutions having this tendency were agreed upon at the annual meeting of secretaries in July last, and the board earnestly trusts that the careful attention of the Committee of Privy Council may be directed to this subject. The following facts, which have been brought before the attention of the committee when considering this question, may be quoted as proving the small extent to which the public grants of money for education are made available to our rural population in this diocese. The total number of Church-of-England schools may be stated at 400. The sum expended, contributed from voluntary sources in aid of teachers' salaries, is not less than 16,000*l.*, exclusive of children's pence. The total number of schools possessing certificated or registered teachers in the diocese in 1854-55 was forty-six, the number of such masters and mistresses being fifty-eight. The whole number of apprentices was 128; of these not less than fifty belonged to schools situated in or near the city of Bath; about eighteen fell to the lot of Bridgwater, Taunton, Frome, Yeovil, and Weston-super-Mare; leaving from between forty to fifty, or not one in eight, of the rural schools in enjoyment of this benefit. Thus not more than one-sixth or one-seventh of the schools in this diocese enjoy the benefits either of Government certificated teachers or of apprentices, and not more than one in ten of the *purely rural* schools have the former; rather less the latter. Again, it appears that the total number of schools enjoying the capitation grant, expressly devised for the benefit of our agricultural schools, is but twenty-six, seven of which applied in the last twelve months.

The Report adds, that an effort will be made to make available a larger measure of Government aid; and, as a step in that direction, advises that all teachers above the age of thirty-five should be assisted to fit themselves to pass the Government examinations as *registered* teachers.

In conclusion the Report states, that the Board has signified its willingness to assist the National Society to repeat its decennial inquiry for a return of all Church-of-England schools.

Committee of Council on Education.

SHORT TIMERS.

Hagley, Stourbridge, 4th December 1856.

SIR,—With reference to a question in the last *Monthly Paper* about short-timers and the capitation fees, you may think it interesting to publish the two enclosed letters, which I received some time ago.—Your obedient servant, LYTTELTON.

Council Office, 30th December 1854.

MY LORD,—In reply to the questions contained in your letter of the 26th instant, I am directed to state that—

1. So long as the boys in question make up an attendance of eighty-eight days at school (morning and afternoon school counting together as one day), and provided that the alternations of this school-time with labour be arranged to the satisfaction of the Committee of Council, it is not essential that the time for labour and the time for learning be exactly equal. The morning and afternoon required to make up one day's attendance may be parts of different days. Your Lordship has rightly inferred that my Lords are ready to make the largest allowance for local circumstances, in the variety of arrangements admissible, as long as the attendance is systematic, and the intervals of absence not too long.

2. The full capitation fee is payable under the clause referred to.—I have the honour to be, &c. (Signed) R. R. W. LINGEN.

The Lord Lyttelton.

Council Office, 24th February 1855.

MY LORD,—In reply to your Lordship's letter of the 21st instant, I have the honour to state that my Lords rely upon the managers of schools to enforce the half-time, or short-time, attendance of boys over ten years of age, according to the scheme which they have submitted to the Committee of Council for approval.

Their Lordships are generally ready to accept any scheme which is both systematic, and also secures a minimum attendance of eighty-eight days per annum in school. If the managers of a school submitted a scheme in which the proper attendance would be 176—47, or 129 days, it would certainly not be a good fulfilment of the twofold conditions that the margin between 129 and 88 days should be left for mere deviations and irregularity.

At the same time, if an attendance of eighty-eight days were made up, the full capitation grant at the end of the year, if claimed, would be paid.

It might very well happen, in the course of the year, that the weekly attendance minus one day might have to be dropped for a week or two together by a boy of age to labour. Their Lordships do not wish to interfere with the discretion of managers in these details. My Lords are willing to accept the claim at the end of the year (subject to the inspector's report and a minimum of eighty-eight days) as evidence that the approved scheme has, in all essential particulars, been carried into effect.

It is not necessary to report the cause of absence on sixteen days to the Committee of Council before obtaining a capitation grant for an attendance of 176 days. The cause should be inserted in the registers for inspection by the managers, and as a check upon absence without good reason. The managers should not claim capitation for any child who has not made up 192 days with 176 whole attendance (minimum), and sixteen valid reasons of absence (maximum). The registers should be examined accordingly.

Two mornings, or two afternoons, may be entered as one whole day, generally speaking. It would plainly not be a *bonâ fide* return of 176 days' schooling if the less important attendance of the afternoon very considerably outnumbered the more important ones of the morning. No material disproportion, however, could easily occur.—I have the honour to be, &c.

(Signed) R. R. W. LINGEN.

The Lord Lyttelton.

Adult-Schools.

The following is a postscript to an Address to his Parishioners, by the Rev. A. Wodehouse, Vicar of Odiham, and Rural Dean:

Since writing the above letter, it has chanced that a most interesting meeting has been held in our own diocese, bearing very much on some of the topics about which I have been addressing you. In urging upon you the great need we have for some plan of prolonging education beyond that early age at which children are compelled to leave school, it is no small comfort to have the authority of our honoured Bishop, and of others, to support me.

At the annual meeting of the Hants and Wilts Educational Society, held at Basingstoke on the 7th of October, and attended by the Bishops of Winchester and Salisbury, the Dean of Hereford, the Hon. and Rev. S. Best, the Rev. Canons Jacob and Woodroofe, C. Kingsley, F. V. Thornton, Mr. Wyndam Portal, the Mayor of Basingstoke, and a large number of the influential clergy and laity, one of the principal subjects discussed was that of adult-schools. As to the necessity and the bounden duty of instructing our adult labouring classes, there was no difference of opinion; though as to the best practical method of doing it, there was acknowledged to be much difficulty, and various opinions were expressed. It was, I think, generally agreed that adult-schools as at present managed,—that is, on the plan of devoting an hour or two to instruction after a full day's work,—do not fulfil the expectations of those interested in them. The experience of my friend and neighbour, Mr. Underwood, the respected Curate of South Warnborough, who spoke at this meeting, agrees with my own, after a trial of eight years. He stated that the poor lads generally came to his school so tired that it was difficult to keep up their attention to any work of instruction. If such is found to be the case in a small compact parish like his, much more will it be so in a population such as our own, scattered over an area of upwards of 7000 acres. When first our own school was started there were upwards of 100 pupils; but these have now dwindled down to a comparatively small number.

It was proposed, in order to put this kind of education on a better footing, that we should take a lesson from the manufacturing districts, and adopt the half-time system, by which those children, between the ages of eight and thirteen, who are employed in factories are required to be in school during half the day. In agricultural pursuits this division of a day was felt to be impossible; but I would suggest whether some attempt might not be made, as a substitute for this, to devote, as nearly as possible, the whole of one day in each week to this most desirable object. The system of alternate days for work and instruction was suggested; but I am not prepared to ask of my parishioners so great an interference with the established system of labour as this would imply. Yet we must not deceive ourselves in supposing that the end which we desire, and think so urgent, can possibly be attained without a real sacrifice. We must adjust the balance between labour and education with a due regard both to the claims of the one and the great need which exists for the other. No doubt there will be difficulties in the way even of devoting one whole day,—for many things on a farm require constant attention; but still I would venture to ask whether, by a little care and management, it would not be possible to spare a great number of lads either for the whole or nearly the whole of Saturday. I mention this day for several reasons: being at the end of the week, it generally happens that the more important agricultural operations are then somewhat broken. There is also no school on this day for the younger children; and therefore the whole of our school-accommodation—rooms, books, desks, &c.—would be entirely at the disposal of these elder pupils; while if the plan, with regard to an adult Sunday-school, which I have proposed in my letter, were also adopted, there would be an additional advantage in thus having the two days' schooling together. More influence, I think, could be obtained over the minds and hearts of these young people by having them under instruction for two consecutive days than if such opportunities were invariably separated by an interval of several days' labour. These two days, for secular and religious instruction, would be a redeeming feature to a week of toil. The mental faculties and the knowledge of religion might then have some chance of escaping that total and overwhelming forgetfulness which now we too often find to be the lot of those hard sons of toil, by the sweat of whose face, in literal fulfilment of our primeval curse, we eat bread.

If such a plan as this could be adopted, I am sure that, under the blessing of God, great things might be done. Let the experiment be tried; and, if possible, as the united act of the occupiers of land in this parish. I cannot and will not believe that farmers are as indifferent to the mental and spiritual welfare of those whom they employ as some would represent. If any one wishes for an opportunity of personally discussing the matter, or of proposing any plan which seemed to him advisable in connection with this great end of improved education, it would give me great pleasure to embrace the opportunity of talking the matter over. I feel sure that, whatever might be the decision we mutually arrived at, our discussion would be of the same friendly character which has always marked the intercourse between the farmers of this parish and myself; and that I should receive, in dealing with this important question, the same kindness and consideration which I have hitherto experienced in all my endeavours for the good of those whose spiritual welfare is committed to my charge.

Examination Papers.

GENERAL EXAMINATION OF TRAINING SCHOOLS.—CHRISTMAS 1856.

MALES.—First Year.

Instructions.—You are not permitted to answer more than one question in each section.

Before beginning your answers, you are to fill up the following table, so far as it applies to you.

You will be so good as to do this, although you may not attempt to answer any part of the paper; *which, in that case, you will return to the Inspector,* writing the words "not attempted" in large letters below.

The name of the Training School at which you are now being examined.	Your Christian Name and Surname in *full*, and the *current* year of your age.	Do you attend this Examination as— 1. A resident Student. 2. A Teacher to be examined for a Certificate of Merit, and *from what school.*	If you are, or have been, a Student, state the month and year in which you entered the Training School, and the month and year in which you left it.

CATECHISM, LITURGY, AND CHURCH HISTORY OF THE FIFTEENTH AND SIXTEENTH CENTURIES.

SECT. I.—Explain as if to a class of children between nine and eleven; illustrate by examples, and enforce by texts from the New Testament, either—1. The Second Commandment; or, 2. The Fifth Commandment; or, 3. The Ninth Commandment.

SECT. II.—Write out the explanation which is given of the Lord's Prayer in the Catechism, and comment upon it as you would to your second class, so as to make them feel its use towards understanding that prayer.

SECT. III.—1. Write such comments on the

95th Psalm as you would give to your first class, to enable them to join in it with intelligence, in the Morning Service.

2. Explain as you would to pupil-teachers the benediction at the end of the Litany. Dwell particularly on the words 'grace' and 'fellowship,' and illustrate them from other passages in the Bible.

3. Comment on the special psalms and lessons appointed for the Morning Service on Easter-Day or Christmas-Day; and, if you can remember one of those psalms or lessons in detail, give a full explanation of it. Easter-Day: proper psalms, ii. lvii. cxi.; proper lessons, Exodus xii.; Romans vi. Christmas-Day: proper psalms, xix. xlv. lxxxv.; proper lessons, Isaiah ix. to *v.* 8; Luke ii. to *v.* 15.

Sect. IV.—1. Write a life of Wickliffe.

2. Give an account of the Lollards. Were they popular or unpopular in this country, and why?

3. In what countries, if in any, was the Reformation chiefly a reformation in doctrine, in what a reformation in discipline, and in what a reformation in church-government? Prove your answer by historical facts.

Sect. V.—1. Give an account of Calvin and his chief followers.

2. By what steps, and by what authority, were the Thirty-nine Articles composed and made binding on the clergy of the Church of England?

3. What causes stopped the progress of the Reformation over Europe, and in some degree undid what had been already done?

Sect. VI.—1. State the practical value of creeds and catechisms in the education of children; and show in what manner the teacher should use those means of religious instruction.

2. Write full notes of a lesson to be given to children, between eleven and thirteen, illustrating, by events in the history of the Reformation, the parable of the Tares.

Latin.

Sect. I.—1. Decline *honor, honoris*, throughout.

2. What is the termination of the nominative case in the first, fourth, and fifth declensions? Give two instances of each.

3. In what declensions is the ablative the same as the dative? What is the difference in meaning? Are both these cases used after prepositions? If not, which? Give three instances.

Sect. II.—1. How many forms of declension are there of adjectives? Decline *velox, velocis*, throughout.

2. Decline 'ambo,' 'unus,' 'duo,' 'tres,' in full.

3. State the general rule for the comparison of adjectives, with instances.

In what sense is it true to say that *melior* is the comparative of *bonus?*

What are the positive forms of *superior, prior, inferior?*

Sect. III.—1. Decline 'hic,' 'ille,' 'qui,' and 'se.'

2. Write out the present indicative of 'adsum,' 'possum,' 'prosum.'

3. Write out, side by side, the terminations of the future indicative, active and passive, in each of the four conjugations.

Sect. IV.—1. In what particulars must a verb agree with its nominative case? Are there any exceptions?

2. What determines the case of a relative? Is the gender of a relative always the same with that of its antecedent?

3. Translate into Latin: To know oneself [*Noscere se ipse*] is the first step [*gradus*] to [*ad*] wisdom [*sapientia*]; which, as [*ut*] it is the most difficult [*difficilis*], so [*ita*] it is the most useful [*utilis*] of all things [*omnis*].

Sect. V.—1. From *what part* of the Latin verb is each of the following English words derived: *Direction, student, futurity?*

2. How does the learning of another language enable you more easily to understand the grammar of your own? Illustrate by instances from Latin and English.

3. What difference must be made in the method of learning a language when you wish to make it a study, and when you wish to make immediate use of it?

Euclid.

Sect. I.—1. The exterior angle of a triangle is greater than the interior and opposite on the same straight line.

2. Straight lines which join equal and parallel straight lines towards the same parts are themselves equal and parallel.

3. The rectangle contained by the sum and difference of two lines is equal to the difference of their squares.

Sect. II.—1. Angles in the same segment of a circle are equal.

2. The segment of a circle being given, to describe the circle of which it is the segment.

3. If a straight line touch a circle, and a line be drawn from the point of contact cutting the circle, the angles between the touching line and the cutting line shall be equal to the angles in the alternate segments of the circle.

Sect. III.—1. Inscribe a circle in a given triangle.

2. Describe a circle about a given square.

3. Describe an isosceles triangle, each of whose angles at the base shall be double the third angle.

Sect. IV.—Show how to prove experimentally to children the rule for finding the area of—1. A parallelogram, when base and altitude are given; or, 2. A triangle, when base and altitude are given; or, 3. A regular polygon, when one of the sides is given, and the perpendicular on it from the centre of the circumscribed circle.

Sect. V.—1. Explain how you would ascertain that a pupil-teacher, who correctly repeated to you the 34th proposition of the First Book, thoroughly understood every step of the argument. 2. Explain, as to a pupil-teacher, the difference between definitions, axioms, postulates, problems, and theorems. Mention any axioms in Euclid which do not appear to be rightly classed under that head. 3. Give specimens of the very simplest deductions, such as might be used in teaching boys who had just worked to the end of the 5th proposition of the First Book.

(To be continued.)

MALES.—First and Second Year.

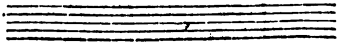
Music.

1. The questions in Division II. are not to be attempted by any *Candidate of the First Year* who has not answered one question in each of the preceding Sections. No such candidate may answer more than two of the questions in Division II.
2. Candidates of the Second Year, and Teachers in charge of Schools, may not answer more than *six questions*, but may choose them from any part of the paper.

Division I.

Sect. I.—1. What is music? How many different kinds of notes are there in music, and how

No. 1



No. 2.

Diatonic, *Chromatic.*

are they distinguished? Write them on blank stave No. 1, and put their respective rests in blank stave No. 2.

2. The term *bar* is used in two senses: name them. What is meant by *gamut, clefs?* What is the use of clefs, and how many are there?

3. How does a ♯, a ♭, a ♮, or a point affect a note? In what way does a *diatonic* semitone differ from a *chromatic* semitone? Give an example of each in the opposite blank stave.

Sect. II.—1. What is meant by *keeping time* in the performance of a piece of music? What are the various kinds of time, and how are they subdivided?

2. What is musical *accent?* How does it differ from *emphasis*, and by what mark or sign is emphasis generally expressed?

3. When is an interval said to be *inverted?* What are the *inversions* of a major third, an extreme sharp fourth, an extreme flat seventh, a perfect fifth, and a chromatic semitone?

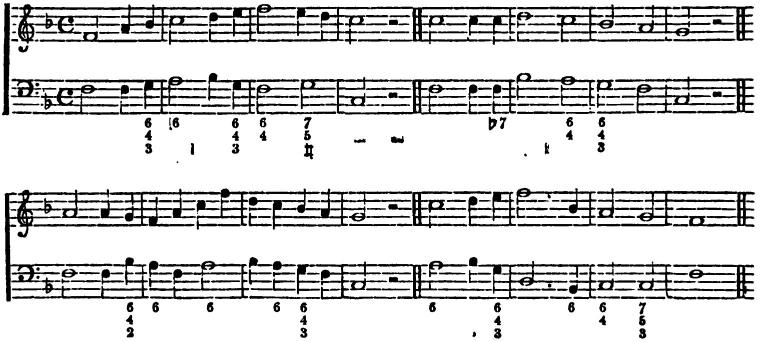
Sect. III.—1. Explain the following terms: *tonic, super-tonic, mediant, sub-dominant, dominant, sub-mediant, leading note* or *sub-tonic.* The leading note, or sub-tonic, is called by the French the *sensible* note; why?

2. What is the meaning of syncopation? Exemplify your answer on the blank stave.

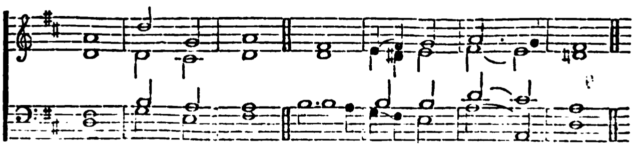
3. By what means can we best determine the key-note? How can we determine whether a piece is in a major or a minor key?

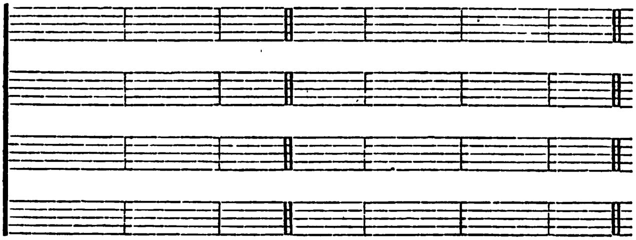
Division II.

1. Point out the difference between *melody* and *harmony.*
2. Define modulation, transposition, thorough-bass.
3. Transpose the following psalm-tune into the key of D (*re*), fill up the harmony, and write a verse of words according to its metre, and mark where two notes are sung to one syllable.



4. Arrange the following for the treble, alto, tenor, and bass voices, prefixing the proper clefs and signatures.

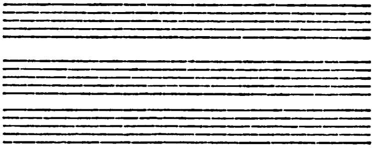




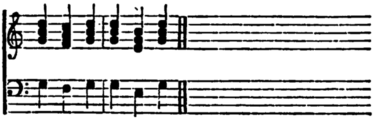
5. Name the keys with four sharps, five flats, five sharps, and their relative minors. What does the term *relative* mean as applied to major and minor keys?

6. What is meant by common chord? In how many positions may the common chord be taken? Give an example. Can you write common chords to every note in the scale?

7. Write common chords to the scale of D (*re*), ascending only.



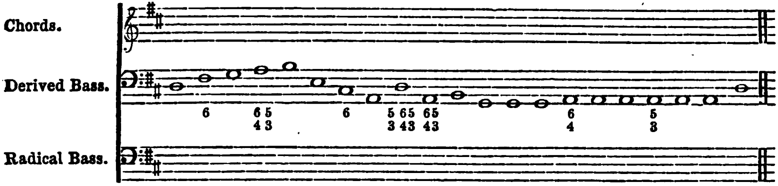
Consecutive 5ths & octaves, with their corrections.



8. What are the progressions to be avoided in writing or playing chords?

How are these faults to be remedied in the given example of consecutive fifths and octaves?

9. Fill up the following exercise, and add the radical or fundamental bass.



10. Mention some of the terms in most general use which denote the velocity in which a piece is to be sung or played, and explain the following signs, viz. > < <> 𝄋 D.C.

Correspondence.

[*The Committee of the National Society are thankful for any communication likely to assist School-Managers and Teachers, or otherwise promote the work of Church Education; but they do not necessarily hold themselves responsible for the opinions of the Editor's correspondents.*]

To the Editor of the National Society's Monthly Paper.

THE HISTORY OF A CHURCH-TEACHER IN HIS DIFFICULTIES, STRUGGLES, AND SUCCESS.

[This series of Chapters was commenced in the Number for August.]

CHAPTER X.

It was only three days before the commencement of the Christmas vacation of the Elmton school that Sydney passed his *last* examination. The night before the morning appointed for the inspector's appearance he was sitting with his mother at the fire-side, his head resting upon his hand. He had worked hard all that day, and it was rather late when he returned from the home of one of his private pupils, who lived at a distant farmhouse. A glance at his features was sufficient to prove that he was weary. His face was somewhat paler than usual, and he seemed restless. A volume lay open by his side on the table, and by chance his eyes fell on a passage which seemed to harmonise with the thoughts passing at the time through his mind. The book was one which Boyd had lent him, and which he himself had received as a present from the Principal on leaving his training college. Its title was *Thoughts, Maxims, and Experience of Gerard Beckmann*, schoolmaster of Bayreuth, translated from the German. The passage was as follows:

> "There are times when thou who hast entered on this noble spiritual work, this Christian architecture, this sublime engagement, wilt be desponding, and wilt wish to turn back. Thou wilt say to thyself, why do I thus labour, while many about me, pursuing their mechanical employment, have much lightness of heart after the day's toil, and sink into quiet sleep unoppressed by thoughts and cares like mine? These mechanical duties of theirs are put off as a garment, and leave no cogitations behind of a profound kind. In such moments thou wilt say to thy heart, 'Happy should I be, and cheerful as a bird, if my work, like theirs, had been mechanical, easily forgotten after labour, and removed far from the spiritual.' But turn upon thyself with exceeding severity, and answer thy heart thus: 'Is not the spiritual far higher than the mechanical? and if thou doest thy best part, will not thy crown shine brighter than the stars; because thou, whilst the world hurried past in the race in material occupations, hast joined thyself to a spiritual work, to a sacred calling—the moulding and fashioning of the young?'"

A ray of pleasure and consolation darted through Sydney's mind as he read and re-read this passage; and the desire which had just then seized him to be rid of school-work altogether and to enter upon some mechanical pursuit vanished as a morning cloud, or as a dew-drop in the sun's bright ray. He rose with a light heart and assisted his mother to prepare their evening meal; and was not disappointed to find that a spare larder afforded no better provision that night than dry bread and vegetables.

"I hope," said Sydney to his mother, as they were discussing their supper, "that I may pass the examination and become a Queen's scholar, and then I shall have to go—"

Here he checked himself; for he recollected that when he was gone to a training college his mother would be left alone at Elmton, and that not even one being would be near her connected with her by natural ties.

"Go where?" said Mrs. Mowbray.

"I shall have to be trained somewhere," said Sydney, softening the effect of the last word.

"And Edith," said his mother, "will she also have to go somewhere to be trained?"

"I suppose so," replied Sydney, showing some little confusion, and dropping a piece of bread to the cat at his feet, as if to hide it.

The reader may remember that Edith, Job's daughter, was a pupil-teacher in a neighbouring village, and that she was apprenticed at the same time as Sydney.

The barking of a dog attracted their attention at this moment; and Sydney, starting up, exclaimed, "Why, surely that is Pincher, Mr. Boyd's dog!" Before he could get to the door it was thrown open, and Pincher bounded into the room, followed by his master, whose hair and whiskers were covered with hoar-frost.

"A cold night, Mrs. Mowbray," said Boyd; "but you and Sydney seem cosy enough, and I fear I disturb you at an unseasonable hour."

"No apologies, I pray," said Mrs. Mowbray, glancing at the plates on the table in her anxiety lest any remains of their meal should indicate their poverty at that moment.

And here we may remark, that her sensitiveness in this particular may appear to some minds to savour too strongly of unlawful and unnecessary pride. Far be it from us to coincide in this opinion. There is a certain kind of pride which is deserving of praise rather than censure; and those who are most worthy of our sympathy and commendation are generally those who do not parade their wants before their neighbours. When the world in its fancied wisdom condemns that decent need which shrinks from the public gaze, it is at least bound to show by what authority it claims to be informed of the exact circumstances of its fellows.

"I have just been with our squire," said Boyd; "and some conversation which has passed between us is not unconnected with you, Sydney. The squire's brother, the rector of a parish near Buckingham, is staying at the Hall, and on his return to his living will open a new school. He has been so much pleased by the report given him by your young pupil, and by what I have said in your favour, that he has authorised me to offer you the mastership of the school at W—. The salary is only 50*l*. per annum, but there are several important advantages connected with the situation."

"If I accept it," replied Sydney, "I shall of course lose my residence in a training college."

"Of course," said Boyd; "but you will nevertheless be doing good in your generation."

"It seems to require consideration," said Mrs. Mowbray.

"Undoubtedly," replied Boyd; "and there is no hurry for an answer, so you can turn the matter over in your minds. It is late now, and I must be going. In the meantime I wish you as bright and cheerful a Christmas, Mrs. Mowbray, as a good intent, good fare, and sparkling holly-berries can give you; so, good night. "Come, Pincher," said he, and away he went.

CHAPTER XI.

It is natural to premise that the outward development of a great idea will in itself be great. The pyramids of Egypt, defying as they do the ravages of time; the cromlechs of Normandy, Brittany, and the West of England; the huge Druidical remains of past days; and the numerous specimens of ancient art scattered here and there throughout this country,—that is to say, our venerable cathedrals,—are indeed the outward symbolism of different ideas held at various periods of the world's history, and intended to be commensurate (as far as men could make them so) with the inward emotions and belief which called them into existence. But Church education, viewed in connection with the religious training of a nation, is the centre of a collection of hopes and aims as exalted in nature as any we can name. It demands the sympathies of all good men, and the efforts of the most vigorous minds. Can we wonder, therefore, that those who feel its importance should seek to enshrine their ideas in a befitting temple? At least, such must have been the wish of those who planned and reared the structure before whose gates the conveyance which brought Sydney Mowbray to his chosen training college stopped one cold night about the end of December 18—. He had completed his period of apprenticeship, he had also refused the mastership of the school near Buckingham which had been offered him, and had now come to a well-known college to compete for a Queen's scholarship. The college buildings were of a very imposing appearance, and admirably adapted to impress the young men who entered them with a due sense of the importance of their work, and with a befitting appreciation of the interest attached to it by society in general. A substantial Gothic lodge guarded the entrance to the college grounds. After you had passed through the gates and proceeded a short distance up a gravelled road, having huge laurels on each side, the magnificent front or inorthern elevation of the building presented itself to view. A gateway with a pointed arch, surmounted by the arms of the diocese, admitted you to a spacious quadrangle, with open cloisters running round three sides of it, in which the students took walking exercise in wet weather. The windows of the college-chapel and those of the lecture-rooms and dormitories looked into this quadrangle; and it was here that the cab-driver set down Sydney, not forgetting, of course, to charge him a fare too great by about 1*s.* 6*d.*, and an additional sum of 6*d.* for (to use his own expression) "a drop of summat to drink." The night was clear, cold, and frosty; the heavens seemed studded with brilliants; the cloisters threw deep shadows across the quadrangle; and, as Sydney had to wait some time before he could introduce himself to any of the inmates of the college, he had ample time to be impressed by the spirit of the scene; and ever since he has connected with his first night spent from home thoughts of a clear winter's evening, and shadows cast in the moonlight by Gothic arches. On entering the quadrangle he observed lights in the windows on one side of it. He ascertained that the students were at prayers in the college-chapel; for soon after the cab-driver had left him, he recognised the words of their evening hymn, which he had frequently sung himself:

> "So we, when daylight fades away,
>   And darkling night comes round again,
> Free from the world's pollution, may
>   Sing, Lord, to Thee our joyful strain."

This was the concluding verse; and soon after it had ceased the principal, vice-principal, and students, issued from the chapel in a body. Sydney introduced himself to the principal, and before retiring to rest was informed that the inspector would arrive at the college early in the morning, and open the examination at ten o'clock.

It seems unnecessary to trouble the reader with copies of the examination papers for the Queen's scholarship, or to state in what manner Sydney applied himself to the task of answering them. It is with the result that we are principally concerned; and this was not made known for about sixteen days, or nearly three weeks, after the examination. During this time he and the other students remained in the college, and much anxiety was evinced for the publication of the class-list. In due time it made its appearance; and the position in which Sydney found himself may be best understood from the following letter, written by him to Boyd, his old master, on the day on which the list found its way to the college. The reader will of course make due allowance for the feelings which dictated the communication.

M—— Training College, January 21st, 18—.

MY DEAR MR. BOYD,—After a very unpleasant journey of six hours, I arrived here late on the evening of December 29th. I found about twenty-four candidates for the Queen's scholarships, all of whom had of course completed their term of apprenticeship in the schools in which they had served. The examination commenced on the day after my arrival. It lasted three days; and during the whole of this time I felt excessively nervous. It was only this morning that the class-list was submitted to our notice. How shall I attempt to inform you of the result? and still further, how can I ask you to communicate it to my poor mother and the vicar! I fear I shall for ever forfeit all your good opinions, and dispose you to look upon me as unworthy of your esteem and sympathy. My heart is well-nigh ready to break, for *I have failed.* I can now expect nothing more than to be as useless as a log of wood, as one doomed to float as a dead weight upon society. And yet, amid all my severe disappointment, I feel that I have tried hard to do my best. But why do I say "best," when I have disgraced you and all your teaching? Gladly would I lie down and die. I cannot return home and look you all in the face. Even if I could summon courage to do this, I have not sufficient money to defray my travelling expenses. What is to become of me I know not. Write to me and advise me, for I know not whither to turn; and if you can furnish me with the funds necessary to my return to Elmton, I shall feel deeply indebted to you all for your kindness. The examination seems like a dream, and I cannot imagine how it is that I have failed.—Ever yours affectionately, SYDNEY MOWBRAY.

To this letter Boyd returned the following answer:

Elmton, January 24th, 18—.

MY DEAR SYDNEY,—I waited most anxiously for a letter from you, and expected to hear from you at least three days after your arrival at the college.

An examination is a lottery. One never knows whether the questions may fall into the vein of one's reading. I have known very clever men (of whose talents and extensive information there could be no doubt) who have completely failed in the formal examinations which they have undergone. Yet these men have done wonders in their way, and have proved most valuable members of society. Such you may be yet, though you have failed. Indeed, we all expect great things from you; and, though at present you seem to be under a dark cloud, be assured, if you are energetic and persistent, you may yet become an ornament to your profession.

I have laid your case before the vicar, who has spoken to the squire about you. The result of their consultation is, that they agree to pay your expenses for two years at the college in which you now are; and the only return which they expect is, that you will endeavour to perfect yourself in your studies, especially in your knowledge of school-work. I send you a post-office order for 5*l.* for the present.

Your mother leaves your case in good hands. You will write to her as cheerfully as possible. I shall write in a few days. The vicar has written to the principal. Keep up your spirits, and be reverent, staid, and studious.—Yours ever, R. BOYD.

Sydney kept this letter by him as a precious treasure; and the reader must now consider him as a student in the M— College for Schoolmasters.

[To be continued.]

PARISH-SCHOOLS A HUNDRED AND FIFTY YEARS SINCE.

SIR,—Having much respect for the parish schoolmaster's office, and some practical acquaintance with the way in which the duties of it are faithfully performed, whether by certificated or uncertificated teachers, I should be sorry to rest under the imputation laid upon me by "J. A. C.," of reflecting upon modern schoolmasters in remarks which (for want, perhaps, of a more definite word) he calls "invidious." I do not, on a re-perusal of my remarks at page 292-294, see any thing "invidious" about them; but, as others of your readers may possibly have misconstrued my meaning as well as "J. A. C.," I beg to say that the observations I made on the hours of work in modern schools had reference to *indirect* labours compulsorily laid upon teachers, and which seem to interfere in some cases with the *direct* work of teaching the children, and not to any want of diligence or energy on the part of the teacher. It is, I know, a question on which much may be said on both sides; but, for my own part, I rather incline to the view that the *teaching of teachers* by the parish schoolmaster is an occupation which takes so much out of him physically and mentally as to hinder more or less the full application of his powers to the teaching of the children themselves. I am disposed to class the system among those necessary evils to which the Church has been driven to submit through the poverty of her parochial endowments for educational purposes; but which might be remedied if the National Society were more munificently supported.

"J. A. C." will see that his remarks on the qualifications of teachers, and the rules made for schools in the last century, are only an echo of what I said myself when putting them before your readers. A little more careful reading may another time save him some unnecessary suffering, and you some space. I may also inform him that one of your correspondents has obligingly sent me a copy of some rules very similar in character to those of 1710, which are now in use in a country school, and "which appear to work well, though better attention to them may be well wished for." J. H. B.

DIOCESAN INSPECTION.

Fixed Subjects for Examination.

Frant Rectory, Tunbridge Wells, December 1856.

SIR,—Having been favoured by our clerical superintendent with a sight of the list of subjects selected for the examination of the Central Schools of the National Society next year, with his permission I ask of you the favour to insert it in your *Monthly Paper* for January.

As I have reason to believe that the plan of periodical examinations on fixed subjects previously announced is growing in favour, as a powerful means of raising the standard and increasing the efficiency of our Church-schools, I trust that this list of subjects will command more attention even than our list of last year.

The present entire list of subjects is suitable to a school in a fair state of efficiency; but it may be easily adapted to a school of inferior stamp by simply cutting off the subjects allotted to the first class; and, as there appears to be some practical difficulty in the way of preparing and publishing such lists of subjects in several dioceses where the principle is approved, I would venture to suggest the adoption of this list to those who have the arrangement of those matters in such dioceses.

Copies of this list are sold at the Society's Depository.

As I take a great interest in this matter, I will just add that I shall feel obliged by any suggestions made by any of your readers with a view to improve this annual list of subjects.—I am, &c. **HENRY THOMPSON.**

DIOCESAN INSPECTION,—FIXED SUBJECTS OF EXAMINATION.

Subjects for Examination of the National Society's Central Schools of Boys and Girls previous to the Summer Holidays of 1857.

NOTE.—The girls will not be expected to prepare the subjects printed in italics.

Class I.

RELIGIOUS.—A general outline of Scripture History, and more particular acquaintance with the Journeyings of the Israelites from Egypt to Canaan. In the New Testament, the Acts of the Apostles, particularly the Journeys of St Paul.

Church Catechism throughout, with Scripture proofs; Liturgy; explanation of Morning Prayer, especially the Litany.

SECULAR.—*English History: reigns of Mary, Elizabeth, and James I.*

English Grammar, Parsing simple sentences, Etymology, and the Meaning of Words.

Geography of *Europe*, the British Isles, and Palestine.

Arithmetic to Proportion, Practice, *and Fractions.*

Writing from Dictation and Memory; *also Letters, and Bills of Parcels.*

Class II.

RELIGIOUS.—Gospel of St. Luke. Patriarchal History.

Church Catechism, especially the Ten Commandments, with explanations; Liturgy; explanation of Morning Prayer.

SECULAR.—*English History, the early part, orally.*

Grammar, Parts of Speech.

Geography of England and Palestine.

Arithmetic, the Compound Rules, *and to Simple Proportion.*

Writing from Dictation *and Memory.*

Class III.

RELIGIOUS.—Patriarchal History and Parables of our Lord.

Church Catechism, especially the Creed, explained.

SECULAR.—Grammar, *Definitions of Parts of Speech.*

Geography, Definitions in connection with a Map of the World.

Arithmetic, Compound Addition, Subtraction, *Multiplication, and Division.*

Write from Dictation from Reading Lesson-Book.

Class IV.

RELIGIOUS.—The History of the Creation and Fall of Man, and the History of our Lord.

Church Catechism, Creed, and Lord's Prayer.

SECULAR.—Arithmetic, Four simple Rules, *and Compound Addition.*

Write easy Words from Dictation.

Class V.

RELIGIOUS.—History of our Lord, taught orally.

Church Catechism, *Creed*, and Lord's Prayer.

SECULAR.—Simple Addition, Subtraction, *Multiplication.*

Class VI.

RELIGIOUS.—History of our Lord, taught orally.

Church Catechism, the Lord's Prayer.

SECULAR.—Arithmetic, Simple Addition, *and Subtraction.*

PRESENT DUTIES OF CHURCHMEN WITH REFERENCE TO THE QUESTION OF NATIONAL EDUCATION.

(Continued from December Number.)

SIR,—In my last letter I endeavoured to show that the old theory of education in England appropriated that most important work to the Church; and also that this theory was not peculiar to the clergy, but was common to clergy and laity, and also to their representatives in the high places of government. With respect, indeed, to statesmen, I do not say that they so nicely scrutinised the principles on which this system was founded as deliberately to choose it from among several as that which most approved itself to their judgment. Perhaps they rather took it as it was handed down to them, and handed it on as they had received it; and so for centuries gave their silent assent to a principle which they might or might not have called in question had any other been presented to their minds as practically successful.

If, however, in any of those ages the question had been asked of some among the thinkers of the day,—On what grounds does this traditional practice stand, this of confiding all children to the clergy to be educated?—there can be little doubt what the answer would have been. The inquirer would have been told that education is chiefly a *moral* work, having for its end and aim far higher objects than the fitting of the intellect to work a place for itself in the upper spheres of human action. He would have been told further that the only true morality is contained in religion, that is, in Christian faith and Christian practice. And he would have been pointed, further, to that body which has been endowed with a continuous and unfailing corporate existence for the very purpose of educating the whole world, small and great, in such faith and such practice, and therefore in such morality. And so, however straight-laced such an answer may seem to the modern educational theorist, it would have resolved itself into this, that the Church is the educator of the young because a commission has been given to her to disciple all; and that whether she trains them up in universities, or in collegiate schools, or in the more humble seminary where the labourer and the mechanic may gain the advantages of learning fitted to his station and circumstances, this one object reigns supreme above all the accidents of more specially intellectual instruction—the training of Christian youth so that they may ever hold the places given them in God's kingdom below and above.

No doubt some of my readers will be a little surprised to find intellectual instruction classed among the accidents of education. Even those who do not go so far with the age as to consider a highly-cultivated intellect the *summum bonum* of our mundane condition, are yet often unwilling to give its attainments a place quite subordinate to the attainment of any thing else. It is a special snare of this age to think that a highly-cultivated intellect cannot well go far wrong in morals; and educationalists persist in the error, in too many cases, against the evidence of numberless instances to the contrary. To those who fall into this snare, it appears an undue exaltation of religion (or rather, perhaps, a forcing it in where it is not required) to make it the very foundation and substance of an educational system, and intellectual instruction a quite subordinate and inferior matter. Some even think, with more or less respect for the clergy, that this is purely a clerical idea,—one of those biased notions which men fall into with regard to things that belong to their exclusive vocation; that from constantly dwelling upon one object, the clerical mind is prone to magnify religion into undue importance in its relation to the affairs of ordinary life. Such objections are not difficult to answer; but I only mention them now by way of giving additional proof with reference to the historical question, that it must have been some very strong notion of the supremacy of religion in education which threw it so entirely for ages into the hands of the Church. Had there not been such, men would have said the same things of the clerical mind then as now; and if they had said them, no doubt they would have acted accordingly.

I think I may therefore fairly ask my readers, whatever their own opinions may be, to concede me thus much, that Englishmen generally adopted the principle of education which I have named until about one hundred and fifty or two hundred years ago, *i. e.* that they made the Church the educator of children because they conceived *education to be primarily a matter of religion.*

And though it is going a little out of my way to do so, I will here at once meet an objection which is very likely to be raised,—that if you give intellectual instruction so subordinate a place, you cannot teach up to the intellectual requirements of the present age. It will also be said by some, that this is the great failing of the Church in all her educational practice. Now with respect to the first, it is only saying that a very religious man cannot be a very intellectual one; that a man who keeps "God ever before his eyes," and makes His will the spring of every action, who is constantly looking forward "from glory to glory"—from the glory of human knowledge and skill on earth to that "knowledge which shall be revealed,"—that such a man is incapable of rising to the highest ranks of human knowledge. Need I give any other answer to the objection than this statement of its real meaning and the consequence which follows? So also to the other, that the Church fails in training her scholars up to the mark of the age, I reply by asking, where is the proof? The clergy have been and are the chief "drawers-out" of high intellect in the country; and it is in Church institutions, and under the fostering wing of the Church, that all the great men of past ages, and most of those of the present, have been trained. Nor can it be proved that the Church has failed in educating the poor up to the requirements of the age, more than that it has fallen short in respect to other classes; or that it has failed in any case where educators *not* working in her, and by her authority and on her system, have succeeded.

I may now return to my former historical position. It was shown that Church and State coincided in enacting laws respecting education which had the effect of making it exclusively *Church*-education throughout the country. Want of time and law-books has prevented me from ascertaining exactly the point at which the State began to diverge from its ancient line of unanimity with the Church in this matter;

but it is not of much consequence to our present object to know more than that such divergence extended little beyond the permission of schools in which the masters did not necessarily belong to the Church until quite recent times. Since the establishment of a Committee of Privy Council for Educational purposes the case has been different.

But I wish my readers particularly to observe that *there has never been any authoritative expression of a change of system on the part of the Church.* That system,—the natural result of a certain principle arising out of the commission on which alone the authority of the Church is founded,—has been handed down traditionally, and embodied in certain rules by which the Church has bound its clergy, and, to a great extent (*in foro conscientiæ*, that is) the laity also. No word has ever passed from her collective wisdom by which she has in the least yielded her claim to feed the lambs of Christ as well as His sheep; no act of hers has ever supplied the place of a definite deed of surrender; and, what I hope to show before I have ended, no neglect on her part has ever given reason for others to say, we *must* educate the people of England, because *you* are not educating them.

The consequences which follow I must leave for another month. *β.*

BENEVOLENT FUND.

DEAR SIR,—The importance of establishing an "institution for making provision for distressed teachers and their families" is readily admitted by all who are acquainted with the principal circumstances connected with the profession of the teacher. Without presuming to dictate to those who are better able to judge what is necessary for such an institution than I am, I would humbly suggest that it ought to be able to furnish relief to those who are partially provided for by slender means of their own, almshouses for aged couples, an asylum and schools for orphans, and colleges for single persons—one for each sex. This last requisition might be dispensed with for a time, till there should be a larger number of persons that would require them; the single teachers and widows in the mean time being paid such sums as the funds would admit. Almshouses could easily be built as required; and a commodious house might be obtained as a temporary asylum for orphans. Concerning the principal thing of all—the raising of the funds—enough has already been said. The teachers of England and Wales, as a body, would, if each contributed a small sum annually, furnish a respectable sum of money. The ocean is made up of drops. Let each who is acquainted with the proposed scheme,—I mean the general view of the thing as gathered from the educational periodicals,—without delay make it known to any of his brethren to whom he may think it is unknown, if any there be. Then let each make up his mind *at once* to subscribe what his means will allow. Though I use the masculine pronoun, it is not to exclude female teachers from so great a privilege as that of engaging in so good a cause; this they would not allow, judging from the liberal and earnest manner in which some are taking up the matter. On the subject of funds, there is, I think, one thing more which we shall do well not to forget. There is no need that we should confine the subscription-list to our own profession. I recollect being asked for a contribution to a similar institution belonging to another profession. I am sure the friends of the teacher would gladly assist him in so worthy a cause. Let each, then, solicit all the aid he can in his own neighbourhood, and I believe a large amount will be realised in this way. This plan I intend (D.V.) to try, and to forward the proceeds to the treasurer at the earliest opportunity. While we rejoice at what is being done towards making such provision as is necessary, let us not place our dependence in any human institution, however useful; but only look upon it as a means in the hand of our heavenly Father (who has said: "Even to your old age I am He: and even to hoar hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you." "The very hairs of your head are all numbered." "Leave thy fatherless children, and I will preserve them alive; and let thy widows trust in Me." "All thy children shall be taught of the Lord," and in whom the "fatherless findeth mercy.") for bringing about the interposition of a merciful and gracious Providence; and let us take encouragement from the words of the Psalmist, who had seen much of the world: "I have been young, and now am old; yet have I never seen the righteous forsaken, nor his seed begging their bread."—I am, &c. D.

PLAN FOR PROTECTING INK FROM DUST AND EVAPORATION.

SIR,—The December Number, 1854, contains "a plan for protecting ink from dust," and I would add evaporation. It appears to me an admirable contrivance for new desks, but not suitable for such desks as have a hole bored in the top for the insertion of the ink-wells, and which I believe are commonly used in schools. The following is a cheap and simple contrivance I have lately adopted, and which I have from experience reason to hope will recommend itself to your readers at large.

Cut the holes both wider and deeper until the rim of the ink-well will sink a little lower than the top of the desk. Get a round piece of sheet zinc of such a size as will admit of projection over the enlarged hole; take a short round-headed brass nail, and fasten on the top of the desk the zinc disk at the farther side of the hole from where the writer sits, so that it will revolve upon the nail as its axis, and when closed cover the ink-well. The nail-hole in the covering should be bored at such a distance from the side as will not allow the head of the nail to project beyond the edge of the zinc, and nailed at such a distance from the hole in the desk as will admit the well to be taken out with ease. The expense is merely nominal, as a sheet of zinc (easily cut into the shape required with a strong pair of scissors) and a few nails is all that is required. When used, turn the cover back.—Yours, &c. ENOCH NORTH.

ANTIPATHY TO INSPECTORS.

Wigan.

SIR,—May I request you to insert this, for the attentive consideration of my fellow-teachers.

Notwithstanding the great advantages accruing from connection with the Committee of Council on Education, there are many school-managers and teachers whose dread of inspection deprives them of these advantages. I must candidly admit that I was until this morning amongst the latter, not because I dreaded an examination of my scholars,—for no master who does his duty has cause to fear,—but solely on account of the awful description I had received of the inspector and his doings. He was pictured to me as an autocrat more imperious than Russia ever owned—as one before whom all must be mute, and in whose presence the master must needs tremble as if on the brink of annihilation. He was worked up into a stamping satyr, a monster of rage, whose prey was poor schoolmasters, and at whose mighty *presto* the teacher disappeared. Nay, it was even said that, as if influenced by the most malignant feelings, he put to the children questions he knew they could never answer, and sought for knowledge that could never benefit. Fancy therefore my feelings when the trustees informed me that Mr. —— was coming to inspect the school. Night after night I saw him. My imagination, wrought to its highest pitch by what I had heard, beheld in him the very personification of malice; and there he sat, a dread nightmare, under whom I could neither move nor speak.

But the great day came—as all days will come; the door opened, and in stepped *the Inspector!* A half-stifled "O!" escaped me. I looked at him askance and trembled. He advanced—how friendly my knees were!—spoke, but—would you believe it?—did *not* devour me! No, I lived, I breathed—ay, and freely too—as in the kindest manner possible he inquired what the boys could do. The examination proceeded, simple and useful questions being intelligently put. His kind consideration, patience, suavity of manner, and warmth of feeling, were sunshine to my heart. I looked up, and felt that, though under inspection, I was a free man, and not a slave. Ay, and in that hour I learnt a great lesson—that in worldly matters knowledge is better than belief. After the examination I received much kind and useful advice from the inspector, and found in him a sympathising friend.

I speak not thus because he was pleased with the school, for he expressed no opinion. On the other hand, I know that the attainments of the children were below par, on account of the large number in attendance compared with the teaching power applied. Let every man speak as he finds; and I found the inspector the very reverse of what I was led to expect—nay, in that brief hour I felt my heartstrings cling to the teacher's office with an affection greater than I thought them capable of.

After his departure, the mistress came down,—she was expecting him the following week,—and in a perfect agony of suspense gasped, "What is he like?" To this I replied by requesting all the boys who liked Mr. ——, and would be glad to see him again, to hold up their hands. Every hand was raised—my own amongst the number—and with acclamations we voted the inspector our friend.

But some will doubtless adduce instances to disprove this experience as general. But do they speak from observation or hearsay? Facts, like images, are oft distorted by passing through media. If we wish to see things as they are, we must not use other people's eyes; for, like other people's glasses, they may "magnify too much." But supposing that there are on record well authenticated instances of impatience, or even "passion," in an inspector, are we to forget that he, like ourselves, is man?

Are we to overlook the trying character of his duties? Is it just, is it generous in us to slide his little faults into an oxy-hydrogen microscope, whilst perchance our own are shaded? I feel convinced that the diffusion of more just reports concerning inspectors would remove the antipathy to inspection, and prepare masters to display towards the inspectors a bearing different from that which is sometimes witnessed on their first reception. As it is, many, prejudiced by report, and drawing upon an *expected* future of tyranny, raise the standard of rebellion, gird on their clothes-basket —vide *Punch*, Nov. 1—and with stern defiance exclaim, "Some people can be as big as others!" This is the history of much misunderstanding between inspectors and teachers, and consequently of much opposition to the Government scheme.

Should this letter tend to the removal of any such misunderstanding and opposition, and to the extension of Government inspection, with its manifold aids, the object of your correspondent will be attained. I am, &c. F.

Attendance Cards.

Swinton, Rotherham.

Sir,—On p. 210, vol. x. of your *Monthly Paper*, we find a scheme for securing regularity of attendance, which I imagine every district is not prepared (probably not able) to adopt. I beg, therefore, to enclose our plan on a card of a more simple character than the one there exhibited, and which we have found productive of much good.—I am, &c. R. J. Heathman.

Swinton Top School.

Conduct-ticket of

For quarter ending

	Day-school.	Sunday-school.	Total.
Present			
In time			
Late			
Absent			
Total			

Progress General conduct

Master. *Incumbent.*

⁂ The Day-school opens at 9 a.m., and at half-past 1 p.m.

N.B. To encourage regular and punctual habits, the Managers will give a Prize to each Child who attends the Day-school in time 180 whole days during the year.

For a School-Register.

There is a sign I ofttimes see
Used as the mark of childhood's shame;
But I could wish that cross should be
The sign of best and fairest fame.

For 'tis a symbol fit to show
Steps wending to their home above,
The work of Heaven begun below
In meek obedience and love.

J.

Punishment in Girls' Schools.

Sir,—In your October Paper, my attention was called to the subject of punishment in girls' schools. "G. H. A." thinks girls deserve severe chastisement for disobedience and other flagrant offences, but objects to corporal punishment. I think "G. H. A." is not a teacher in a girls' school, or she would know that girls care as little for an imposition, or being kept in school after the others are dismissed, as boys do. I would always forbear using the cane when other means would have the desired effect; but from long experience, I have no hesitation in saying that in many cases there is no substitute that will do so. In using the cane, it should, I think, be on the hand. As to the use of the busk, if such a case ever did occur, it must, I fully believe, have been a solitary one—the exception, not the rule.—I am, &c. Magistra.

Rewards for Arithmetical Calculations.

Sir,—I have often adopted, and found it a good plan, when exercising the calculating abilities of a class of children by sums within each child's respective comprehension, to allow the first who has done his sum to call out one, and the second two, and so on; each boy setting his figure in some part of his slate. The numbers to be thus obtained are regulated by the number of children in the class, never allowing more than three-fifths of the whole to obtain them. As a further stimulus to exertion, when any boy has thus secured five ones or five twos, I allow him to change his figures for letters; for instance, five ones would be converted into an A, five twos into a B, and so on. At the end of the exercise let each child read the letters he has, in this simple yet methodical way, fairly earned. It is surprising how they will exert their mental powers to obtain what in itself is nothing; but which, if put before them in the shape of something to be won, and in which they try to outvie each other, then this is in itself a reward. It was only a few days since that a rosy-cheeked little fellow, with eyes glistening with delight as he looked at me, in child-like simplicity said, "I've got four ones." Hoping the above may prove of service to my fellow-teachers, I am, &c. S. P.

CORRESPONDENTS' ANSWERS TO INQUIRIES.

SIR,—In reply to your correspondent "Progress," who wishes to know the best way of setting about obtaining a knowledge of Drawing,—say of acquiring a sufficient knowledge of the art to be able to teach it in a first-class National school.—I beg leave to suggest, that I think the best way he may gain a knowledge of drawing, such as may act on the mind and judgment by training the eye, which will lead to habitual discernment of dimension, proportion, order, and regularity,—for it is only labour thrown away and time misspent to attempt to alter or hide by superfluous lines such minute particularities of form and dimension as, it must be admitted, are both incorrect and inconsistent as well as unpleasant to an educated eye (Sir Joshua Reynolds calls it "an armour, which upon the strong is an ornament and a defence, and upon the weak and misshapen a load"),—is by becoming a student in a School of Art, which may be found in many towns. If your correspondent should reside at too great a distance from such a school, he may, I think, gain a fair knowledge of drawing by availing himself of a set of drawing-copies, which he may obtain by applying to the secretary of the Department of Science and Art, Marlborough House, London, together with some good books on Art; among which, *Lessons on Art*, by J. D. Harding, may be of some use to him.—I am, &c.

A TEACHER OF DRAWING.

"G." says, "Stylus" would, he thinks, find the *Adult's Help in Learning to Read*, price 6*d*., published by Houlston and Stoneman, Paternoster Row, suit his purpose; or *Easy Outlines of Scripture History*, of the same price, published by Nisbet. Both are simple without being childish, and in good type.

"C." says, there is a book on the S. P. C. K. List,—the *Sunday Picture-Book*, price 1*s*.,—he thinks particularly adapted for "Stylus." It is in large type and easy words. "C." has known it used for teaching grown men, and it interests and gets them on.

"J. Williams" says there is a little book published by the Sunday-School Union, 60 Paternoster Row, which gives the pronunciation of Bible names; and which "H. S." can obtain through any bookseller for 6*d*.

SIR,—Will you kindly allow me to inform "S. S. S.," that metal pipes for organs may be procured of S. Person, 2 Little Russell Street, Bloomsbury; or of E. Giles and Son, Organ Metal Pipe Makers, 67 Seymour Street, Euston Square. The prices are, for open diapason, from 4*l*. to 4*l*. 10*s*.; for principal diapason, from 4*l*. 10*s*. to 5*l*.; for twelfth diapason, from 3*l*. 3*s*. to 4*l*. 4*s*.; for fifteenth diapason, from 2*l*. 10*s*. to 3*l*. 10*s*. N.B. The open diapason would only go to tenor C, but the others would go to CC. Of course the carpenter would make his own stopped diapason, and the lowest octave of the open diapason, which is also of wood, but open. For a small church organ he will find the following stops form a nice combination: stopped diapason, open diapason, principal, twelfth, and fifteenth; the lowest octave of the open diapason should be of wood, and open; and the stopped diapason should have open wood pipes from middle C upwards. To these should be added one octave of pedal pipes, and diaocton action, and he will have an organ fit for almost any country church.

If "S. S. S." wishes for any further information, you are at liberty to give him my address.

SIR,—I happen to be able to answer the second inquiry of "S. S. S." in your December Number. The carpenter will probably make the stopped diapason (wood) pipes, as well as those of the stopped flute. I conclude the inquiry refers to metal pipes only. These can be bought, ready voiced, from any respectable builder in London or elsewhere. The cost of small-scaled pipes, of good metal, is nearly as follows: Open diapason, or dulciana, tenor C to F in alt, forty-two notes, from 5*l*. to 6*l*.; from fid G, about 3*l*. 10*s*. Principal, all through (viz. from C C to F in alt) about 6*l*.; from tenor C about 3*l*. If the latter compass is used, the bass octave must be made of wood. Fifteenth, all through, about 3*l*. As an amateur builder, I can speak with confidence of the excellence of pipes made by Mr. Walker, of Tottenham Court Road, London; or by Messrs. Rirtland and Jardine, St. Peter's Square, Manchester.

W. E. DICKSON.

Kennington Oval.

SIR,—I find that the letter headed "How to find average Attendance," inserted in your October Number, page 269, has misled several teachers as to the *Class Register* referred to. Will you allow me to state, through your columns, that it is *not* one of the rules attached to Hay's *Class Register* that Mr. Lowe finds fault with. If the rules which I have drawn up for obtaining the results required by the Committee of Council on Education be examined, it will be seen that I have been particular to *find the averages by decimals*. I have printed the rules in a separate form, and shall be happy to send a copy to any teacher on the receipt of three postage-stamps; or they may be obtained at the Depository, Westminster, &c. See advertisement.—I remain, &c.

JOHN H. HAY.

"J. Williams" says "J. N." requires information as to the mode of getting the quarterly results from the quarterly table of the *Summary to the Government Register*. 1st. For "number on the register" for the quarter, take the highest number which stands under the column headed "Number of children on register," *e.g.* first week, 109; second, 111; third, 114; fourth, 115; fifth, 116; sixth, 120; and so on till the thirteenth week, when the number was 124. Therefore, 124 is put as the number on the register. 2d. For "number present at all," refer to the column headed "School-days present" in each *Class Register* (No. II.); count all that have attended even one day, and put the number at the foot of the column headed "Number present at all" (No. III.).

N.B. If "J. N." wants the average number on the register for the quarter, he must add all the numbers together which stand under the column headed "Number of children on register," and divide their sum by the number of weeks in the quarter.

To find the same in the *Class Register* (No. II.), 1st. For number on register, take the highest number found in any of the weekly columns; 2d. The number present at all will be found by looking at the column headed "School-days present."

Sir,—In your December Number "J. N." asks for information as to the mode of getting the quarterly results from the quarterly table (No. III. *Summary*) of the two columns headed respectively "Number on register," and "Number present at all." Now I think nearly all who use Martin's registers will allow that if the method of obtaining the weekly results (according to the Government directions) be clearly understood, no difficulty will remain respecting the quarterly. The averages of the various weeks must be transferred to the space allotted for them on the right-hand page of the *Summary*, then added together, and the sum divided by the number of weeks the children have attended during the quarter. This rule applies to all the columns. Many masters, however, do not divide the sum of the weekly payments, but prefer knowing the total amount received.

The method of finding the "quarterly results" in the *Class Register* is the same, viz. divide the sum of the weekly results by the number of school-weeks in the quarter.

The preceding is the plan generally pursued; but if it will not trespass too much on your space, there is one point to which I should like to call attention. In obtaining the "average number of days attended by each child present at all," we are directed to use no fraction greater or less than one-half. Now in a weekly average this is of little importance; but in a quarterly result more exactness, I think, is desirable. For instance, suppose the "average number of days," &c., to be 4·1 from Christmas to Lady-day, and 4·4 from Lady-day to Midsummer, the result in the summary for each of these quarters would be the same, viz. four days only, and the master would be at a loss to know if the attendance of the children were improving or not. As, therefore, in this result we might gain so much in exactness by employing decimals, I should like to know whether any objection can be made to their use.—Yours, &c. A. J.

INFORMATION WANTED.

Inquiries by Correspondents.

Sir,—Will any of your readers favour me by mentioning one or more of the best books on Mensuration, both practical and theoretical?—I am, &c. Clericus Dioc. Cant.

"A Teacher" would be glad to receive some information on the subject of giving Reward-tickets or Marks in day-schools; the best mode of carrying out the system, &c.

"Geta" asks for the title and price of a good work on Heraldry.

"M. A." asks the best way to varnish a black-board made in a village or country-town; the best colour, and the best receipt for the varnish.

"A. B." asks information as to the best mode of conducting penny-banks in connection with schools; whether any, and what amount of, bonus is desirable, &c.

"J. M." says "T. W.," who, in your December Number, asks for a collection of Short Voluntaries, will find the *Organist's Companion* a suitable work. The Voluntaries are selected and arranged by John Goss, and may be had in numbers, 2*s.* 6*d.* each; or in 4 vols. 12*s.* each. Each number has a wrapper, with the contents of the forty-two numbers. Published by Cramer, Beale, and Co., 201 Regent Street.

"A Constant Reader" asks whether, where an engagement between clergyman and schoolmaster is quarterly, either can legally tender a quarter's notice previous to the quarter-day.

"B. F." asks whether there are any copy-books published of Mulhauser's *System of Writing*, with the copies set at the top, similar to Darnell's; and if so, where, and at what cost, may they be obtained?

"Geo. Gwinn" wishes to be informed whether a pupil-teacher can obtain a drawing-prize if under a master who has not a drawing certificate.

"Rusticus" begs the favour of being informed of the price and publisher of Mills' *Analysis of the English Language*, quoted in Connon's *Grammar* under the chapter on Pronouns, &c.; also any remarks on its merits and suitableness for a teacher's library will farther oblige.

Schoolmasters and Schoolmistresses' Associations.

⁂ It is particularly requested that proceedings of Associations may be sent to the Editor as early in the month as possible, and in a *brief* form.

Metropolitan.—The usual monthly meeting was held on Saturday, Deember 6th. The attendance was not large on account of the state of the weather. Mr. Jona, of the Trinity Church-Schools, Borough, read a very pleasing paper on "Etymology." It will be seen by advertisement that the annual meeting of this, the oldest Church Schoolmasters' Association, is fixed for Saturday, the 17th instant.

Leeds.—At the December meeting a paper was read by Mr. W. Can, of Burley School, on "Druids and Druidism." The selection of quotations from these early educators of the people of England met with the approbation of the meeting. The election of officers for the ensuing year resulted in the re-election of Mr. Thomas Holmes, of Roundhay School, to the secretaryship; and Mr. Edward Spencer, of St. Saviour's, Leeds, treasurer. The Association is now forming a library of scholastic works for the use of the members and the mistresses and pupil-teachers of Leeds and the neighbourhood. Several of the educational societies, and also some of the most eminent publishers of such works, have kindly given grants of their publications. The library will assist materially in diffusing sound professional information among the teachers of Leeds and the neighbourhood.

The Association would esteem it a favour if those publishers and authors of school-works who have not yet contributed any of their productions to the library would address such to the secretary, Mr. Holmes, Roundhay School, Leeds, which will be duly acknowledged. A committee has been appointed to correspond with the metropolitan committee of the Teachers' Benevolent Institution. The scheme as put forth by the metropolitan committee met with general approval.

East Derbyshire.—A preliminary meeting of this Association was held in the Shirland National School on Saturday, the 6th December, at which rules for the future guidance of the Association were formed. It was resolved, that the future meetings of the Association should be held on the first Saturday in each month at the Alfreton National School. President, the Rev. Thomas Lund, B.D., Rector of Morton; treasurer, the Rev. Thomas Openshaw, M.A., Incumbent of Brackenfield; secretary, Mr. W. A. Snaith, master of St. Bartholomew's School, Clay Cross; librarian, Mr. W. Balfrey, master of the Alfreton National School.

Derby and Derbyshire.—The quarterly meeting of this Association was held on Saturday, December 6th, in the Curzon Street Schoolroom, Derby. A lecture on "Good-humour" was delivered by the Rev. J. Hullett, of Allestree; after which a discussion on "Teaching reading" took place. The Vice-President, Mr. Cummings, having been selected to represent the Association at the general meeting to be held on the 2d of January, the proceedings terminated.

Barnsley.—The monthly meeting of this Association was held at the Parish-school, Silkstone, on the 13th of December last. The Rev. J. L. Walton, Vicar, presided. Mr. John Burland, of Stainborough, delivered a lecture on the "River Thames," of which he gave a topographical description from its source to its mouth. The January meeting was appointed to be held at Barnsley.

Carlisle.—This flourishing and useful institution has just entered upon the third year of its existence under very favourable and promising auspices. Since the annual meeting held in November, when the members attended divine service in the Cathedral, the Hon. and Right Rev. Dr. Villiers, Lord Bishop of the diocese, has kindly become the patron of the Association; and subsequently the Very Rev. Francis Close, now Dean of Carlisle, has accepted the office of President, in the room of Dr. Tait, now Bishop of London. The following were elected office-bearers at the annual meeting: the Revs. Benjamin Ward and B. A. Marshall, of Carlisle; and the Rev. Joseph Brunskill, of All-Hallows, Association Secretary of the National Society, to be vice-presidents; Mr. James Malcolmson, of Christ Church Schools, to be secretary; and Mr. Watson, of Harraby, to be treasurer for the ensuing year. During the past year the meetings have been well attended, especially by the country members. At the monthly meeting in February Mr. Hodgson, of Aspatria National School, read an excellent paper "On education in Cumberland." Mr. Malcolmson gave, in March, April, and May, a series of interesting lectures "On Geology," embracing the following topics: Clays, alumina and aluminium, calcareous earths and rocks, cretaceous and coralliferous formations. These lectures were fully illustrated by chemical and other experiments. In June, Mr. William Bell, of Crosby-on-Eden, read an invaluable paper on "The influence of the teacher's work upon his personal character and usefulness," which has since been published in this Paper, and has likewise been widely circulated in a pamphlet form. In July, Mr. Watson, of Harraby, read a judicious paper on "Education, as it affects juvenile delinquency." At the September meeting Mr. Malcolmson supplied the place of Mr. Olivant, of Wreay, who was unable to attend, by giving a lecture on "The overland route to India." The October meeting was chiefly taken up with a visit of the members to the deanery to confer with their excellent President, the then Bishop designate of London, about several important matters relative to the mode of connection which was to subsist between the Association and the Carlisle Diocesan Education Society. At the close of this interesting conference, the Very Rev. President, Dr. Tait, bid each of the members an affectionate farewell. He has carried with him to his new and important sphere their sincere and earnest prayers for his welfare, his happiness, and usefulness in his office as a chief shepherd of the Church of Christ, along with many a grateful remembrance of past kindness shown towards them. In November a special meeting was convened for the purpose of giving the Rev. G. R. Moncrieff, her Majesty's Inspector for the northern counties, an opportunity of conferring with the members on matters connected with the examination of pupil-teachers, and the removal of children from school to school,—an evil which prevails to a great extent in the city of Carlisle. A union of all the public schools in that city, for the purpose of checking this evil, is likely to be the result of this conference; most of the managers having signified their intention to do what they can in promotion of this desirable object. During the conference the subject of "Notes of lessons" was brought forward by Mr. Moncrieff, and fully discussed by the members and teachers present.

In concluding this brief report of the proceedings of this Association for the past year, we must not omit adding that a resolution was passed at the annual meeting to the effect that Church-of-England schoolmistresses, on being duly proposed and seconded, be entitled to all the privileges of the Association. Arrangements have been made, securing the services of several members and other gentlemen to give lectures, papers, and lessons at the various monthly meetings to be held in 1857.

Vale of Aylesbury.—A meeting of the members of this Association was held at Aylesbury, on Saturday, December 6th. The Ven. Archdeacon Bickersteth presided. A highly-instructive and interesting paper was read by the Rev. W. Morgan, Rector of Hulcot, on the subject of "Obedience," as bearing on education, and on "The best method of conducting evening-schools." In speaking on the latter subject, Mr. Morgan noticed the efforts made by devoted laymen in some of our large towns, as affording bright examples to the laity generally to exert themselves in furthering the design of evening-schools, both by encouraging their work-people to attend, and likewise in rendering assistance by taking part in the tuition. Mr. Morgan dwelt especially on the importance of giving a religious tone to these schools, by commencing and closing with a short and simple form of prayer; on the advisability of rendering the instruction as attractive as possible; and the difficulty of inducing adults to avail themselves of this means of instruction.

Interesting and useful conversation arose leading to some practical conclusions. It was considered unadvisable to allow the scholars from the day-school to avail themselves of the evening-school, since their superior knowledge might discourage those who did not enjoy the same advantages as themselves.

It was also deemed advisable to limit the age for admission to the night-school, lest parents might be tempted to send their children to work at an earlier age, with a view to educating them solely by its means. The want of suitable reading-books for adults learning to read was much lamented; while all agreed that the Irish books are at present the best for this purpose.

The choral class in connection with this Association will not continue to assemble for the present; but will probably be resumed in the early part of the spring. At the close of the meeting, the Archdeacon announced his intention of offering a prize of two guineas to the schoolmasters of the Association for the best essay on "The best means of retaining an influence over our children in the interval between their leaving school and their confirmation." The prize to be awarded at the next annual meeting of the Association.

Monmouthshire.—A meeting was held in connection with this Association on Saturday, December 6th, at the Schoolroom, Brynmawr. A paper was read by Mr. Lewis, "On what does the success of the school depend?" followed by discussion. At the conclusion of the morning's proceedings, the members sat down to a substantial dinner in the girls' schoolroom. In the afternoon, Mr. Serjeut, of Ebbw Vale, gave an ingenious lesson on "Arithmetic." At the next meeting, which is to be held at Abercarn, Mr. Thomas, of Newport, will read an essay; and Mr. Whitehead, of Rhymney, will give a lesson.

NOTICES OF BOOKS.

Published by the National Society.

Manual of Method for the Use of Teachers in Elementary Schools, by W. F. Richards. New and enlarged edition, 184 pages, 12mo, cloth boards, price 2*s*. 3*d*. Contents: School-organisation—School-discipline—The qualifications and duties of the teacher—On religious instruction—On teaching reading, grammar, &c.—Writing—Arithmetic—Geography—History, &c.—On evening-schools, with plans, time-tables, examination papers, and other information.

An Explanation of the most common Rules in Elementary Arithmetic, by Rev. Alexander Wilson. Parts I. and II. Part I., 24 pages; Part II., 32 pages, 18mo, paper cover, price each Part, 1*s*. 4*d*. per dozen. Part I. contains four Simple and Compound Rules, and Simple Proportion; Part II. Compound Proportion, Practice, Interest, Vulgar and Decimal Fractions. The rules in these books will be found adapted to the *Exercises in Arithmetic*, Parts I. and II., and also to those contained in the *Manual of Arithmetic*, all published by the Society.

By Longman and Co.

The School and Family History of England, from the earliest Period to the Nineteenth Year of the Reign of Queen Victoria, by Edward Farr. New edition, 490 pages, 12mo, cloth boards. The book is divided into the following chapters: 1. The Ancient Britons—2. Roman invasion—3. Saxon invasion—4. Danish invasion—5. Danish conquest—6. Government laws, &c. of Anglo-Saxons—7. From the Roman Conquest to the death of King John—9. From the accession of Henry III. to Richard II.—11. From Henry IV. to Richard III.—13. From Henry VII. to Elizabeth—15. From James I. to the restoration of Charles II.—17. From the Restoration to the Revolution—19. From the Revolution to George III.—21. From George III. to Victoria. Chapters 8th, 10th, 12th, 14th, 16th, 18th, 20th, and 22d, are notices of the religion, government, literature, arts, commerce, and customs of the period described in the chapter preceding each of these. Questions for examination are appended.

Domestic Economy, forming one of School Series, edited by Rev. G. R. Gleig. 119 pages, 18mo, stiff paper cover, price 1*s*. Contents: Commencing housekeeping—The beginning and the end—Results of bad management—A few last words—Hints on the choice of a house—On domestic expenditure—On household-work—On needlework, washing, and ironing—On food, fuel, marketing, and cookery—Directions for making sauces—On the care of the sick and of children—Conclusion—Prayers for morning and evening.

By the Home and Colonial School-Society.

The Home and Colonial School-Society's Manual for Infant-Schools and Nurseries. 216 pages, 12mo, cloth boards, price 2*s*. 6*d*. Contents: The schoolroom, and its various appurtenances—Lessons on colour, form, size, and weight—Physical actions—Place as preparatory to geography—Objects, and Pictures of—Drawing—Inventive drawing—The human body—Animals—Conversational lessons—Lessons on language—Reading—Dictation—Number—Moral instruction—General arrangements of infant-school—Subjects of lessons as arranged and given for one year.

By Scheurmann and Co.

Reflections on Church-Music, for the consideration of Church-Goers in general, by Carl Engel. 110 pages, 8vo, cloth boards, price 2*s*. 6*d*. Contents: The requisite knowledge of Church-music—Essential qualities of Church-music—Important rules for singing—On congregational singing, and kinds of music suitable for—On organ-playing—On choir-singing—Means of further improvement—Summary of conclusions.

By Robert Cocks and Co.

Handbooks for the Oratorios. No. I. *The Messiah, arranged from Mozart's Score*. 200 pages, 8vo, paper cover, price 2*s*. This book contains the words, and an accompaniment for the organ or piano-forte.

Books, &c. received.

Text-Book of English Grammar, by Blezard and Thompson. Price 9*d*. Judd and Glass.

Questions on the chief Truths of the Christian Religion, for the Use of Higher Classes; and Questions and Answers on ditto, for the Assistance of Younger Teachers and Monitors, by the Rev. J. R. West. Joseph Masters.

A Summary of the Way of Salvation; being Scripture-Texts in connection. Price 4*d*. Wertheim and Mackintosh.

Hints to a Young Governess on beginning a School. Price 6*d*. Wertheim and Mackintosh.

Church-of-England Sunday-School Quarterly Magazine, December 1856. Price 1*s*. Church-of-England Sunday-School Institute.

A Report of the Proceedings at the Laying the first Stone of St. Thomas Charter-house New Schools, Golden Lane, by the Right Hon. W. E. Gladstone. Longman and Co.

Annual Report of the Normal, Model, Grammar, and Common Schools in Upper Canada, for 1855. Toronto. Printed by order of the Legislative Assembly.

Birmingham; its Educational Condition and Requirements, by the Rev. Nash Stephenson. A Letter on certain propositions of the Hon. and Rev. Grantham Yorke. Price 6*d.* Groombridge and Sons.

Voice and Vocal Art, by Sabilla Novello. Price 1*s.* Alfred Novello.

West Kent Schoolmasters' Association Annual Report, December 1855.

Lecture on the Advantages of a Knowledge of English History. Read before West Kent Schoolmasters' Association, by William Howarth. Price 6*d.* Printed for the Author.

TESTIMONIALS.—To Mr. J. B. Newington, late Master of Sir Robert Peel's School, Drayton Bassett, by the Parents and Pupils, a Gold Seal, and Engraving of Drayton Church and Schools.

To Mr. William Pinder, late Master of Foxdale Mines National School, by the Parents of the Children and Friends, a Silver Tea-service; also, by the Pupil-teachers and Children, Dr. Cumming's *Expository Readings from the Book of Revelation.*

To Mr. James Jennings, Master of the Kidsgrove Schools, by the Inhabitants of the Parish, *Horne's Introduction to the Study of the Holy Scriptures,* Five vols. Five of Mr. Jennings' Pupils have successfully competed for the Iron Masters' Prizes, 1856.

To Thomas Wilson, late Pupil-teacher in the Irlam's-o'-th'-Height School, a copy of Dr. Brewer's *Guide to Science* and *History of England,* with a small sum of Money, by the Teachers and Boys attending the Day-school.

To Miss M. E. Coxon, a 4to Bible, by the Children of the Ipstones Schools.

To Mr. George Kent, late Master of the Thornes Boys' School, a copy of *Plain Commentaries on the Gospels,* 4 vols., by the Teachers and Choristers.

To Mr. R. Rogers, Master of the North Elmham National School, a Time-piece and Moderator Lamp, by the Subscribers to the Elmham Library.

To Mr. Thomas Beale, late of Roan's School, Greenwich, a Writing-desk, by the Masters, Pupil-teachers, and Scholars.

To Miss M. A. Smith, a pecuniary gift by the Members of the Committee of St. Ann's Infant School, Limehouse.

To Charles Hannath, a Writing-desk and Church-service, by the Master and Scholars of Brocklesby Park School.

To Mrs. Fleming, late of Nether Wallop, Stockbridge, Hants, Six Silver Spoons, a Church-service, and a Reference Bible, by the School-children, assisted by a few kind Friends.

To Mr. Thomas Keulfield, Parish Clerk, Sunday-school Superintendent, and Precentor of St. Thomas's Church-Choir, Newport, Isle of Wight, a Prayer-Book, by the members of the Choir.

To Julia Blackler and Eliza Gibbs, on completing their apprenticeship as Pupil-teachers, Milton's Poetical Works, by the Master, Mistress, and Girls of the Trinity Schools, Bradford, Wilts.

APPOINTMENTS.—Mr. J. B. Newington, from Sir R. Peel's School, Drayton Bassett, to the New School, Hayward's Heath, Cuckfield, Sussex.

Mr. and Mrs. Tipper, from the Widcombe Schools, to the Clevedon National Schools.

Mr. Benjamin Kirke, to the Earl of Radnor's School, Coleshill, Berks.

Mr. Thomas Beale, from Roan's School, Greenwich, to Chelsfield National School, Bromley.

Mr. George Kent, from Thornes School, to Houghton Regis, Beds.

Mrs. Fleming, from Nether Wallop, to the National School, Sproughton, Ipswich.

Mr. E. J. Wolfe, from the Trent Vale School, to the Gellyfaelog School, Dowlais, Merthyr Tydvil.

Mr. and Mrs. Skeen, from the School at Thorner, to Moore Allerton, near Leeds.

Mr. Thomas Baber, from All Saints' National School, St. Pancras, to the Mastership of the Blind School, Avenue Road, Regent's Park.

Mr. H. Humphreys, from Worcester D. T. College, to be Superintendent of the Saltley Reformatory, Birmingham.

OBITUARY.—Mr. J. Gardiner, for several years Master of Messrs. Wood and Walker's Factory-School, Bradford, died on the 17th ult. at Thornton, near Bradford, Yorkshire.

NOTICES TO CORRESPONDENTS.

We cannot undertake to notice anonymous communications, nor to insert letters or information received after the 20th. The name and address of our correspondents should always be sent, though not necessarily for publication.

"Arcanum" and "Mam Tor" under consideration.

"A Schoolmistress." At what page shall we find the remarks in the Blue Book you refer to, and what is the title of the Blue Book?

"J. W. C." A master must be certificated or registered to retain permanent charge of a school receiving grants from the Committee of Council

"James M.," "G. O.," "F. Smith, "Cosy," "Spero," and "E. M.," declined, with thanks.

"M. J. L." is thanked for his Notes; but we fear that a pressure of Examination Papers, &c. will prevent our making use of them.

Several letters and papers not acknowledged are in type, and we hope may find a place in our next.

SUNDAY-SCHOOLS.

Correspondence.

[*The Committee of the National Society are thankful for any communication likely to assist School-Managers and Teachers, or otherwise promote the work of Church Education; but they do not necessarily hold themselves responsible for the opinions of the Editor's correspondents.*]

[Those of our correspondents and friends who have so promptly encouraged this portion of the *Monthly Paper* have our best thanks for their kind exertions.

The Paper requires to be made more fully known among Sunday-school teachers, in order that the Sunday-school portion of it may be as extensively useful as the other portion; and if every teacher of a day-school, and our subscribers in general, would kindly endeavour to make it known in the Sunday-schools of their respective neighbourhoods, we think that we might secure a large accession to our number of subscribers. Specimens of this portion of the Paper will be forwarded to any subscriber who may be desirous of extending its circulation among Sunday-school managers and teachers.—Ed. *M.P.*]

To the Editor of the National Society's Monthly Paper.

A String of Subjects for Discussion.

Sir,—A very old, and a very good gentleman, whom I have the privilege to number among my friends, displays wonderful tact in the way in which he goes about to collect information. He puts on a very serious look, brings his deep bass voice down to a whisper, and, taking hold of a button of your coat, puts his mouth close to your ear, saying at the same time in his most impressive way, "Sir, one word in your ear." When I am in difficulty I often wish that, like him, I could take hold of the buttons of many of your intelligent correspondents, and draw from them the information of which I stand in most need. As I read their letters, I often picture their faces to my mind's eye; and to so great an extent have I carried this practice, that with some of the signatures I have connected permanent ideas, either of cheerfulness, thinness, bulk, and so on. I need not say that there is one characteristic which I fancy I have discovered in all. The reader asks what it is. I answer, willingness to afford their fellow-labourers all the assistance in their power. Let me once more presume on this willingness, and request them to discuss in your pages the following questions, which for some time have engaged my thoughts.

1. Can any plan be devised by which the labours of the teacher of the day-school may be dispensed with in the Sunday-school? It seems to me to be highly necessary to give him all possible rest. But one day, when I broached the idea to an acquaintance of mine, he said that "total rest on Sunday was an evasion of his just duties; for that he received a whole holiday on the Saturday, on the understanding that he should devote his time and energies on the Sunday to the work of the Church in our Sunday-schools." I should feel grateful if your readers would thoroughly ventilate this subject. I am sure that I can say for myself, and I believe for some others, that we shall carefully watch the progress of the discussion.

2. Several large and admirably conducted Sunday-schools exist in this county, which are known to many persons who take a real interest in religious education. I cannot for one moment suppose that those who are connected with these schools are unwilling to render their brethren any assistance in their power, by describing their plans, and stating the results of their experience. Three names may be mentioned with deep respect; and I feel sure that if these gentlemen should read this letter, they would favour us with some remarks on Sunday-schools: they are Canon Slade, of Bolton; the Venerable Archdeacon Wigram, of Southampton, who has written a book on Sunday-schools; and the Rev. Sir Henry Thompson, of Frant, a member of the Committee of the National Society. When your Sunday-school department was started, I said to myself, now we shall get letters from well-tried friends of education —from Canon Hutchinson; the Rev. W. Fry, of Leicester; the Venerable Archdeacon Allen; the Venerable Archdeacon Bickersteth, of Aylesbury; and many others, whose time and energy are always ready to give a helping hand to a good movement. May I ask how it is that these and other gentlemen are slow to favour us with letters in

your Sunday-school department? Can they be aware of the object you have in view? May I ask those whom I have taken the liberty to name, what plans they would suggest for attaching our former scholars to the Church? This would be a question for very profitable discussion in your Journal.

3. It has been suggested in your Paper that Sunday-school teachers should meet their clergyman at certain times (say once a month) for the purpose of preparing themselves to teach classes on the Sundays. Many clergy are at a loss, I believe, in so conducting these meetings as to make them useful. If any one can throw any light upon the subject, by showing what we ought to do when we have thus met, I for one should be greatly obliged. I would humbly suggest that short accounts of Sunday-school teachers' meetings be sent to you for insertion. These would be a sort of guide for such assemblies in other places. I believe you already insert notices of the proceedings of National-School Teachers' Associations, and why not of those connected with Sunday-schools?

4. It has occurred to me, that instead of taking *little* children, who cannot use their Prayer-Books, to church, and so running the risk of making them dislike Sunday and the Church's service, it would be a good plan to keep the *lower* classes in the schoolroom until about half-past eleven; and let some one read short and simple stories to them, and talk to them about scriptural subjects, and show them religious pictures. Has this plan been tried by any one? If so, what success has attended the plan?

5. May I request some of the clergy who read your useful periodical to discuss the question, how far it is desirable to exclude those fathers and mothers from the privilege of paying into the village clothing, coal, and shoe clubs who do not *take their children with them to church* on Sundays. It seems to me that we do too much for parents; in other words, that we relieve them too much of the responsibility which attaches to their sacred position; and that we ourselves have led them to regard the Sunday-school as the place to which they may send their children "to get them out of the way." I never could see why they should bring children into the world to shift the care of them from their own shoulders to those of others.

6. One other subject may fitly engage our attention at the present time, viz. how far it would be practicable to have *annual conferences of Sunday-school teachers* for one or two days, similar to the conferences which are held in harvest-time for the teachers of day-schools. It seems to me that the National Society might promote such gatherings by sending down persons to lead the discussions. Perhaps, sir, you may be able to tell us whether it is at all likely the Society would assist and encourage such gatherings.

I must apologise for putting together so long a string of subjects for discussion; but I feel that Sunday-school teaching is a matter which deserves the service of our hearts, hands, and tongues—the services of the best and highest among us; for the salvation of souls and the good of our Church depend upon it.—Yours, &c. F. J.

How to attach our Scholars to the Church.

Sir,—Will you permit me, through the medium of your valuable Paper, to call the attention of our Sunday-school teachers to this subject, of which mention was made in your October Number by your correspondent "G. W. O." I shall indeed rejoice with him to see the day when all our Sunday-school children, dispersed among the congregation, sit within the influence of a parent's eye. I wish my experience led me to believe this end as attainable with respect to parents as he seems to consider it. I would nevertheless ever keep it in view, as most important in its effect both on parent and child. But, in the mean time, let us see if there be not other causes for the result he deplores.

If, after having passed the Sundays of their youth under the influence of our instruction, our scholars leave us for the chapel of the Dissenter, does not this fact plainly tell us that our teaching has been ineffectual, our labour fruitless? Had they imbibed under our tuition even a faint idea of the Saviour's wondrous love, had we been instrumental in awakening one throb of gratitude, in kindling one ray of hope to share that mercy which He died to give,—the Church, under whose teaching such feelings had been called forth, would hold a place in their affections which the influence of after-years would not easily undermine.

That we have failed in our efforts to turn their youthful affections to their Saviour may or may not be our fault; but ours it must surely be if we have failed in the less difficult task of winning those affections to ourselves; and if our teaching had produced even this secondary effect, we might expect they would love for our sakes that Church to which we had led them, and those services which would necessarily be assimilated in their minds with those teachers to whose affectionate interest in their welfare they could not have been insensible, though the saving truths we had endeavoured to instil had as yet met no answering chord within the heart.

If we do not succeed in making our children feel that we love them, and are deeply interested in their eternal welfare, the fault, as I said before, must surely be our own. May it not be our own fault that we have attained no higher point? At all events, let us test it by the following questions.

Have we done what we could? Do we really love our work, or are other better-loved occupations allowed to interfere with it? Do we carefully study beforehand the lessons we have to impart, that we may be better able to simplify them to the minds of our children; or are the hours of the Sunday-school all that we devote to this important work? When we meet with difficulties, do we prayerfully and earnestly seek to overcome them; or do we indolently take it for granted that they are insurmountable? Do we allow disappointment to damp our zeal, forgetting that our duty is to work on, and leave the result with Him for whom we work? The sower does not stay his hand because he may never see the blade; he works for wages, we for love. Who will own the latter a less powerful incentive? But have we this incentive? if not, it is vain to hope such half-hearted work can ever prosper.

In conclusion, I would ask what endeared to "G. W. O." the Church of his childhood? Not alone the "comfortable pew," nor even the feeling of security from the beadle's cane, the effects of which would have been merely negative. Was it not rather that, feeling his parents loved God's house, that which they loved became dear to him? and dearer still, perhaps, in after-years, when the scenes of childhood are brightened by the halo which memories of the dear departed shed around them.

H. M.

NOTES OF A LESSON ON ST. MATTHEW.

Matthew the Publican.—A collector of Roman customs and imposts at Capernaum, a city on the north-west shore of Gennesaret (show on map). His duty was probably to collect tribute from passengers and merchandise crossing the lake. This office was known among the Jews as that of a publican. Hence he calls himself "Matthew the publican." Mark and Luke speak of him by the name of Levi (Mark i. 14; Luke v. 27-32). This was probably his Jewish name, Matthew being one he assumed on accepting office under the Roman proconsul. His position and influence at Capernaum must have been considerable. This is seen by the stir his farewell feast appears to have made among the Jews resident in that city.

Matthew called.—Matthew is described in the sacred narrative as pursuing his daily occupation at the moment when Jesus, in His love and mercy, called him to be one of His disciples. He appears immediately to have resigned his office, and followed Him. All worldly advantages were disregarded. Wealth, advancement, position, influence, he willingly lost to gain Christ.

Matthew the Disciple.—The power of Christianity over the souls and minds of men was wonderfully displayed in the Christian conduct of this true believer. As a publican, he, like all his class, was probably extortionate, harsh, unfeeling, and dishonest. He could hardly, humanly speaking, have been otherwise; the very system of farming the tolls, so general among the Romans, scarcely allowed of a man so occupied being either honest or just. Yet this zealous disciple crucified his lusts and his passions at his Master's command, seeking, not his own advancement, but the glory of the Messiah's kingdom. From his call to the death of Christ he appears to have been occupied in preaching to his countrymen the Jews, as indeed was the case with all the disciples more or less; but after the Saviour's death he is supposed to have made many missionary tours in Syria, Arabia, Egypt, Abyssinia, and Ethiopia; at which latter place he is said to have suffered martyrdom with the sword,—sealing with his death his truth and faithfulness to his crucified Lord.

Lessons to be learnt.

1. No sinner is beyond the pale of God's mercy. "Not even publicans," the most opprobrious name a Jew could give his fellow.
2. Worldly gain is heavenly loss.
3. A Christian in name, like Matthew, shows by his humility and Christian zeal that he is a Christian indeed, even to the yielding up of his life.—I am, &c.

THOMAS C. R.

Contemporary Events in the Kingdom of Judah and Israel arranged Chronologically.

(Continued from December Number.)

B.C.	KINGDOM OF JUDAH.			KINGDOM OF ISRAEL.			B.C.
883	Usurpation of *Athaliah*	2 Kings. xi. 1-3.	2 Chron. xxii. 10-12.	*Jehu*, king	2 Kings. ix. 1-14.	2 Chron.	883
				Slays Jehoram and Ahaziah	,, 14-37.		
				Slays the sons of Ahab, and the brethren of Ahaziah	x. 1-14.		
877	Athaliah slain, and *Jehoash* made king	,, 4-21.	xxiii. 1-21.	Destroys the worship of Baal	,, 14-31.		
				Israel cut short by Hazael	,, 32, 33.		
856	Jehoash orders the repair of the Temple	xii. 1-16	xxiv. 1-14.	Death of Jehu	,, 34-36.	. . .	856
850	Death of Jehoiada	. . .	,, 15-16.	*Jehoahaz*, king	xiii. 1, 2.		
	Idolatry of the people, and murder of Zechariah, son of Jehoiada	. . .	,, 17-22.				
	Invasion of Judah by the Syrians under Hazael	,, 17-18.	,, 23-25.	Invasion of Israel by the Syrians	,, 3-7.		
				Death of Jehoahaz	,, 8, 9.	. .	839
838	Jehoash slain	,, 19-21.	,, 26-27.	*Joash*, king	,, 10.		
	Amaziah king	xiv. 1-6.	xxv. 1-4.				
	Obtains a victory over Edom	,, 7.	,, 5-13.	Death of Elisha	,, 14-21.		
	His idolatry	. . .	,, 14-16.	Joash smites the Syrians	,, 21-25.		
826	War with Joash, and invasion of Jerusalem by Joash	,, 8-14.	,, 17-25.	War with Amaziah	,, 12. xiv. 8-14.	xxv. 17-25.	826
				Death of Joash	,, 15-16.		825
810	Amaziah slain at Lachish	,, 17-20.	,, 26-28.	*Jeroboam II.*, king	,, 23-27.		
	Azariah, or *Uzziah*, king	,, 21. xv. 1-4	xxvi. 1-3.	Restores Kamath to Israel	,, 25-28.		
	His piety	. . .	,, 4, 5.				
	His wars	. . .	,, 6-8.				
	His domestic improvements	. . .	,, 9-15.				
				Dies	,, 29.	. . .	784
784	His sin and his punishment	,, 5-6.	,, 16-21.	(Interregnum of eleven years.)			
				Zechariah, king	xv. 8, 9.	. . .	773
				Shallum, king	,, 10-13.		
				Menahem, king	,, 14, 16-18	. . .	772
				Invasion of Israel by Pul, king of Assyria	,, 19-20.	1 Chron. v. 26.	
				Pekahiah, king	,, 21-24.		761
758	A leper till his death	,, 7.	,, 22, 23.	*Pekah*, king	,, 25-28.		759
	Jotham, king	,, 32-36.	xxvii. 1-4.				
	His conquest over the Ammonites	. . .	,, 5, 6.	Invasion of Israel by Tiglath Pileser, king of Assyria	,, 29.	1 Chron. v. 26.	
742	Invasion of Judah by Rezin, king of Syria, and Pekah, king of Israel, at the close of Jotham's reign	,, 37. xvi. 5, 6, 37	xxviii. 5-15	Pekah invades Judah	xvi. 5.	Isa. vii. 1.	742
	Ahaz, king	xv. 38.	,, 7-9.				
	His idolatry	xvi. 1-4.	,, 1-4.				
	Seeks aid against Rezin and Pekah from Tiglath Pileser, king of Assyria	,, 7-9.					
	And against his other enemies	. . .	,, 16-21.	Pekah slain by Hoshea	xv. 30, 31.	. . .	739
	Meets Tiglath Pileser at Damascus	,, 10.		(Interregnum of nine years.)			
730	His idolatry, and spoliation of the Temple	,, 11-18.	,, 22-25.	*Hoshea*, king	xvii. 1, 2.	. . .	730
726	Death of Ahaz	,, 19-20.	,, 26-27.				
	Hezekiah, king	xviii. 1-3.	xxix. 1, 2.				
	His reformation	. . .	,, 3-36.				
	His passover	. . .	xxx.				
	His removal of idols	,, 4-6.	xxxi. 1.				
	His reform of the Temple-service &c.	. . .	,, 2-21.				
	His victories	,, 7-8.					
723				Invasion of Israel by Shalmaneser, king of Assyria	,, 3-5. xviii. 9.	. . .	723
721				Captivity of Israel	,, 6-23.	. . .	721
				The kingdom having lasted for 254 years	,, 10-12.		

A COUNTRY VICAR.

HOW CAN SUNDAY-SCHOOLS BE BEST CONDUCTED ?

Brampton School, December 11, 1856.

SIR,—A Sunday-school is a necessary evil—a fruitful source of heart-ache and annoyance to every earnest person engaged in it, from the superintendent to the youth, of either sex, just beginning to feel the responsibility of the teacher's office. A Sunday-school is an anomaly, striking at the very root of the moral code, and entailing *Sabbath*-toil upon those disposed to bear it, in too many cases to rid indolent or careless parents of the duties naturally devolving upon themselves.

It is an undeniable fact, however, that an immense amount of good has been effected by these institutions; and till England, as a nation, has arrived at such a pitch of moral cultivation, and parents to a proper sense of their great responsibility as such, well-disposed persons will always be found who, for the love of God and that of their fellow-creatures, will deny themselves the holy rest of the Sabbath, and the time-hallowed privilege of joining, undisturbed in the public "worship of the sanctuary," in order that the "waifs" of the flock may be gathered into the fold. Such persons earnestly look forward to the time (alas, how distant!) when each parent shall be happy to take charge of his own children on the Sabbath, and lead them to the house of God, where, as one great family, the whole neighbourhood may join in worship. But as such a wished-for "consummation" seems as yet barely possible, Sunday-schools must still go on; and the question arises, "How can such schools be best conducted ?" Not being altogether inexperienced in such matters, I venture a reply.

I have ever found that it is not good to mix week-day scholars and Sunday-scholars together. The merely Sunday-scholars belong to one of two classes: they are either those who have but lately left the day-school, and are desirous of showing their late compeers what acts of disobedience and self-will they can now perpetrate with impunity, and how they dare set the authority of the master at defiance (conduct, without a single exception, they are more or less prone to); or they are overgrown lads who have had little or no school-training, but have had a "regular course" of such vicious speech and manners as can be obtained, to the shame of employers be it spoken, at any colliery, brick-works, or factory, and therefore are little likely to succumb to the wishes of the schoolmaster, or any other person, except, indeed, to his work-day superintendent. One such subject in a Sunday-school will give the master more trouble than the whole of his week-day scholars put together; and will succeed so far in disorganising even it, that the teacher will feel the evil effects for the greater part of the ensuing week—so true is it that "one scabbed sheep infects the flock."

I think I may venture to assert, that there is no schoolmaster who would object to conduct a Sunday-school, if it were composed entirely of his own week-day scholars. To an earnest methodical teacher such a task is a pleasant one. His pupils, free from the contagion of bad example, never dream of misbehaving either in school or church. If the children do not join with sincerity in the service, they are at least orderly, and do not interfere with the worship of others. It has been said that "we are all creatures of habit;" and if this be true of adults, it is more especially so of children and young persons; hence those who have been taken to church under a lax or imbecile discipline will grow up to respect neither the house nor the service of God; and if any good be eventually effected with such, it can only be by a providential interference. As to the other, I have shown, I trust, that it is otherwise with them: the soil is prepared and ready for the Gospel seed; and though some may "fall by the way-side, and into stony places," &c., yet there is every probability, under God, of a fruitful harvest.

But if schoolmasters are to occupy their schools on Sabbath-days, and admit none but their week-day scholars, what is to become of all those who have left the schools, and others, who form the bulk of those requiring Sunday-culture ? I will endeavour to answer this question. Let each teacher take his or her class at home as punctually as if it were at school; and after the usual routine of instruction, conduct it, with his own family, decently and decorously to church. He must not be ashamed to sit with them, either in his own pew or other convenient place, and set them the example of humbly kneeling before God in His own house. Each of those classes should be kept separate, even in church; but the whole might meet together once a quarter in the schoolroom to partake of tea, and, under the superintendence of the clergyman and their teachers, join in some harmless amusement. If there be one class of boys worse to manage than another, that particular class will be taken by the clergyman, as being most likely to be influenced by him; and kind feeling will do much towards this. His wife, if he have one, will take a similar class of girls, or young women, in another room. Should the clergyman not take a class himself, his time may be beneficially employed by calling on each group on his way to church, and by his advice and countenance make the work pleasant to both teacher and taught. Teachers' meetings at the parsonage will, of course, be held monthly. Weekly meetings are perhaps unnecessary.

A library of well-illustrated books on interesting subjects, not "too dry," is a very useful appendage to a Sunday-school. Some roomy well warmed and lighted apartment should be chosen, where the young people might be encouraged to meet once a-week at least to exchange their books, and sit for an hour or so reading any other books or illustrated papers which may have been provided for them.

One or two pleasure-excursions to neighbouring places should be "got up," and "things to be noticed" at each should be previously gone over; thus a great amount of healthy instruction and amusement might be imparted. I need hardly say that lectures on popular subjects, accompanied with experiments and illustrations, should be given as frequently as possible; and whilst the scholars should be admitted free, or at a very small charge, the price to the public should be such as to show clearly that there is a pecuniary advantage in being "on the books" of the Sunday-school. At the same time, the Sabbath attendance should be so strictly enforced by admonition, or even expulsion, if necessary, that no names would be found "on the books" but such as were *bonâ-fide* scholars, not nominally so.—I am, &c.

WILLIAM PEARSON.

DRESS OF SUNDAY-SCHOOL GIRLS.

Whittlesea, Dec. 11, 1856.

SIR,—Surely if the meaning of the texts 1 Pet. iii. 34 and 1 Tim. ii. 9, quoted by your correspondent "Belgrave" in this month's Number of your Paper be, what she would seem to imply, that women should not adorn themselves with "braided hair, or gold or pearls or costly array," the words of the holy apostle should be applied to Sunday-school teachers as well as children. And, no doubt, had this been the true meaning, Quaker plainness of dress would always have been adopted by every earnest-minded Christian woman. But does not the second text quoted help us to the true meaning of both? "Whose adorning let it not be that outward adorning, but let it be the hidden man of the heart, the ornament of a meek and quiet spirit." This is the adorning they are to spend their time and thoughts upon putting on, and which they are to feel will alone make them acceptable in the eyes of God and man. And I have found from experience that this deep and true principle is so understood by a class of girls whose ages average thirteen years, that I have no complaints to make of too smart caps or too expensive shawls. They see that such things would be inconsistent with the humble self-denying character they must be ever striving to become. I have said nothing to them about the impropriety of flowers (for how could I, when it would seem God has given them to us for the sole purpose of exciting our love and admiration?); but yet I have seen the "artificials" withdrawn from their caps, because they have felt that they put them there to draw attention to themselves. I do not mean that they exactly argued to themselves in this way, but that I could see such a working in their minds leading to such results. And I must say I felt better satisfied than if it had been done because I had told them not to wear them, because I hope the true principle was laid, which, by God's grace, may guide their conduct through life with regard to what certainly will never be considered unimportant,—a woman's appearance.—I am, &c. A S.-S. TEACHER.

[We have now occupied as much space as we can well spare to this subject, and must, at all events for the present, close the correspondence.—ED. *M. P.*]

SYSTEMATIC TEACHING IN SUNDAY-SCHOOLS.

SIR,—Your correspondent "C. F. Secretan," who writes on the deficiency of systematic teaching in our Sunday-schools, will find much assistance in a very useful book called the *Sunday-Scholar's Christian Year*, by the Rev. Thomas Allbut, price 9*d*. Having made use of it in a Sunday-school for twelve months, I am able to say that it has fully answered my expectations; and I can thoroughly recommend it for general use.—I remain, &c. GEORGE BRUINO.

NOTICES TO CORRESPONDENTS.

"H. O. L.," "H. D.," "L. R.," "Cosy," and "Trent," are thanked for their communications. We must now devote our limited space to other subjects.

"J. M." and "Curate" are thanked. Their communications are under consideration.

The Monthly Paper
OF THE
NATIONAL SOCIETY.

No. CXXIII. FEBRUARY. 1857.

THE Meetings of the Committee of this Society have not been numerously attended by Members during the last month.

Welsh Education Committee.

This Committee has just issued a very interesting Report of its proceedings during the ten years that it has been acting as the Welsh branch of the National Society, with an especial reference to the improvement of the state of education in the Principality. A large measure of success has attended its exertions; and it now renews its appeal for an extension of that liberal support with which it has hitherto been favoured. The Report will be forwarded to any promoter of education who may be desirous of furthering the object in view.

Half-Yearly Abstract.

The following particulars of the Society's proceedings are taken from the "Half-Yearly Abstract of Proceedings," intended for parochial distribution.

Copies of the Paper will be sent to any friend of the Society disposed to promote its interests.

Depository.—It is satisfactory to report that the anticipations of the Committee with respect to a large increase of business in the Society's Depository, consequent upon the opening of the new salesroom at the Sanctuary, have been realised. The receipts for the year 1856 will, there is little doubt, show an increase of at least 2000*l.* over those for 1855. Meanwhile considerable additions have been made to the list of books and school-materials on sale.

It is also gratifying to announce that several fresh dépôts, in important towns, have been opened during the last year. By means of these dépôts it is hoped that the books and apparatus provided by the Society may be introduced into many small and outlying schools which have hitherto, from lack of opportunity, not enjoyed this advantage.

School-Library.—It is proposed to add to the Society's Depository a selection of standard secular books suitable for a school-library. The books thus selected have been recommended by some one or more Diocesan Boards of Education. They will be uniformly bound in a strong binding, and will be offered to the members of the Society at a considerable reduction from the cost-price. The first selection will consist of about twenty-five or thirty volumes; and among them will be found,

White's Selbourne.
Joyce's Scientific Dialogues.
Tales of a Grandfather.
Robinson Crusoe.
Sandford and Merton.
Bruce's Travels.
Thomson's Seasons.
Cowper's Poems.

Monthly Paper.—The sale of this Paper is steadily on the increase; and it is expected that during the year 1857 at least 7000 copies will be printed each month. It will be found to be of especial service to managers of schools who may require a teacher at any other period than at Christmas in each year. As teachers can now be procured from training-schools *only* at the close of each year, the advertisements in the *Monthly Paper* afford a medium of communication at other times between managers and teachers, which is of great service.

A portion of the paper has, during the year 1856, been set apart for special information and correspondence upon *Sunday-schools*. There is reason to believe that this part of the Paper has been heartily welcomed by many Sunday-school teachers, who have long felt the want of some channel for communicating among each other advice and suggestions upon the peculiar work of the Sunday-school.

Parochial Collections Fund.—Collections, under the authority of the Pastoral Letters issued by most of the Bishops in favour of the Society, continue to be received. The Committee cannot at present calculate on the aggregate amount which they will obtain towards the Parochial Collections Fund; which will be strictly applied to the same purposes as the sums formerly raised under the authority of a Royal Letter. The amount, however, collected in the majority of those places from which returns have hitherto been received exceeds that remitted under the last Queen's Letter. But it must be remembered, that in most instances a moiety of the collection is handed over to the Diocesan or Local Board.

The Committee, in full confidence that funds will be supplied to them for carrying on the great work of school-building, have voted grants in all the applications made to them. During the last six months the sum authorised to be paid by the Treasurer towards school-buildings, duly completed and conveyed, has amounted to 2266*l.*

Inquiry into the State of Church-Education throughout England and Wales.—The Committee are now prosecuting this inquiry by means of the Diocesan and Local Boards, and in some cases of private individuals. The necessary forms are supplied by the Society. The result of the whole will be made public at the earliest opportunity; but there is reason to think that the returns from some dioceses will not be received until towards the middle of 1857.

Diocesan Inspection and Organisation of Schools.—It is satisfactory to report that the demand for the inspection-forms, issued from the Society's office, continues steadily to increase. This is a proof of the increased value attached to diocesan inspection, and of the earnestness and reality of the work done by the Bishop's inspectors. The requests for the services of the Society's Organising Masters are so numerous, that the Committee have lately added an additional Organising Master, and have also given instructions that inquiry should be made for another well-qualified candidate for this important office.

Battersea Training College.

The examination was conducted by her Majesty's Inspectors, the Rev. F. Temple and the Rev. M. Mitchell. In the Students' examination there were 38 candidates of the second year, and 67 of the first year. There were 91 candidates in the Pupil-teachers' examination, of whom 83 were successful.

Mr. James Marsland has been appointed Vice-Principal of the Diocesan Training College, Winchester. For other appointments from Battersea see page 56.

Whitelands Training Institution.

COPY OF ANSWER FROM BISHOP BLOMFIELD TO THE ADDRESS OF THE COUNCIL OF WHITELANDS.

Fulham Palace, 2 December 1856.

MY DEAR MR. BABER,—I have been much gratified by the resolution agreed to by the Council of the Whitelands Institution, a copy of which you have transmitted to me. The council only do justice to the earnest wish I have ever had to promote the success of that most valuable institution. Considering the influence which the female sex must always exercise upon the moral and social character of the community, no design, I think, can be better calculated to benefit society than that which proposes to train those who are to undertake the duty of female education in the principles of sound religion and in habits of usefulness; to communicate to them a practical knowledge of whatever may afterwards be useful to them in the relations of domestic life; and to give them the faculty of imparting that knowledge to others. This has been attempted at Whitelands, and we have great reason to be thankful that it has pleased God to bless the attempt with so large a measure of success. That success, I am persuaded, is in great measure to be ascribed, under the Divine blessing, to the unity of purpose which has actuated the Council, and to the mutual forbearance, candour, and courtesy, which have characterised their deliberations, and which have rendered it so agreeable a duty to assist at their meetings.

The termination of my official connection with the Council will make no difference in the lively interest which I have felt in this institution, nor in my earnest prayers for its prosperity, although it will not be in my power to promote its interests by the same amount of personal attention, nor of pecuniary contribution.

With the assurance of my best wishes for the welfare of the Council collectively and individually, and for your own, I remain, &c. C. J. BLOMFIELD, Bp.

Rev. H. Baber.

New Subscriptions.

The following Donations and new Annual Subscriptions have been contributed to the Society since the last announcement, and are hereby thankfully acknowledged. The List is made up to the 20th January.

Collecting-box, by Mr. W. L. Banks, late of *Weston*		£0	6	1
Towgood, Mrs. Edward, *St. Neots*	a.	1	1	0
Huntingdon Board of Education		25	0	0
Freeman, Rev. —. *Norman Cross, Stilton*	a.	1	1	0
Collection at St. Andrew's, *Newcastle-on-Tyne*, after a Sermon, by Rev. P. Marshall, of Manchester		7	11	6
Moiety of collection at St. Andrew's and St. Ann's Church, *Bishop's Auckland*		4	6	0
Collection at South Pickenham, *Swaffham*		0	10	0
Fiske, Rev. R. W. *North Cove*		0	10	0
Collection at Parish Church, *Wellington* (*Somerset*), after Sermons, by Rev. R. K. Cornish		7	16	6
Hopton, Misses, *Dursley*	a.	2	0	0
Warde, Col. *Bath* (increased to)	a.	1	1	0
O'Brien, Mr. John, National School, *Midsomer Norton*	a.	0	5	0
From Church Association, *Whittington, Oswestry*		2	1	0
Collection after a Sermon in the Parish Church of *Crosby Ravensworth*		4	18	0
Wake, Rev. H. A. *Lockerley, Romsey*		1	0	0
Tidswell, Rev. Robert, *Denmark Hill*	a.	1	1	0
Abbot, Rev. B. *Christ Ch., Clapham*	a.	1	1	0
Blanchard, Rev. H. D. *Lockington, Beverley*	a.	1	1	0
Kilnwick-juxta-Watton Church Fund, per Rev. H. D. Blanchard		1	5	3
"T." a Lady		10	0	0
Hobson, J. E. Esq. *Haverfield*	a.	1	1	0
Cartwright, T. R. B. Esq.	a.	1	1	0
Richards, Mr. D. *Penydarran*		0	1	6

DIOCESE OF CANTERBURY.

Maidstone.

Carr, Rev. T. A.	a.	0	10	6
Mercer, C. Esq.	a.	0	10	6
Moiety of Collection at Holy Trinity		8	19	1

Currie, Rev. M. W. *Saltwood*	a.	1	1	0
Lyndon, Miss C. *Hythe*	a.	0	5	0

DIOCESE OF LONDON.

Parkinson, J. Esq. *Skinner St. Snowhill*		1	0	0
Pelly, J. Esq. *Winchester Buildings*	a.	1	1	0
Fraser, Rev. A. C. *Woolwich*	a.	0	10	0
St. George's, Hanover Sq. Association		4	3	0
St. John's, Westminster, Paroch. Fund		1	6	0

DIOCESE OF BANGOR.

Turner, T. Esq. *Plas Brereton, Carnarvon*	a.	0	10	0

Carnarvon.

Mauley, H. P. Esq. (increased to)	a.	0	10	0
Williams, Rev. W. Rees (increased to)	a.	0	10	6
Foley, Mrs.	a.	0	2	6
A Friend		0	5	0

Sampson, C. J. Esq. *Ty Coch*	a.	0	5	0

DIOCESE OF CHESTER.

Cockermouth.

Harrison, J. Esq.	a.	0	5	0
Smith, Mrs.	a.	0	2	6

Wright, Mr. Sam. and Miss, *Gateskill*	a.	0	7	0
Moordaft, W. Esq.	a.	0	5	0

DIOCESE OF CHICHESTER.

Storar, Miss, *Brighton*		£0	2	6
Rich, Mrs. *New Timber*		1	0	0
Borrer, Rev. C. H. *Hurst Pierrepoint*, collected by		1	4	4
Mount, Rev. F. J. *Horsham*	a.	1	1	0
Barchard, F. Esq. *Uckfield*	a.	1	1	0

DIOCESE OF ST. DAVID'S.

Nevill, W. H. Esq. *Llanelly*	a.	1	1	0
Price, J. P. Esq. *Bwlchbychan, Lampeter*	a.	1	1	0
Hughes, Rev. J. *Lampeter*	a.	0	5	0
Lampeter, Students of the College		1	11	0

DIOCESE OF EXETER.

Fothergill, Rev. H. G. *Belstone, Okehampton*	a.	0	10	0
Chudleigh, small contributions		0	12	6
Ditto, Proportion of interest on Deposits in Savings-bank		0	4	6
Ditto, Fourth part of collection at Annual Meeting		0	8	0
Ditto, Offertory collection on Sunday, July 27th, 1856, after Sermon, by Rev. J. H. Blunt		10	14	8
Wayet, Rev. F. *Budleigh, Salterton*	a.	0	10	6
Izod, Rev. T. *Allhallow's School, Honiton*	a.	0	10	6
Read, Mrs. *ditto*	a.	0	5	0

DIOCESE OF LINCOLN.

Brigg.

Woods, Mr. W.	a.	0	2	6
Roberts, Mr. J.	a.	0	5	0
Owston, Mr.	a.	0	10	0

Brook, Rev. A. *East Retford*	a.	1	0	0
Brook, Mr. Arthur, *ditto*	a.	2	0	0
Ditto, *ditto*		2	0	0
Collection after Sermon at *Gedling, Notts*		1	18	6½
A Friend, by Rev. C. J. Willoughby, *Wollaton*		0	5	0
Searby c. Owmby, Collections after Sermon		1	2	4
Ditto, One-fifth of other Devotions of the People at Offertory		1	18	10
Bateman, Rev. J. F. *Sutton Bonnington*	a.	1	1	0

DIOCESE OF MANCHESTER.

Manchester.

Wood, Mr. J. S.	a.	0	5	0
Seldon, Mr. G.	a.	0	5	0
Curtis, Mr. J. O.	a.	0	5	0
Ingham, Mr. R.	a.	0	5	0
Nield, J. Esq. jun. (increased to)	a.	3	3	0
Collection at St. Andrew's Church		6	2	0
Ditto at Newton Heath (per Rev. W. H. Hutchinson)		3	2	6
Ditto at Middleton (per Rev. Canon Durnford)		6	2	2
Ditto at Holy Trin. (per Rev. T. Todd)		11	14	6
Ditto at Haslingden (per Rev. J. H. Mordacque)		4	15	6

DIOCESE OF OXFORD.

Dodd, Rev. H. A. *Sparsholt*		100	0	0
Field, Mrs. *Shipton-on-Cherwell*	a.	1	1	0
Clarke, Rev. T. *Woodeaton*	a.	1	1	0
Michell, Rev. T. P. *Hungerford*		1	0	0

DIOCESE OF ROCHESTER.

Gravesend Church Union, per Rev. W. D. Johnston		£15	0	0
Ditto ditto for Exhibition Fund		5	0	0
Vaughan, Mr. *Weston, Stevenage*	a.	0	5	0
Maitland, Rev. J. W. *Loughton, Essex*	a.	1	1	0
Contents of Collecting-box, by Rev. C. A. Johns, *Callipers, Rickmansworth*		0	15	0
Coope, Mrs. *Southweald, Brentwood*	a.	1	1	0
Holland, Mrs. *ditto*	a.	0	10	6
Hanbury, O. Esq. *Coggeshall*	a.	1	1	0

DIOCESE OF SALISBURY.

Westbury.

George, Rev. P.	a.	0	5	0
West, Rev. W. A.	a.	0	5	
Hills, Rev. W. J.	a.	£0	5	0
Pinniger, Mr.	a.	0	5	0
Pinniger, Mr. H.	a.	0	5	0
Gibbs, Dr.	a.	0	5	0
Tucker, Mr.	a.	0	5	0
Sperling, Mr.	a.	0	5	0
Singer, Mr.	a.	0	5	0
Roberts, Mrs.	a.	0	5	0
Culmer, Mr.	a.	0	5	0
Laverton, Mr.	a.	0	5	0

Moiety, collection in Southbroom Church, *Devizes*		2	3	4
Read, Miss, *Ramsbury*		1	1	0
Warren, Rev. E. B. *Marlborough*	a.	0	10	0
Anonymous, *ditto*		0	2	6

Local Treasurers' Remittances.

The following remittances have been made by the Society's Local Treasurers since the last announcement. The List is made up to 31st December 1856. The Committee desire to express their best thanks to those gentlemen who have rendered this material assistance to the Society, more especially at a time when, by the refusal of a Royal Letter in its behalf, the funds available for School-building have been endangered.

Gainsboro'	by	Rev. R. Birley	£3	2	0
Wimborne	,,	Rev. H. Pix	2	12	0
Derby	,,	Mr. Burchall	4	2	6
Tynemouth	,,	Rev. T. H. Thompson	4	14	6
Lincoln	,,	Rev. J. Jones	4	19	3
Shrewsbury	,,	Rev. H. Fletcher	26	4	0
Wellingborough	,,	Rev. J. Fernie	7	6	6
Honiton	,,	Church Association	12	16	0
Chesterfield	,,	Mr. Osborn	15	19	0
Halifax	,,	Rev. J. Hope	5	17	6
Market Rasen	,,	Rev. S. G. Scobell	2	12	0
Shaftesbury	,,	Rev. C. F. Hyde	2	1	0
Tadcaster	,,	Rev. C. P. Eden	5	0	0
Lynn	,,	Rev. F. B. Scott	11	7	0
Manchester	,,	J. W. Maclure, Esq.	184	3	0
Olney	,,	Rev. J. P. Langley	4	3	6
Welchpool	,,	Rev. D. P. Lewis	4	4	0
Torquay	,,	Rev. Dr. Harris	7	16	6
Duffield	,,	W. Jarratt, Esq.	3	1	0
Settle	,,	Rev. W. Pierson	5	14	6
Guisborough	,,	Rev. J. Postlethwaite	7	6	0
Horncastle	,,	Rev. S. Lodge	5	5	0
Ambleside	,,	Jno. Fletcher, Esq.	18	2	3
Torrington	,,	Rev. J. Buckland	4	1	0
Beaminster	,,	Rev. E. D. Butts	6	6	0
Alnwick	,,	Rev. H. E. Miles	3	2	1
Brampton	,,	Mr. Macqueen	0	10	0
W. Bromwich	,,	Rev. J. Bradshaw	3	13	6
Bolton	,,	Rev. T. Berry	5	14	5
Newchurch-in-Rossendale	,,	Mr. Mayor	6	12	6
Henley Association	,,	Rev. W. H. Ridley,	4	4	0
Huddersfield	,,	J. Bradbury, Esq.	17	1	6
Okehampton	,,	Prebendary Downall	3	1	0
Bridport	,,	Rev. T. Sanctuary	3	17	6
Ramsgate	,,	Rev. G. Philips	14	18	6
Hungerford	,,	Rev. W. J. Baron	1	0	0
Hythe	,,	Rev. W. M. Currie	2	17	6
Chudleigh	,,	Rev. C. N. Thomas	17	14	8
Wantage	,,	Rev. R. Harvey, jun.	7	5	0
Penzance	,,	P. Grenfell, Esq.	4	17	0
Dartmouth	,,	Rev. W. L. Buckley	2	11	0
Budleigh, Salterton	,,	Rev. F. Waget	2	2	0
Rockingham	,,	Rev. H. J. Bigge	2	12	0
Carnarvon	,,	Rev. W. Rees Williams	5	11	6
Marlboro' coll. fund	,,	Dr. Fergus	2	12	6
Devizes	,,	Rev. C. B. Dowding	13	2	4
Nantwich	,,	Mr. T. Crawley	2	16	0
Westbury	,,	Rev. H. H. Duke	£4	5	0
Marlboro' (town)	,,	Rev. E. B. Warren	4	15	0
Maidstone	,,	Rev. T. A. Carr	12	1	7
Congleton	,,	Rev. J. Hughes	5	14	0
Gresford	,,	Archd. Wickham	4	14	6
Bishops Auckland	,,	Rev. G. E. Green	7	7	0
Haverfordwest	,,	S. O. Meares	9	9	0
Carlisle	,,	F. S. Tyerman	14	18	6
Bath	,,	L. S. Hamilton	4	3	6
St. Asaph	,,	Mr. J. J. Harris	1	11	0
Nottingham	,,	Rev. J. C. Willoughby	2	3	6
Chester	,,	Rev. G. Salt	1	11	0
Oswestry	,,	Rev. W. W. How	6	5	0
Brentwood	,,	Rev. C. B. Dalton	9	9	0
Plymouth	,,	Dr. Yonge	15	3	0
Durham	,,	Rev. A. Greenwell	55	19	0
Daventry	,,	Rev. D. Veysie	14	7	7
Maryport	,,	Rev. W. Bewsher	0	12	6
Bury	,,	Rev. J. P. Yeo	16	12	6
Reading	,,	H. B. Blandy, Esq.	57	2	0
Bury St. Edmunds	,,	Rev. A. Dunlap	22	4	0
Ampthill	,,	Rev. J. G. Maule	4	4	0
Dorchester	,,	Rev. J. Fisher	5	14	0
Blandford	,,	Rev. W. Ewart	16	11	0
Warminster	,,	Rev. W. Slatter	6	15	6
Leicester	,,	T. Ingram, Esq.	1	1	0
Folkstone	,,	Rev. G. W. Corker	1	1	0
Calne	,,	Rev. M. Brown	7	7	0
Sherborne	,,	Lieut.-Col. Rickards	14	1	0
Newcastle-under-Lyne	,,	Rev. W. Hombersly	3	18	6
Newark	,,	H. Newbald, Esq.	18	2	0
Teignmouth	,,	Rev. F. Simpson	1	3	6
Tamworth	,,	R. L. Jennings, Esq.	2	2	0
Alstonfield Deanery	,,	R. G. Mackarness	11	4	4
Ely	,,	Rev. J. Ingle	3	13	6
York	,,	Rev. G. Philips	2	2	0
Derby	,,	Rev. C. Rawlings	28	16	6
Bangor	,,	H. B. Roberts, Esq.	7	19	0
Taunton	,,	G. Rogers, Esq.	3	10	6
Ulverstone	,,	Mr. Clark	3	11	6
Skipton	,,	Rev. T. E. Morris	17	6	0
Spalding	,,	Rev. E. Moore	10	15	0
Boston	,,	B. S. Simpson, Esq.	17	0	0
Cambridge	,,	Rev. C. Warren	15	9	6
Hindon	,,	Rev. W. C. Ratcliffe	1	11	6
Hartland Deanery	,,	Rev. J. H. Gosset	3	3	0
Liskeard	,,	Rev. P. Bush	6	16	0

Parochial Collections Fund.

(Parochial Collections, continued from January Number.)

The following collections are a portion of the sums already remitted to the Society, being in lieu of those heretofore made under the authority of the Royal Letter triennially granted in its favour. In the majority of dioceses the Bishops, in conformity with the recommendation of the Archbishop, have issued a Pastoral Letter, requesting the Clergy to preach a sermon and make a collection in behalf of the Society. In most cases the suggestion which emanated from the Committee of the Society has been added, that the proceeds should be divided between the Parent Society and the Diocesan Board of Education.

The returns are those received from the undermentioned counties since the last announcement (19th November) at the Receiver's office up to the 17th of January. They comprise, in some instances, the whole amount collected; in others only the moiety, the other half having been forwarded to the Diocesan Board. Collections received since 17th of January will appear in future Numbers.

Collections forwarded for the Society's General Fund are not included in this list, but have been acknowledged in the monthly list of contributions to the Society.

BEDS.

Tingrith	£4	2	1
Little Staughton	2	7	6

BERKS.

Inkpen	1	10	0
Childrey	2	9	11
East Ilsley	1	1	0
Blewbury	1	0	6
Aston Upthorpe	1	9	9
Upton	0	4	6
Chaddleworth	2	3	11

BUCKS.

Mentmore	1	17	6
Saunderton	0	6	9
Ravenstone and Weston Underwood	1	0	0

CAMBRIDGE.

Greystoke	1	2	0
Graveley	1	5	3
Bassingbourn—St. Peter and St. Paul	3	17	6

CHESTER.

Woodchurch	2	18	0
Poynton	2	12	3
Chelford	2	14	2
Guilden Sutton	1	12	0
Mossley	4	15	8
Mobberley	6	0	0
Barthomley	3	18	6
Over	2	10	0
Ince—St. James	4	3	6
Audlem	1	8	9
Aldford	1	10	3
Marthall	1	6	0
Rostherne	3	10	0
High Legh	5	6	6
Eccleston	5	2	0
Knutsford	2	12	6
Lymm	4	10	0
Norbury	1	6	0
Wharton	4	11	1
Thornton-in-the-Moors	£1	7	6
Chester—St. Mary's-on-the-Hill	5	15	7
Baddiley	1	5	0
Plemstall	1	10	0

CORNWALL.

Fowey	2	12	0
St. Merryn	0	9	7
Padstow	1	6	10
Sithney	2	12	0
St. Hilary	0	12	8
Landrake	1	15	6
Mullyon	0	12	0
Northill	0	17	4
Antony and Mernfield	3	1	3
Phillack	1	14	3
Week—St. Mary	0	5	0
Marwood	1	1	7
St. Columb Major	1	9	8
Mawnan	0	11	6
Duloe and Hessenford	1	4	6
Budock	1	12	6
St. Burian	0	12	3
Sheviocke	2	13	4
Crowan	1	5	0
South Petherwin	0	15	3
Hennock	1	0	0
Antony—St. John's	0	10	0
Lanlivery	1	7	3
Lanteglos by Fowey	1	6	10
Poundstock	0	2	8

CUMBERLAND.

Ainstable	0	17	4
Alston	2	13	0
Raughton Head	0	13	8
Nicholforest	0	10	0
Cumrew	0	12	8
Renwick	0	7	4

DERBY.

Risley	2	19	0
Breaston	£1	13	6
New Mills, Glossop	2	8	5
Hathersage	3	0	0
Bentley and Kniveton	2	0	0
Kirk Ireton	1	16	6
Bakewell	2	14	0
Stanton-by-Bridge	2	0	0
Swarkeston—St. James	1	0	0
Bonsall—St. James	1	6	9
Bradborne	2	6	8
Ilkeston	2	13	9
Donisthorpe—St. John's	1	0	0
Church Broughton	0	19	0
Scropton	0	6	6
Cubley	1	11	3
Marston Montgomery	1	5	6
Elvaston	1	7	0
Beighton	1	6	0
Kedleston	2	16	0

DEVON.

Plymouth—St. Andrew	7	8	0
Berry Pomeroy	2	9	0
Bratton Fleming	2	0	0
Shebbeare	0	7	6
Sheepwash	0	3	0
Withycombe Rawleigh	3	10	10
King's Kerswell	2	4	0
Exbourne	0	14	3
Honeychurch	0	1	0
St. Pancras, Exeter	0	13	0
Drewsteignton	4	14	3
Peter Tavy	1	0	8
Morchard Bishop	2	13	6
Exmouth	7	7	0
Oakford	1	6	0
Sandford	1	11	6
Sowton	1	5	11
Poltimore	1	13	5
Clayhidon	£0	13	10
Monk Okehampton	0	14	9
Northam	2	10	6
Brixton	2	13	2
Wembury	0	7	3
Clyst Honiton	1	0	0
Stokenham	0	16	9
St. Budeaux	0	18	2
St. Giles-on-the-Heath	0	4	0
Boyton	0	6	0
Jacobstowe	0	10	6
Huntsham	10	3	4
Plympton—St. Mary	3	3	0

DORSET.

Netherbury and Solway Ash	2	5	5
Rampisham	0	15	2
Wraxall	0	9	4
Maiden Newton	1	3	9
Pilsdon	0	11	8
Compton Abbas	0	14	10
Motcombe	1	5	0
Sutton Waldron	3	0	6
Hinton—St. Mary	1	0	0
East Lulworth	0	9	5
Combe Keynes	0	9	4
Winterbourne Came	2	0	0
Tyneham Steeple & the Grange	2	0	0
South Perrott & Mosterton	1	3	6
Corfe Castle	3	10	6
Milton Abbas	2	5	0
Preston *c.* Sutton Poyntz	1	18	7
Stalbridge	2	11	0
Sydling—St. Nicholas	1	5	10
Symondsbury	2	4	0
Cerne Abbas	1	3	10
Charminster	1	17	0
Melbury Abbas	0	11	8
Monkton Wyld	1	0	6
Upway	2	7	6

Beerhacket	£0	7	0
Bradpole	2	5	9
Burton Bradstock	0	16	0
Stoke Abbot	1	17	8
Chaldon	0	18	9
Chilfrome	0	18	9
Frome Vauchurch	0	8	9
Melbury, Osmond, and Sampford	0	15	0
West Chelborough	0	19	1
Long Critchell	1	10	0
Child Okeford	0	18	0
Moor Critchell	1	5	0
Almer	0	18	3
Tolpuddle	0	14	0
Osmington	0	15	3
Portisham	0	12	0
Puncknowle	0	10	0
Melbury Bubb	0	7	0
Yetminster and Chetnole	2	1	3
Batcombe and Hilfield	0	7	0
Askerswell	0	14	0
Shipton George	0	11	0
Church Knowle	0	17	0
Powerstock	1	3	6½
West Milton	0	6	6
North Poorton	0	4	3½
Wimborne—			
St. Giles	2	2	0
Shaston—			
St. James	1	0	0
Tarrant Hinton	1	11	0
Stower Provost	2	6	0
Todbere	0	16	9
Stourpaine	1	18	10
Okeford Fitzpaine	0	11	6
Edmondsham	1	5	6
Litton Cheney	1	15	0
Toller Fratrum	0	6	6
Wynford Eagle	0	12	0
Long Burton & Holnest	0	7	10
Pentridge	1	0	0
Nether & Over Compton	1	10	0
Turnworth	0	13	0
Abbotsbury	2	0	0
Frome—			
St. Quentin	0	9	7
Evershot	1	16	0
Moreton	0	15	0
Chettle	0	18	6
Blandford Forum	7	0	0
Warmwell *c.* Poxwell	1	5	0
Compton Valence	1	12	9
Ower Moigne	0	17	7

Durham.

Grindon	0	15	0
Aycliffe	2	5	0
Denton	0	14	0
Monk Hesilden	0	10	0
Whickham—			
St. Mary	1	15	0
Egglescliffe	2	2	0
Heworth	1	6	0
Whitworth	1	19	6
Escomb	0	10	8

Essex.

Dagenham	3	0	7
Boreham	£1	13	0
Upminster	7	8	4
Beaumont	1	14	2
Plaistow	0	5	0
Colchester—			
St. Leonard's	0	8	9
All Saints	2	0	0
St. Mary-at-the-Walls	2	16	7
St. Nicholas	1	0	9
Holy Trinity	1	2	6
Great Tey	1	3	0
Tolleshunt Knights	0	11	0
Gt. Waltham	4	2	0
Great Oakley	2	2	6
Heydon	1	0	10
Chrishall	0	19	2
Debden	1	8	6
Little Braxtead	1	5	6
Great Saling	2	12	6
Wennington	1	5	0
Colne Engaine	1	6	0
Earl's Colne	3	1	0
Gt. Stambridge	0	9	3
Stisted	2	17	8
Wickham—			
St. Paul's	1	0	6
Tolleshunt Major	0	9	0
Radwinter	0	15	10
Little Burstead	2	1	3
Woodford—			
St. Paul's	2	5	4
Finchingfield	2	10	0
Mayland	0	4	7
Wethersfield	3	11	0
Asheldam	0	4	2
Gt. Wigborough	0	6	0
Broomfield	2	3	9
Frinton	0	5	0
Gt. Holland	1	13	6
Hatfield Broad-oak	1	0	0
Great and Little Chesterford	3	0	4
Lambourne	0	18	1
Hornchurch	7	1	4
Gt. Hallingbury	1	15	11
Little Easton	2	2	0
Abbess Roding	1	12	11
Myland	0	8	4

Gloucester.

Weston Subedge	1	0	4
Old Sodbury	2	14	0
Cherington	1	14	6
Dymock	3	11	0

Hereford.

Kington and Huntington	5	0	0
Whitchurch	1	5	6
Abbey Dore	0	15	0
Llangarren	1	7	8
Pipe	0	11	0
Ludford	1	15	0
Stanton-on-Arrow	1	15	6
Credenhill	0	10	0
Thruxton and Kingston	1	10	0
Hope-under-Dinmore	2	7	0
Cwmyoy and Llanthoney	0	8	0
Laysters	£1	6	6
Brinsop	0	3	6
Holmer	0	10	0
Shobdon	1	15	0
Brocklehampton	0	18	11½
Fawley Chapel-in-Fownhope	0	9	2½
Bishopstone *w.* Yazor	2	11	0
Grendon Bishops	0	3	6
Hatfield	0	12	6
Donnington	1	8	9
Sutton—			
St. Nicholas	0	10	6
Stretford	0	11	6

Hertford.

Eastwick	1	5	0
Tewin	0	16	3
St. Stephen's & Cha. of Ease, St. Albans	3	3	9
Barley	1	12	0
Puttenham	0	17	0
Pirton—			
St. Mary	2	6	5
St. Ippolyts	1	14	0
Gt. Wymondley	1	3	9
Buckland	3	0	5
Hexton	0	13	0
Gt. Hormead	1	10	9
Ridge	0	15	5
Colney	3	10	9
St. Michael's, St. Alban's	1	9	3

Huntingdon.

Offord D'Arcy	0	12	0
Stilton	1	8	0
Stibbington	2	16	0

Kent.

Farningham	3	3	6
Tunstall	12	4	4
Platt—			
St. Mary's	3	2	10
Stalisfield	1	0	0
Stockbury	1	7	10
Thanington	1	3	0
Crockham Hill—			
Holy Trinity	0	14	0
Boughton Monchelsea	5	10	0
Fawkham	1	6	0
Lamorbey	6	10	10
Hothfield	2	10	0
Minster-in-Sheppey	1	4	6
Brookland	1	6	0
Ivy Church	0	4	0
Graveney	1	12	0
Hernehill-by-Faversham	2	1	4
Dartford—			
Holy Trinity	4	16	6
Lewisham and Dartmouth Chapel	25	0	0
Chart Sutton	1	10	0
Foot's Cray	3	2	0
Lamberhurst	£7	13	6
Swalecliffe	1	1	6
Upchurch	0	18	0
Linton	9	3	8
Reculver and Hoath	1	4	6
Fordwich	0	5	0
Bobbing	1	15	6
Kingsdown—			
St. John's	0	12	5
Birling	1	0	1
Kingsdown	0	10	6
Sellinge	4	3	11
Eastwell	6	0	6
Aylesford	2	8	10
Beakesbourne	2	17	4
Sholden—			
St. Nicholas	1	7	1
Smarden	1	8	6
Trotterscliffe	1	0	0
East Peckham	3	14	6
Downe	2	2	6
Rusthall	10	0	10
West Malling	6	19	0
Luton	1	0	0
Godmersham	1	0	0
Speldhurst	6	5	8
Ripple	0	10	0

Lancaster.

Haverthwaite	1	14	8
Burtonwood	3	0	0
Glasson	1	1	9
Chipping	1	8	6
Wigan	6	1	0
Walton-on-the-Hill	6	19	4
Blackburn	13	6	0
Hollinfare	1	0	0
Standish	3	7	7
Toxteth Park, St. John Baptist	5	0	0
Woolton	16	0	0
Whitechapel	1	3	0
Broughton	2	15	0
Tarleton	2	4	6
Blawith Chapel	1	5	0
Knowsley	5	11	6

Leicester.

Scraptoft	0	17	0
Croxton Kerrial	0	17	6
Norton-by-Twycross	1	4	8
Twycross	2	4	0
Cole Orton	3	17	8
Carlton Chapel in Market Bosworth	0	12	0
Thurcaston	1	0	0
Ansty	1	0	0
Barrow-on-Soar	1	13	5
Saxby *w.* Stapleford	1	13	0
Thurlaston	3	14	7
Wymondham	4	0	6
Gt. Bowden	1	8	6
North Kilworth	2	4	6
Foxton	1	15	0
Laughton	2	18	3
Lubenham	1	8	0
Sharnford	1	4	6
Buckminster	0	15	0
Somerby	1	8	6
Cottesbach	3	15	6
Gilmorton	1	15	0
Barlestone	1	1	0

[To be continued.]

Queen's Scholarships.

The following are the Lists of Queen's Scholars, the result of the recent Examination at Christmas.

LIST (IN ORDER OF MERIT) OF QUEEN'S SCHOLARS (MALES).

CHRISTMAS 1856.

First-Class Scholarship of 23l., with a personal Allowance of 4l.

Note.—The names printed in *italics* are those of candidates who, not having been Pupil-teachers, are admitted to compete for Scholarships under the Minute of 2d June 1856.

Name.	School.
Sewell, J.	Newcastle, St. John's N.S.
White, H.	Cambridge, St. Paul's N.S.
Walker, W.	Kendal N.S.
Martindale, J. A.	Durham, Tow Law Ch. S.
Sparks, J.	Whitehaven N.S.
Cole, W.	Cheltenham, Trinity S.
Simmons, E. T.	Yarmouth, St. Peter's N.S.
Waters, S.	Lewknor N.S.
Richmond, H. W.	West Ham Model S.
Rambart, T. A.	Stepney, St. Thomas' N.S.
Davis, E.	Nettlecombe Yard N.S.
Heller, T. E.	Stockwell, St. Michael's N.S.
Hammond, M.	Bishops Auckland, South Church S.
Armstrong, A.	Leicester County S.
Constable, W.	Goodnestone P.S.
Maundrell, E.	Calne Middle S.
Knight, W.	Walmer and Ringwold N.S.
Hope, J.	Durham, St. Oswald's N.S.
Smart, W.	Baldwin's Pl., St. John's N.S.
Newman, J.	St. Ive's N.S.
William, J.	Narberth N.S.
Gunn, W.	Cuddesdon N.S.
Kirby, R. L.	Durham Blue-Coat S.
King, F. D.	Warboys N.S.
Bulbeck, C.	Chichester Central S.
Larcombe, R. J.	Rotherhithe Amicable Soc. S.
Wick, B.	Walsingham N.S.
Finch, G.	Tandridge, Godstone, and Oxted N.S.
Marsh, J.	Sheffield, Trinity S.
Card, E.	Wareham N.S.
Wright, W. C.	Marylebone, Christ's Cha. S.
Boggon, S. F.	Seaham Harbour N.S.
Reed, T.	Chester-le-Street N.S.
Wilkinson, R.	Ashton (in Makerfield), St. Thomas' N.S.
Brown, J.	Witton N.S.
Bell, J.	Malew, St. Mark's N.S.
Williams, J. H.	Bedminster N.S.
O'Brien, W.	Brompton (Chatham) N.S.
Bassett, F.	Coventry, St. John's End. S.
Taylor, W.	Longroyd Bridge N S.
Braby, T.	Cheltenham, Trinity S.
Conder, J.	Linton N.S.
Evans, J.	Llanidloes N.S.
Kirkland, T.	Stepney P.U.S.
Mallon, J. W.	Portsea, All Saints N.S.
Crawford, J.	Carlisle, Trinity N.S.
Exten, W. W.	Warminster N.S.
Cox, W.	Tetbury N.S.
Landon, F. G.	Hull, Christ Church N.S.
King, A.	Sudbury N.S.
Sutton, R.	North Surrey District S.
Hay, P.	Scremerston N.S.
Harmon, J. C.	Marylebone, Eastern N.S.
Hanson, S.	Lockwood N.S.
Buckle, A.	Richmond Corporation S.
Carter, W. E.	Lower Slaithewaite S.
Gutherless, J.	Bridlington N.S.
Robinson, E.	Walmgate (York) N.S.
Jay, J.	Boston N.S.
Gregg, J. C.	Home & Colonial Model S.
Bennett, T.	Barnwell N.S.
Nunn, W.	Northampton, St. Sepulchre's N.S.
Price, J.	
Ranstead, O.	Hoxton, St. John's N.S.
Alcock, T. B.	Wortley N.S.
Green, P.	Nottingham, Trinity S.
Hunt, E.	Reading, St. Giles' N.S.
Bailey, J.	
Turnbull, G. A.	Newbottle N.S.
Taylor, T.	
Wood, E.	Acton (Nantwich) S.
Orchard, J.	Ilkestone N.S.
Meek, H. G.	Gloucester N.S.
Brown, J. B.	Margate N.S.
Richardson, T.	Lamesley (Gateshead) N.S.
Hipkin, J.	King's Lynn, St. Margaret's N.S.
Ricks, G.	Old Swindon N.S.
Godwin, L.	King's Somborne N.S.
Noble, F. B.	York, Micklegate S.
Dodd, W.	Shirley (Warwick), Church-of-England S.
Gosling, J. W.	Devonport, St. Stephen's N.S.
Dart, W.	
Brickell, W.	Montacute N.S.
Davis, G.	Chalford N.S.
Redman, J.	Haworth N.S.
Saville, H.	Kingsworthy N.S.
Peare, W. R.	Warwick, St. Mary's N.S.
Griffiths, W.	Liverpool, North S.
Lewis, R.	Penmon and Llangoed N.S.
Bowles, J.	Norwood, Cent. Lon. Dist. S.
Hannah, C.	Brocklesby Park Ch. S.
Mott, H.	Odiham N.S.
Mitchell, J.	Derby, Curzon Street N.S.
Brient, J.	Stepney, Trinity S.
Cleveley, G.	Bristol, St. Paul's P.S.
Stansfield, R.	Dewsbury N.S.
Potter, J.	Roecliffe Church S.
Tanner, C.	Fordingbridge N.S.
Finney, J.	Ellaston P.S.
Simons, A.	Exeter, St. James' N.S.
Blackburn, J.	Huddersfield, St. Paul's N.S.
Snoxell, E.	North Surrey District S.
Walpole, H. W.	Derby, Curzon Street S.
Mill, W. F.	Trevenson N.S.
Shutt, H.	Bradford, Stott Hill N.S.
Green G.	Cubington N.S.
Ward, W.	Luton, N.S.
Braid, G. R.	New Swindon, Gt. Western Railway S.
Howard, W.	Baldwin's Pl., St. John's N.S.
Pearce, G.	
Rankilor, G. J.	Guernsey, St. John's N.S.
Jones, D.	Lilleshall Ch. S.
Pirouet, J.	Jersey, St. James' N.S.
Matthewman, J.	Aldmonbury Ch. S.
Kershaw, J.	
Naylor, W.	Halifax, Haley Hill S.
Griffin, J. R.	Fareham N.S
Sayce, H.	Shrewsbury, The Coleham S.
Allison, W. H.	Bridlington Quay N.S.
Tregear, W. S.	St. Just's N.S.
Pinker, G.	Southwark, St. George's N.S.
Berry, E.	Seed Hill, St. Peter's (Huddersfield), N.S.
Bishop, H.	Newtown (Montgomery) N.S.
Rowley, C.	Downham Market N.S.
Arnold, J. F.	Old Windsor N.S.
Renshaw, F. A.	Tothill Fields, St. Mary's N.S.
Allen, H.	Taunton, Holy Trinity N.S.
Edmond, C.	Redditch N.S.
Ash, J.	Taunton Central S.
Pearce, H.	Weymouth Ch. S.
Nixon, G. B.	Golden Hill N.S.

Name.	School.
Davis, W. G. J.	Hastings, St. Clement's N.S.
Arnold, D. F.	Streatham N.S.
Capron, W.	Mortlake N.S.
Jones, J.	Llanfihangel Aberbythycks.
Thomas, W. A.	Milford Haven Endowed S.
Connor, G.	Holborn, St. Andrew's N.S.
Burgess, R.	Brigham N.S.
Cornock, J. D.	
Joliffe, S.	Ryde, N.S.
Gray, J.	Calverley (Leeds) N.S.
Budd, T.	
Page, J. H.	Stepney, Red-Coat S.
Drewett, J.	Kingston-on-Thames Pub. S.
Skelton, R.	Ripon N.S.
Horner, F	Hythe N.S.
Gillman, H.	Hanwell N.S.
Corr, J. H.	Limehouse, St. Ann's N.S.
Moore, W.	Runcorn, Holy Trinity S.
Shore, T. W.	Wantage N.S.
Charles, G.	Banbury N.S.
Joplin, J.	Chester-le-Street N.S.
Izon, E.	Kinsbury Endowed S.

Name.	School.
Baker, J.	Farnham N.S.
Pigott, H.	Godstone N.S.
Mouncher, H. W.	Southampton, St. Mary's N.S.
Berry, W. T.	Baldwin's Gardens N.S.
Abrams, W.	Camberwell, Green-Coat S.
Bullock, C.	Sutton, St. George's N.S.
Wharton, S.	Bishop Auckland, Byer's Green S.
Jones, W.	Barnstaple, Blue-Coat S.
Arthur, T.	
Wright, G.	Bushbury N.S.
Taylor, D.	Birmingham, St. Paul's N.S.
Brayley, W.	Castlecombe N.S.
Dames, W. B.	Northampton, St. Giles' P.S.
Evans, E.	Halstead, St. Andrew's N.S.
Windle, J.	
Thomas, B.	Merthyr, St. David's N.S.
Major, C. J.	Dorchester N.S.
Smith, E. H.	Halesowen N.S.
Stansfield, J.	Halifax, Copley Factory S.
Thompson, J. G.	Oldbury, Messrs. Chance's S.
Heasman, H. R.	Pimlico N.S.

Second-Class Scholarship of 23l. No personal Allowance.

Clowser, T.	Clapham, St. John's, Bowyer N.S.
Eve, G. J.	Stepney, St. Thomas' N.S.
Nash, W.	Upton, St. Leonards' N.S.
Llewellyn, J.	Rudbaxton N.S.
Edmonson, J. H.	Great Marsden N.S.
Gouldson, J.	Birkenhead, Holy Trinity S.
Linton, C.	Burton-on-Trent, Ch. Ch. S.
Briggs, J.	Wyke N.S.
Burnett, H.	Gainsborough S.
Kent, G.	South Lynn, All Saints' N.S.
Ainsworth, J.	Runcorn N.S.
Heesom, J.	Warrington P.S.
Owen, D.	
Thomas, W.	
Bishop, H.	Newtown (Montgomery) N.S.
James, T. W.	Springfield N.S.
Bennett, J.	Chelmsford (Victoria) N.S.
Harries, R. D.	Tenby N.S.
Jones, A. D.	Westminster, St. Stephen's N.S.
Thomas, R.	Pinchbeck, West, N.S.
Bennett, A.	Taxall and Furnilee N.S.
England, L.	Manchester, St. Barnabas' N.S.
Greenwood, S.	Failsworth N.S.
Shields, J.	Manchester, Cathedral S.
Baker, J. T.	Ticehurst N.S.
Tulip, W.	Heddon-on-the-Wall N.S.
Downham, W. A.	
Darlington, J. J.	Chester Diocesan S.
Gulliatt, H.	Scotter & Scotton N.S.
Sutton, R.	Leeds, St. James' N.S.
Caws, E. W.	Oakfield N.S.
Smithwhite, J.	South Shields, Trinity S.
Lea, J.	Congleton, St. James' N.S.
Lydiatt, J.	Moorflat, St. Helen's, N.S.
Parry, J.	Whitford, Holywell, N.S.
Turner, J.	Rochdale P.S.
White, R.	Leicester, Ch. Ch. N.S.
Davies, R.	Daffin Tin Works S.
Berry, E. W.	Gloucester, St. James' N.S.
Gill, G.	Bradford, Manchester Road Factory S.
Read, A.	Cambridge, Castle End N.S.
Turner, J.	Tamworth, Sir R. Peel's S.
Wright, C.	Sheffield, St. Mary's N.S.
Elliott, T.	Ringwood N.S.
Johnson, H.	Stockwold-cum-Wilton N.S.
Park, J.	Stepney, St. Thomas' N.S.
Bradbury, H.	
Edwards, M.	
Gordon, A.	Acton (Nantwich) N.S.
Windle, H.	
Cox, W.	Exeter, St. Thomas' Un. S.
Boards, J. L.	Winterton N.S.

Harker, T.	Birstal N.S.
Hawgood, H.	Pembroke Dock S.
Keary, W. S.	Ipswich, St. Clement's N.S.
Piercy, W.	Escrick, N.S.
Turner, J.	
Parkinson, W.	Preston, Ch. Ch. N.S.
Burgoin, G.	Lenton N.S.
Colman, J.	Wisbech, St. Peter's N.S.
Robson, T.	St. Pancras' N.S.
Owens, A.	
Willoughby, T.	
Dawes, F. R.	
Scorah, G. D.	Leeds, St. Paul's N.S.
Richardson, S.	Reddings N.S.
Knapp, R.	Woolton Hill N.S.
Pullen, H. G.	High Harrowgate Ch. of E. S.
Gaunt, J.	Kirkstall, St. Stephen's N.S.
Jones, T.	Liverpool, St. Bride's N.S
Cowell, T.	Fleetwood Testimonial S.
Britten, J. A.	Ilfracombe N.S.
Saunders, W.	
West, E.	Barham N.S.
Clay, J.	Sowerby Bridge, St. George's N.S.
Jones, W.	Rhudlan N.S.
Forbes, T.	Houghton-le-Spring N.S.
Griffith, W.	Brecon, St. John's N.S.
Burdon, W. J.	
Edwards, W.	Derby, Trinity S.
Lewis, J.	Gloucester N.S
Quinton, G.	
Brockbank, W.	Sunderland, Grey S.
Blackmore, G.	Exmouth N.S.
Oliver, J.	
Moyse, J.	Tavistock Endowed N.S.
Janes, J. S.	Rockwell Green End. S.
Hayes, G.	Montacute N.S.
Clough, W.	Gomersall N.S.
Kenningham, J	Hull, Salthouse Lane N.S.
Smethurst, J.	
Dolbe, C. V.	Romford N.S.
Ray A. J.	Cambridge, Castle End, St. Peter's N.S.
Russell, F.	Wisbeach, St. Peter's N.S.
Smith, A.	Belper N.S.
Ingram, R.	Ripon N.S.
Marshall, O.	Malton N.S.
Neville, M.	Rugby P.S.
Huffer, J.	
Rolles, J. L.	Witney N.S.
Turner, T.	
Edgar, E.	Warrington P.S.
Griffiths, G.	
Davis, D.	
Bromley, T.	Preston, Ch. Ch. N.S.
Dudley, J.	Coseley N.S.

Name.	School.
Welsh, G. . . .	Petersfield N.S
Jessop, E.	
Allen, J. M. . .	Gloucester, St. James' N.S.
Cooper, G.. . .	Halstead, Holy Trinity N.S.
Williamson, R.H.	Bradford, Manchester Rd. F.S.
Pearce, J. E. . .	Limehouse. St. Anne's N.S.
Price, J. M. . .	Melksham N.S.
Shaw, J.	
Brien, R.	
Blackford, J. . .	Fordingbridge N.S.
Horsfall, T.	

Name.	School.
Barrow, E.. . .	Manchester, St. James' N.S.
Milner, G.	
Hawley, W. . .	Rawmarsh Grammar S.
Dugan, J. . . .	Jersey, St. James' N.S.
Charlesworth, T..	Crewe N.S.
Ingram, J. . . .	Llanidloes N.S.
Millard, W. F. .	Lee, Kent, N.S.
Webb, A.	
Watson, J.	
White, J. W.	
Stook, J. R. . .	Milverton End N.S.

LIST (IN ORDER OF MERIT) OF QUEEN'S SCHOLARS (FEMALES).

CHRISTMAS 1856.

First-Class Scholarship of 17*l.*, *with a personal Allowance of* 3*l.*

Note.—The names printed in *italics* are those of candidates who, not having been Pupil-teachers, are admitted to compete for Scholarships under the Minute of 2d June 1856.

Millington, M.	
Bailey, M. E. . .	St. Mark's, North Audley Street, N.S.
Klambrowski, B.	Fairford N.S.
Bellerby, R. . .	York, Bishopsgate S.
Greenslade, J. .	Bath, Lyncombe, St. Mark's N.S.
Groom, M. . . .	Norwich Model S.
Lucas, E. . . .	Sheepshed (Loughborough) N.S.
Russell, L. M.	
Selley, M. . . .	Southmoulton N.S.
Powell, M.	
Edwards, C. . .	Norwood, Central London Dist. S.
Hutchence, E. .	Winchester, St. Thomas' M.S.
Burgess, A.	
Smith, L.	
Hedges, F. . . .	Faringdon, Hants. N.S.
Boot, S. A.. . .	Derby, Trinity Paroch. S.
Braithwaite, M. A.	Halifax, King Cross, St. Paul's N.S.
Marks, E. J.	
Norton, M. A.. .	Norwich Model S.
Machlin, L. . .	Hoxton, St. John's N.S.
Branen, C. . . .	Norwood, Central London Dist. S.
Robins, C. J.	
Davis, E. J.	
Allison, E. . . .	Boston, West Ch. S.
Edwards, M. A. .	Brighton T.S. Pract. S.
Nicholson, E. A. .	Whitehaven Trinity N.S.
Kaberry, E. . .	Bradford, Messrs. Walker and Co.'s S.
Cadwallader, A.	
Gardiner, A. . .	Blackboy Colliery S.
Mustow, M. A. .	Essex, Ch.Ch. Stratford N.S.
Hinde, E. . . .	Carlisle, Fawcett's Ch.-of-Eng. S.
Cruickshank, E. .	Pimlico, St. Peter's N.S.
Mynott, M. A. .	Saffron Walden N.S.
Boulton, N. . .	Farringdon St., Harp Alley S.
Waters, S. . . .	Norwood, Central London Dist. S.
Wickens, M. . .	Brown Candover S.
Askew, H.	
Griffith, M. A. .	Fishguard N.S.
Jackson, A. . .	Wolsingham (Durham) N.S.
Scammell, A. . .	St. Helier's (Jersey), St. Mark's N.S.
Green, M. A.	
Baxter, M.. . .	Bolton-le-Moors, Ch.Ch.N.S.
Hutchinson, S. .	Keswick, St. John's N.
Jenkyn, M. A. .	Crowan N.S.
Cundell, H. . .	Salford, New Jerusalem Ch.S.
Atkinson. M. A. .	Pimlico, St. Michael's N.S.
Lovegrove, E.. .	Reading, St. Giles' N.S.
Clucas, S. . . .	Douglas (Isle of Man), St. Barnabas' N.S.
Heath, M. . . .	Nantwich Girls' S.
Hill, E.	Sunderland, Grey S.
Meakin, S. A.. .	Sudbury (Derbyshire), Lord Vernon's S.
Salisbury, M.	
Evers, M. . . .	Ollerton N.S.
Walter, F. . . .	Jersey, St. James' N.S.
Caddick, S.. . .	Coseley, Ch. Ch. N.S.
Ellis, A.. . . .	Brighton, Warwick St.N.S.
Butler, M. A. .	Charterhouse, St. Thomas' N.S.
Peeling, A. . . .	Ipswich Par. Un. S.
Sykes, A. . . .	Almondbury Central S.
Dobson, S. J. . .	Newcastle-on-Tyne, St. Andrew's N.S.
Johnson, M. A.	
Brett, L. M. . .	Hampstead Parochial S.
Farnham, F. E.	
Warren, E. R. .	St. Pancras' (London) N.S.
Whitehouse, S.G.E.	St. Pancras' (London) N.S.
Hawkins, S. . .	Bartly (Farnham) N.S.
Russell, C.	
Wharton, M.	
Sage, M.. . .	Trowbridge N.S.
Davies, M. . .	Uttoxeter N.S.
Cooke, F. . . .	Caincross N.S.
Fletcher, E. L. .	Chelsea, Park Chapel N.S.
Longdon, E. . .	Ilkeston, N.S.
Andrews H.	
Dale, E. . . .	Witton Girls' School.
Hatton, A. . . .	Tamworth N.S.
Walton, E. . . .	Sowerby, St. George's, N.S.
Ratcliffe, R. R. .	Haworth N. S.
Bunting, L. . .	Liverpool, Edgehill, St. Mary's N.S.
Clayton, A.	
Garland, J.. . .	Tiverton B.S.
Redge, M.	
Seed, M. A. . .	Halifax, Haley Hill Girls' S.
Turner, Sarah A..	Wentworth N.S.
Pickering, E. . .	Shirley (Warwickshire) N.S.
Bevan, S. A. . .	Ipswich District N.S.
Denton, M.. . .	Paddington, All Saints N.S.
Selman, A.. . .	Calne, N.S.
Hewitt, M.. . .	Liverpool, St. Mary's, Edgehill, N.S.
Wright, Jane.	
Horsley, J. . . .	Cheltenham Ch. Ch. N.S.
Faircloth, A. S. .	Cambridge, St. Giles' N.S.
Rayner, M. A. .	Cambridge, St. Giles' N.S.
Martin, H . . .	Boston N.S.
Caddy, H. S.	
Furmage, M. . .	Wimbledon N.S.
Marshall, E. . .	Belper N.S.
Biggins, M. J. .	North Audley Street, St. Mark's N.S.
Simpkins, A. . .	Bowood, Lord Lansdowne's School.
Berry, E. . . .	Worsley N.S.
Browne, L. . . .	Coseley Ch. Ch. N.S.
Jones, A. . . .	Preston, St. Peter's N.S.
McNair, E.. . .	Brighton T.S. Practising S.
Weller, M. . . .	Banbury N.S.

Name.	School.
Gander, J.	Hurst Pierrepoint H.S.
Foster, A.	Halifax, Copley Factory S.
Barnes, E.	Trowbridge, Trinity N.S.
Goodacre, Sarah	Old Dalby B.S.
Morgan, M.	Cardiff, St. Mary's N.S.
Cook, H.	Leeds, St. George's N.S.
Mundell, M.	Leeds, Quarry Hill, St. Mary's N.S.
Lawes, E.	
Oke, E. J.	Trevenson Pool N.S.
Selman, F. J.	Melksham N.S.
Howell, S.	Southwark, St. Mary's N.S.
Hanscomb, R.	St. Ive's (Hunts) N.S.
Lake, A. E.	Sandford Parochial School.
Weeks, S.	Downham Market N.S.
Coburn, J.	Swindon Industrial School.
Haworth, R. A.	Irwell N. S.
Jones, M.	Llandudno N.S.
Polkinghorne, E. J.	Truro T.S.
Chapman, S. A.	London, St. Pancras' N.S.
Plummer M.	
Harris, J. B.	Liverpool,South,Church-of-England Girls' School.
Hardman, C.	Bury, Holy Trinity Girls' S.
Newton C.	
Pennington M.	
Beer, M. G.	Dittisham N.S.
Lansley, S.	
Pearn, M.	Burton-on-Trent, Ch. Ch. N.S.
Evers, E.	Northampton, St. Sepulchre's N.S.
Acton, I.	Carlisle, Central N.S.
Swindley, M. E.	Liverpool, Ch. Ch. N.S.
Wright, R. A.	Bradford, Manchester Road Factory School.
Ashworth, S. J.	Swinton Industrial School.
Barlow, M.	Ashbury N.S.
Holbeche, A.	Buckley, St. Matthew's N.S.
Kent, M.	
Williams, S. S.	
Cooper, M. A.	Stepney, St. Thomas' N.S.
Mason, Mary	Derby, Ch. Ch. School.
Attwood, E.	Weymouth N.S.
Brake, C.	Crewkerne N.S.
Stephens, E. W.	Powick N.S.
Fisher, E.	Reepham N.S.
Neasham, E.	Barnard Castle N.S.
Tait, J. A.	Durham, Blue-Coat School.
Swene, S. A.	
Healy, M.	Derby Parochial School.
Osborne, O.	Cambridge, St. Paul's.
Rushmer, A.	Lakenham, St. Mark's N.S.
Askew, E.	Liverpool, Toxteth Park, St. Thomas' N.S.
Cocks, H. M.	Bromley (Midd.) N.S.
Havergal, E. A.	
Purvis, J	St. George's-in-the-East, St. Mary's N.S.
Railton, J.	Carlisle, Shaddon Works Church-of-England S.
Gould, M. A.	
Squires, M. A.	Leeds, St. Andrew's N.S.
Hudd, E.	Staverton N.S.
Lawson, M.	Otley N.S.
Wilkinson, S. A.	Bradford, Messrs. Walker's and Co's. Factory S.
Lord, B.	Halifax, St. James' N.S.
Martin, E.	Bath, Abbey and St. James' Infant School.
Dyke, J.	
Simpson, E.	Rugby, St. Matthias Inf.S.
Bulman, M.	
Bonnett, E.	

Second-Class Scholarship of 17*l*., *with no personal Allowance.*

Gibson, C.	Harpury N.S.
Potter, M.	
Keen, L.	Battersea Girls' and Inf. S.
Bacon, M.	
Askin, C.	Sheffield, St. Mary's N.S.
Robson, E. J.	Darlington, Trinity S.
Pickering, H.	Pitsmoor N.S.
Follows, M.	Manchester, St. Barnabas' N.S.
Howell, E.	Llandovery N.S.
Bowman, E. A.	
Lillywhite, E.	
Green, A.	
Beswick, S.	Darlington, Trinity S.
Hands, E.	Rugby, St. Andrew's P.S.
Burslem, S.	Madeley (Staff.) Girls' S.
Frost, L.	Wentworth N.S.
Hitchcock, E.	
Bushel, J.	Shirley (Hants) N.S.
Osborne, S.	Chelsea, Trinity N.S.
Blackler, J. E.	Bradford (Wilts) P. Ch. S.
Holland, E.	Arundel B.S.
Evans, M. A.	Cheltenham, Trinity N.S.
Harris, E.	Northam N.S.
Critchley, A.	Stepney, Trinity S.
Green, H.	
Jowitt, J.	Preston, St. Peter's N.S.
Ellis, H.	Halifax, Haley HillGirls' S.
Tuck, A.	
Old, E.	Dorchester N.S.
Gardner, C.	Banbury N.S.
Funnell, E.	Maidstone, All Saints' N.S.
Broadhead, S. A.	Halifax, Copley Factory S.
Mugg, S.	Worsley N.S.
Thompson, M.	Preston, St. Paul's N.S.
Spencer, A.	Belper N.S.
Pinker, E.	Bath, St. Saviours's N.S.
Pavey, E.	Manchester, St. John's N.S.
Marshall, M. A.	St. Pancras' N.S.
Withers, M.	Pendleton, St. Thomas' N.S.
Bridgewood, M.	
Curtis, L.	Warminster N.S.
Webber, M.	Ringwood N.S.
Sumner, E.	Gloucester, St. James I.S.
Steward, E.	
Jackson, S.	Ravenhead, British Plate-Glass Company's S.
Parry, F.	Liverpool, St. Andrews' N.S.
Wigglesworth, M.	Preston, St. Paul's N.S.
Wilkinson. E.	Axminster N.S.
Sturgess, S. A.	Brighton, St. John's N.S.
Kennish, E.	Douglas, Isle of Man, St. George's N.S.
Camm, H. A.	Newark, Christ Ch. N.S.
Harding, E.	
Lowden, L.	Westminster, St. Step. N.S.
Tovell, F. A.	Sudbury, All Saints' N.S.
Trayt, F.	Camberwell, Camden Cha. S.
Nicklen, E.	Fordingbridge N.S.
Fox, M.	Birmingham, St George's Infant S.
Meller, E.	Wednesbury, St. Bartholomew's N.S.
Rudland A.	Great Chesterford N.S.
Fowler, I.	
Williams, H.	Liverpool, St. Bride's N.S.
Wright, M.	Bollington N.S.
Cox, C. H.	Birmingham, St. Thomas' P.S.
Lewis, H.	Rotherhithe, St. Paul's N.S
Smith, E.	Durrington N.S.
Creed. S.	Reading, St. Giles' N.S.
Jenkins, E.	Bridgend N.S.
Tibbles, E.	
Yoell, C.	Streatham N.S.
Smith, E. S.	
Bartram, E.	
Chapman, E.	Pendlebury, St. John's N.S.
Riley, A.	
Sharratt, M. A.	Islington, St. Stephen's N.S.
Bird, S. A.	Rotherhithe, St. Paul's N.S.
Cox, S. C.	Rotherhithe, Deptford Rd. N.S.
Kemp, A.	Yarmouth, St. Nicholas N.S.

Name.	School.
Lake, A.	Baldwin's Gardens S.
Bennett, E.	Lyndhurst N.S.
Hemmingway, A.	Barnsley, St. George's N.S.
Isaacs, R.	Pembroke Dock N.S.
Wilson, M.	
Compton, I.	Liverpool, North, Ch. of E. S.
Cook, E. M.	Liverpool, Toxteth Park, St. James's N.S.
Molineux, A.	Walkden Moor Inf. S.
Peat, S.	
Garrett, E.	
Evans, L.	Gloucester, St. James' I.S.
Gamble, S.	Douglas (Isle of Man) St. Barnabas' N.S.
Middleton, E.	Oswestry N.S.
Hodges, L.	North Audley Street, St. Mary's N.S.
Burpitt, E.	
White, E.	Petersfield N.S.
Charnock, G.	Leeds, St. George's N.S.
Mustard, A.	
Wrench, M.	Runoorn, Holy Trinity N.S.
Levack, H.	Lakenham, St. Mark's N.S.
Guest, L.	Sheffield, St. Mary's.
Walker, M. A.	Elland N.S.
Arnold, F.	Worcester, St. Paul's N.S.
Rowe, S.	

Name.	School.
Hale, C.	Everton and Kirkdale S.
Rednall, S.	
Ireland, E.	Farnworth N.S.
Pugh, A.	Liverpool, St. Bride's N.S.
Bull, E. S.	St. George's-in-the-East, St. Mary's N.S.
Knowles, M.	Clifton Union S.
Brook, E.	
Solomon, S. L.	Rotherhithe, Deptford Road N.S.
Dugdale, M.	Halifax, King Cross, St. Paul's N.S.
Cheese, M. A.	Westbury-on-Trym N.S.
Evans, C.	Swindon Union S.
Kimpton, F.	Arundel B.S.
Stubbs, M.	Congleton, St. James' Girls' N.S.
Aylett, E.	Bermondsey, St. James' N.S.
Share, S.	Wolverhampton, St. Paul's S
Richards, C.	
Urry, M. A.	Portsea Island Union S.
Cobby, M. A.	Brighton Central N.S.
Smeeth, C. S.	
Dormer, S. E.	
Johnston, M.	
Barnes, S.	Owlerton N.S.

Examination Papers.

GENERAL EXAMINATION OF TRAINING SCHOOLS.—CHRISTMAS 1856.

MALES.—First Year (continued).

1. The History, Chronology, and Geography of the Bible.

2. The Gospel according to St. Matthew.

Sect. I.—1. Describe the course of the Jordan.

2. What tribes or nations occupied Canaan when Abraham and Joshua, respectively, crossed the Jordan?

3. Draw a map of Syria, inserting the mountains and rivers, Antioch, Damascus, Tyre, Jerusalem, and the six cities of refuge.

Sect. II —1. Write a history of Gideon.

2. Distinguish between trespass-offerings, peace-offerings, and burnt-offerings. Give the rules for each.

3. Give an analysis of one of the prophetical Books in the Old Testament, with some account of its author.

Sect. III.—1. What do we know of St. Matthew from the Bible? What is the commonly received opinion on the date and original language of his gospel? What circumstances mark for whom it was written?

2. Mention any miracles, parables, or phrases peculiar to this gospel.

3. Narrate the parable of the labourers in the vineyard. What circumstances led to the parable? What is its doctrinal meaning? Can you find any thing parallel to it in ordinary life?

Sect. IV.—1. When did our Lord first begin to foretell his own sufferings?

2. Mention the occasions on which the disciples are said to have quarrelled amongst themselves. State in each case what circumstances seem to have led directly or indirectly to the quarrel.

3. Give an analysis of the sermon on the Mount, shewing its unity and coherence. What leading doctrines or precepts of the Gospel find no place in it?

Sect. V.—What is the best teaching that can be given to children between the ages of seven and nine out of the Old Testament? Illustrate your answer by a sketch of a specimen Old-Testament lesson.

Sect. VI.—Write an explanation for a class of children between eleven and thirteen of the parables of the leaven and the mustard-seed. Be careful to point out the difference as well as the similarity of meaning in the two parables.

Sect. VII.—Write such notes on the following passage as will give an illustration of the preparation that you would make for hearing it read by your first class, and explaining it to them:

"And when they were come to Capernaum, they that received tribute money came to Peter, and said, Doth not your master pay tribute? He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers? Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free. Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee." Matt. xvii. 24 to 27.

English History.

Sect. I.—Give an account of—1. The character and government of Edward the Confessor; or, 2. The victories and subsequent expulsion of the Danes; or, 3. The steps which led to the consolidation of the Heptarchy into a monarchy.

Sect. II.—Enumerate the instances in which—1. England took part in the Crusades; or, 2. England has interfered by arms to support foreign sovereigns against their subjects, or foreign subjects against their sovereigns; or, 3. England has engaged in foreign war in support of (*a*) the hereditary rights of her sovereign, (*b*) the unity of the British empire, (*c*) protection or extension of her commerce.

Sect. III.—1. Give an account of the reign of Henry IV.

2. Give the pedigree, life, and character of Henry VII.

3. Sketch the successive attempts made by England to conquer, or unite, the kingdom of Scotland.

Sect. IV.—1. Give a brief outline of the Wars of the Roses, and of their effects upon the country, both as regards domestic and foreign policy.

2. Give an outline of the reign of Elizabeth.

3. Write a sketch of the growth, and narrate in detail any one of the principal feats, of the British navy.

Sect. V.—Write full notes, and draw proper maps or other illustrations for a lesson to be given to your first class, on: 1. The wars of Edward III. in France; or, 2. The English colonisation of America; or, 3. The progress of British power in India.

Sect. VI.—Write full notes, and draw proper maps or other illustrations to show how you would treat one of the following passages, supposed to be read by your first class:

1. "America was discovered by Columbus in the year 1492. Several European nations, following the example of Spain, sent out ships to explore the new continent; and the beautiful countries, and rich gold and silver mines they found there, disposed them to try and get possession of all they could. As the nations were some of them ignorant savages, and the rest not nearly so well skilled in war as the Europeans, they were easily overcome; and numbers of them were cruelly slaughtered by the conquerors, who made themselves masters of nearly the whole continent, and kept those of the natives who were not killed in a state of bondage. After much war and bloodshed, both among the Europeans themselves and with the natives, the chief part of North America remained at last divided between the Spaniards and English, and the south between the Spaniards and Portuguese. But in the year 1783 the descendants of the English who inhabited the centre of North America separated themselves from Great Britain, and formed themselves into an independent republic, called the United States." *Irish*, IV. Book, pp. 133, 134.

2. "In the time of Henry II. of England, Ireland was conquered, and since that period has been under the English kings. Its history is therefore blended with that of England. In the year 1800 its parliament was united to that of England.

A great part of this island is covered with immense *bogs*. These form a remarkable feature of the country: they afford abundant supplies of peat, used by the inhabitants for fuel. These bogs are the remains of ancient forests; and large quantities of wood and the skeletons of animals have been found in them.

The lakes of Killarney at the south-western extremity of the island are very beautiful, and will bear comparison with the finest in England or Scotland. Their banks are high, and covered with wood, and verdant islands are scattered over the surface." *British*, IV. Book, p. 82.

3. "*On the threatened Invasion in* 1803.—By a series of criminal enterprises the liberties of Europe have been gradually extinguished; and we are the only people in the eastern hemisphere who are in possession of equal laws and a free constitution. Freedom, driven from every spot on the continent, has sought an asylum in a country which she always chose for her favourite abode; but she is pursued even here, and threatened with destruction. The inundation of lawless power, after covering the whole earth, threatens to follow us here; and we are most exactly, most critically placed in the only aperture where it can be successfully repelled—in the Thermopylæ of the world." *M'Culloch's Course of Reading*, p. 24.

GEOGRAPHY.

Sect. I.—Describe in words, the coast, the boundaries, the mountain-chains, and the river system of: 1. France; or, 2. Russia; or, 3. Hungary.

Sect. II.—Describe in words, one of the following coast-lines: 1. North America, from the Straits of Belle Isle to New Orleans. 2. Asia, from Aden to Hong Kong. 3. Europe, from Gibraltar to St. Petersburg.

Sect. III.—Draw an outline map of: 1. Spain; or, 2. Greece; or, 3. Denmark.

Sect. IV.—1. Describe, or draw a map of, the basin of the Rhine.

2. Draw a map of the Mediterranean Sea.

3. Trace in words, or by a map, the watershed which divides the northern and western from the southern and eastern drainage of Europe.

Sect. V.—Write full notes, and draw such maps and illustrations as would be required, for a lesson to your first class upon the geography of: 1. South America; or, 2. Canada; or, 3. Yorkshire.

Sect. VI.—Write full notes of a lesson upon, and draw proper maps and diagrams to illustrate, one of the following passages, supposing it to be read by your first class:

1. "Lapland, which belongs to Sweden, as you know, is perhaps the most dreary country in Europe. During a great part of their long cold winter the inhabitants have no daylight; and in their short summer hardly any darkness, for the nearer one approaches to the north pole the longer the days and nights become. At the pole itself there are six months' darkness, and then six months' light; but in Lapland there is but a very short period in which there is no light at all, though during the whole summer the sun sets for a short time only." *Irish*, IV. Book, pp. 79-80.

2. "The advantages derived from rivers as the sources of national wealth are incalculable. They feed canals, turn mills, and mingle and assist in nearly all the operations of human industry. The one hundred and ten canals which England now boasts are supplied from the exhaustless munificence of her rivers.

Rivers are the outlets by which the wealth of a nation is conveyed to foreign realms, and the inlets by which it receives their riches in return. Places situate on a river, and near the sea, are therefore advantageously situated for commerce; hence most capitals, and many large cities, are built on the banks of rivers. It is to her position on the Thames that London is chiefly indebted for her rank as the first commercial city in the world." *British and Foreign*, IV. Book, p. 21.

3. "During the summer of the northern hemisphere the countries of Arabia, Persia, India, and China are much heated, and reflect great quantities of the sun's rays into the atmosphere, by which it becomes extremely rarified, and the equilibrium consequently destroyed. In order to restore it, the air from the equatorial southern regions, where it is colder (as well as from the colder northern parts), must necessarily have a motion towards those parts. The current of air from the equatorial regions produces the trade-winds for the first six months in all the seas between the heated continent of Asia and the equator. The other six months, when it is summer in the southern hemisphere, the ocean and countries towards the southern tropic are most heated, and the air over those parts most rarified; then the air about the equator alters its course, and flows exactly in an opposite direction." *M'Culloch's Course of Reading*, pp. 241-242.

ENGLISH GRAMMAR.

Every candidate is required to write out the paraphrase, and do the parsing. Besides this he is to choose one question in each of the other sections.

Sect. I.—Paraphrase the following passage: "For the principal aim of society is to protect individuals in the enjoyment of those absolute rights which were vested in them by the immutable laws of nature, but which could not be preserved in peace without that mutual assistance and intercourse which is gained by the institution of social and friendly communities. Hence it follows, that the first and primary end of human laws is to maintain and regulate these absolute rights of individuals. Such rights as are social and relative result from, and are posterior to, the formation of states and societies; so that to maintain and regulate these is clearly a subsequent consideration. And therefore the principal view of human law is, or ought always to be, to explain, protect, and enforce such rights as are absolute, which in themselves are few and simple; and then such rights as are relative, which, arising from a variety of connections, will be far more numerous and complicated." *Warren's Blackstone*, p. 60.

Sect. II.—Parse the following sentence, and be careful to give in full the syntax of the prepositions, conjunctions, and pronouns.

"For all of us have it in our choice to do every thing that a good man would desire to do, and are restrained from nothing but what would be pernicious either to ourselves or our fellow-citizens."

Sect. III.—"So that to maintain and regulate these is clearly a subsequent consideration."

1. In what sense is the word 'these' a pronoun, and in what an adjective? What is the etymology of the word 'pronoun,' and what is its meaning, according to that etymology? Does this imply any change in the meaning commonly attached to the word 'noun?'

2. Parse the word 'so.' Give other instances of adverbs similarly used. Distinguish between the meaning of 'so' and 'as.'

3. Parse the word 'to.' Are there any cases in which this word before an infinitive may more properly be called a preposition than a sign of the mood? In what cases is the sign of the infinitive omitted?

Sect. IV.—"And therefore the principal view of human law is, or ought always to be, to explain, protect, and enforce such rights as are absolute, which, in themselves, are few and simple; and then such rights as are relative, which, arising from a variety of connections, will be far more numerous and complicated."

1. Give the etymology and etymological meaning of "explain, protect, enforce, absolute, rights, simple, relative, connections, complicated."

2. What is the general meaning of the terminations, *ive, tion, an, wise, al, ty, ous?* Give instances of each.

3. Analyse the above passage into subject, copula, and predicate, marking the subordinate clauses which are comprised under each of these divisions.

Sect. V.—Describe accurately every step in the process of teaching the full parsing of nouns and verbs.

Sect. VI.—1. In what order ought children to learn to distinguish parts of speech?

2. Explain exactly the different use that you would make of the passage at the head of Section IV., in teaching grammar to pupil-teachers in the third year, to the children in your first class, and to the children in your second class.

3. How can the teaching of grammar be made of use in teaching children to write correct English? What grammatical mistakes do children and uneducated people most frequently make?

ARITHMETIC.

Every question is to be worked as a model for the imitation of your first class in working all similar questions. A correct result not obtained by a clear method will be considered of no value.

Sect. I.—1. Divide 2¼ by 3½, and add the quotient to $\frac{5}{14}$.

2. Divide ·00044408 by ·0112.

3. Add together the cube-roots of ·007301384 and 32768, and divide the result by the square root of 72¼.

Sect. II.—1. Make out a bill for the following articles: 3 lbs. of tea at 3*s.* 4*d.*, 4½ lbs. of sugar at 5¼*d.*, 6½ lbs. of butter at 1*s.* 2*d.*, 3½ lbs. of cheese at 9½*d.*, 2 lbs. of currants at 9¼*d.*, 6 lbs. of raisins at 8½*d.*, and 10 lbs. of soap at 1*s.*

2. It is required to cut a piece equal to a solid foot from a plank 2½ inches thick and 8 inches wide.

3. A besieged place, garrisoned by 10,000 men, was victualled for 27 days; but, after 9 days, 2,500 men cut their way out. How long would the provisions last the survivors supposing the daily rations undiminished?

Sect. III.—1. What is the interest of 528*l.* 9*s.* 0*d.* for 4 months, at 4½ per cent per annum?

2. A can reap 1½ acres in 2¼ hours, B can reap 1½ acres in 2½ hours, in what time will they together reap 10½ acres; and if the rate of payment be 1*s.* per acre, what ought each to receive when it is done?

3. A lb. of tea and 3 lbs. of sugar together cost 6*s.*; but if sugar were to rise 50 per cent, and tea 10 per cent, the same quantities would together cost 7*s.* What is the price of each?

Sect. IV.—1. Find the area of a circular ring, whose internal and external diameters are 5 and 15 feet respectively.

2. How many cubic feet of water are contained in a ditch, shaped like a wedge, 120 yards long, 6 feet deep, and 4 feet broad at the top?

3. If a cubic foot of metal weighs 4 cwt. 1 qr., what will be the cost of a mile of piping made of it with a 9-inch bore, and ⅜-inch thick, at 10*l.* per ton?

Sect. V.—Explain fully but concisely every step in your method of teaching: 1. Notation of integers; or, 2. Notation of vulgar fractions; or, 3. Notation of decimals.

Sect. VI.—Explain fully but concisely every step in your method of teaching proportion, both simple and compound.

ALGEBRA.

Sect. I.—1. Add $a+b-c$, $a-(b-c)$, $a+b+c$, and $-a+b+c$.

2. Multiply $a^3+3a^2b+3ab^2+b^3$ by a^2-ab+b^2.

3. Divide $a^6-2a^3x^3+x^6$ by $a^2-2ax+x^2$.

Sect. II.—1. Extract the square root of

$$4x^4-12x^3+25x^2-24x+16.$$

2. Find the greatest common measure of

$$5x^3+2x^2-15x-6 \text{ and } 7x^3-4x^2-21x+12.$$

3. Find the cube of $(x+\sqrt{-y^2})^{\frac{1}{3}}-(x-\sqrt{-y^2})^{\frac{1}{3}}$.

Sect. III.—Solve the equations:

$$1.\ \frac{x}{8}-\frac{x-1}{2\frac{1}{2}}=\frac{3x-4}{15}+\frac{x}{12}$$

$$\text{Or, 2.}\ \begin{cases} x-\dfrac{y-2}{7}=5 \\ 4y-\dfrac{x+10}{3}=3 \end{cases}$$

$$\text{Or, 3.}\ \begin{cases} x+y+xy=11 \\ x^2y+xy^2=30. \end{cases}$$

Sect. IV.—1. A farmer sells to one person 9 horses and 7 cows for 300*l.*; and to another, at the same prices, 6 horses and 13 cows for the same sum. What were the prices?

2. A bill of 25 guineas was paid with crowns and half-guineas; and twice the number of half-guineas exceeded three times that of the crowns by 17: how many were there of each?

3. Divide the number 26 into three such parts that their squares may have equal differences, and that the sum of those squares may be 300.

Sect. V.—1. Write out the algebraical proof of the rule for finding the greatest common measure, and then find by first principles—following the algebraical method, but not using algebraic symbols—the greatest common measure of 31866 and 100110.

2. Which of the questions in Section IV. can be worked by arithmetic, and which, if any, cannot? Work out one of them without algebra, and show the exact correspondence of the arithmetical and the algebraical processes.

3. Give instances in which a schoolmaster may find a knowledge of algebra of use to him in teaching arithmetic.

Sect. VI.—Prove and illustrate, as you would to a pupil-teacher in his fifth year, that negative factors multiplied together make a positive product.

MECHANICS.

SECT. I.—1. Define Friction, and give instances of its uses.

2. What is the proportion of the power to the weight, in a combination of four levers, in which the long arms are 15, 16, 17, 18 feet, and the short arms 2, 3, 4, 5 feet respectively, the long arms being all on the side of the power?

3. What is the proportion of the power to the weight in a compound wheel and axle employed to draw a load up an inclined plane, the length of the handle being 3 feet, the diameter of the larger axle 10 inches, that of the smaller axle 8 inches, and the inclination of the plane one foot in five, the friction being neglected?

SECT. II.—1. Define the centre of gravity, and show how the centre of gravity of an irregular body may be experimentally determined.

2. The breadth of a waterfall is 2 feet, the depth 1 foot, the mean velocity 50 feet per minute, the height of the fall 16 feet, what is the horse-power of the water-wheel, which does five-eighths of the work of the water?

3. Find the situation of the centre of gravity of six bodies, weighing 1, 2, 3, 4, 5, 6 lbs., respectively, and placed in consecutive order at the six angles of a hexagon, each of whose sides measures a foot.

SECT. III.—Show precisely how you would demonstrate to your first class—1. The principle of the lever. 2. The parallelogram of forces. 3. The laws of friction.

SECT. IV.—Draw a diagram and describe the action of the parts of—1. A gas-meter; or, 2. The hydrostatic press.

SECT. V.—Write full notes; state the apparatus, if any, that you would exhibit; draw the diagrams that you would put on the black-board for a lesson to your first class on the fire-engine.

SCHOOL MANAGEMENT.

Write the first line of your first answer as a specimen of copy-setting in *large hand;* and the first line of your second answer as a specimen of copy-setting in *small hand.*

SECT. I.—1. Describe such apparatus, and the general characteristics of such a series of reading books, as you would require to teach children to read.

2. How can the learning of reading and writing be made most effectually to tell upon each other?

3. Describe a reading-lesson given to your first class, showing what methods you take to secure the five requisites of fluency, correctness, distinctness, intelligent emphasis, and proper expression.

SECT. II.—1. Describe the proper position of the body, the paper, the fingers, and the pen when writing. What is the use of regulating the position?

2. What is the advantage, and what the disadvantage, of the classification of forms introduced by Mulhaüser?

3. State precisely what use is to be made of copies set on the black-board, of printed copies, and of copies set by hand in the children's books.

SECT. III.—1. What have we lost by discarding the old spelling-books? and how is it to be replaced?

2. What rules would you give to a pupil-teacher of the fifth year for dictation lessons to the first class?

SECT. IV.—Give a concise account of every step in the process of teaching simple multiplication, both short and long.

Correspondence.

[*The Committee of the National Society are thankful for any communication likely to assist School-Managers and Teachers, or otherwise promote the work of Church Education ; but they do not necessarily hold themselves responsible for the opinions of the Editor's correspondents.*]

To the Editor of the National Society's Monthly Paper.

THE HISTORY OF A CHURCH-TEACHER IN HIS DIFFICULTIES, STRUGGLES, AND SUCCESS.

(This series of chapters was commenced in the Number for August.)

CHAPTER XII.

The M— Training College had, in common with similar establishments of that period, one grave defect. There was too much cramming for the certificate examination, as if the chief and single object of the college was to manufacture and periodically disgorge persons with parchment in their pockets. The young men's time was almost entirely occupied in listening to the elaborate lectures and highly-wrought disquisitions of the principal and vice-principal, very little of it to actual teaching in the practising school. Not that in this instance they lost much by the arrangement; for the "model school" and its "model master" ought to have been furnished with a placard bearing in large characters the caution, "not to be imitated." The reader must not suppose that the apparatus and internal appliances of this school were defective, or that there were no signs of educational life. There was plenty of bustle, but little progress. There were galleries of all shapes and sizes; slates on wheels and slates off wheels; maps to rise and fall by pulleys; diagrams of the mechanical powers, which were never used; and numerous poles, with brass mountings, projecting from the walls, with curtains to slide along them, giving the room the appearance of a series of ingeniously-contrived French bedsteads. It is strange that when a few poor children of excessively tender years are to be taught, and when so many vital questions connected with religious and moral training wait to be solved, such undue importance should be attached to bare machinery. Visitors came to this school, and went away in wonder—some in alarm about over-education. They saw a gallery full of children, with their pinafores duly arranged, moving their lips with the greatest accuracy, and snapping at the answers given by scarcely six geniuses out of the sixty scholars; and imagined they were all hurrying as rapidly as possible to the very plethora of knowledge. The master talked rapidly, sketched rapidly on the black-board, and ran about frantically at the foot of the gallery; in fact, altogether the effect was truly imposing. This putting together some eighty or a hundred children on a gallery for collective lessons is a most deceptive practice; and like many other shams, it must eventually die a natural death. Here the "elliptical method" was used; that is to say, the scholars were made to supply the words omitted by their teacher. It has been rightly termed the elliptical method; for it leaves a great deal out of the children's heads, and puts very little into them. If all this had been part of the routine of an ordinary school, the result would not have been so mischievous; but connected with a model school, it was very serious. No systematic instruction was afforded the students in the art of school-management and teaching (in that which was to be their future test, and to constitute their vocation in the secluded towns and villages in which they were to settle); indeed, they were left to take their chance, or copy what they saw, without any assigned reason why they did this or that in preference to any thing else. Some one has truly remarked, that a training college destitute of a thoroughly efficient practising school, and adequate provision for a systematic course of instruction in the art of teaching and conducting a school, is a body without flesh and sinew, a mere sham.

Sydney had been five years accustomed to ordinary class-teaching, and been taught to consider instruction as a strictly logical process, something different from examining. At the training college to which he had now come no well-defined line was drawn between examining and teaching. Even the "model master's" questions were rapidly poured forth without any distinct connection with each other; and provided the students could get into this fashion of rapid questioning, they were considered to have achieved an undoubted success. The weakness of the whole system was so patent, that Sydney could not long remain insensible to it. The result will be seen in a future chapter.

To the lectures of the various tutors he paid the greatest attention, especially to those on divinity, the principles of language, and derivation. He still continued to make ample notes of the instruction he received, and to keep his commonplace book. As a check upon his time, he kept a diary also; and to this we are chiefly indebted for what we know respecting his residence at the college. It was at this period also that he drew up certain maxims for the regulation of his future life; and it may be safely said, that he never had reason to repent of this step. To show the tendency and working of his mind, a few of his maxims are inserted in this place. Some of them appear to have been taken from the *Thoughts, Maxims, and Experience of Gerard Beckmann*, the German work which has already been quoted in these chapters.

1. To commit every work to God; and having done my best, to leave the result in His hands. Therefore I shall not be elated above measure by success, nor depressed by misfortune.
2. To learn the art of silence; above all things, if I cannot say any thing good of another, to say nothing. This will save me from the censorious gossip so common in society.
3. Never to lie down without thinking of the four last things—death, judgment, heaven, and hell.
4. In all my religious teaching to bring out strongly the following great truths: the corrupt nature of man, the doctrine of the Atonement, the personality and strivings of the Comforter, the danger of "grieving" and "quenching" Him, the personality of Satan, and our position as fellow-workers with God.
5. To use simple language in my lessons, that so I may make my children understand every word.
6. Having, by reflection, made up my mind to a certain line of action, to cling to it with the utmost pertinacity.

In his leisure-hours, after his special studies were at an end, Sydney read such books of the college-library as *Lessons drawn from Biography*, *Bacon's Essays*, *Diversions of Purley*, *The Book of Anecdotes*, *Pascal's Thoughts*, *Locke on the Human Understanding*, books of voyages and travels, and *Moral Lessons drawn from History*. This was a desultory kind of reading, but he knew it had its value. It gave an elasticity and largeness of apprehension to his mind, and furnished him with apt similes and striking anecdotes with which to adorn his lessons, and impart an irresistible attraction and point to his teaching.

He read at this time *South's Sermons*, and copied to some extent the quaintness of style peculiar to that divine. His object was to avoid on the one hand the stiff formal mode of teaching which had seized and fastened on the schools like some fatal disease; and on the other, the mere word-piling inflated manner of giving lessons common to many of the young men about him, who puzzled the children by making an easy subject difficult, through the mock-scientific haze which they succeeded in throwing around it. Whenever he took up a subject, he lopped off all irrelevant matter, and made it stand out in all its naked simplicity. His language was simple and transparent; his sentences were brief and to the point. Occasionally he threw a playfulness into his subject. He did not crowd and confuse it with some fifty different ideas; but whatever he said, taught, or wrote at any one time generally involved only a single point, or at the most two points, so that the reader or hearer gained a clear and distinct knowledge of what he had read or heard. There was no mistaking him.

It is amusing to read the "notes of lessons," as they are called, which one occasionally meets with in books and periodicals at the present day. You take up some simple subject, and wonder what the man can find to say about it. After glancing down the page, you throw the book away in pity and scorn, and exclaim "Why the thing was easy enough before; what poor child can comprehend all this?"

There you find divisions and subdivisions, definitions and deductions, moral lessons and collateral remarks, all accurately numbered; and the entire subject enveloped in such a thick cloud of science and mystery, that you begin to inquire whether "geography," or "object-lessons made easy" ought not to be designated, "Nonsense made hard." The fact is, very simple subjects are now so broken up and twisted into a form to suit these "cut-and-dried" headings and divisions, that the teacher who makes use of half the "notes," at present so plentiful, simply runs the risk of bothering himself and wasting the children's time. All this has hitherto passed under the striking title of the "philosophy of teaching;" and amid the breathless interest which it has excited, it is sad to feel that we have not yet been furnished either with a biographical work or a common history of England fit to be put into the hands of a child in an ordinary National school.

It is said by some one, that "the best study of mankind is man." Reared in a secluded village, it was not to be expected that Sydney should have much opportunity of gaining an insight into human character. At the training college, however, he was brought into contact with other men, and was enabled to observe the peculiarities of other minds than his own. There was No. 1, who was never known to originate any one idea, but who nevertheless had the tact to prey upon others' suggestions, and so disguise them as to make them pass for something original and novel: he is the type of a class in society, who make this policy very available for their special purposes. No. 2 was the dogmatic student, who covered his shallowness by an affected superiority of discrimination, and by pulling down the arguments of every body else and substituting nothing better himself. The attention of No. 3 was principally devoted to mathematics; and like the currier in the fable, who contended that there was "nothing like leather," he appeared to think the world could only be regenerated by a diligent application to the science of arithmetic. No. 4 was the gloomy reserved student, who had little in common with his companions except the college fare. No. 5 was the warm-hearted open student, ready to do a good turn for any one, but always in trouble; and No. 6, meek and quiet, who for hours sat by Sydney in an illness he had, smoothed his pillow and supported him on his arm during a short walk round the grounds one bright sunny afternoon. Amid his regular studies and occupations, and among these and other like companions, Sydney completed his first year in the M— Training College.

[To be continued.]

PRESENT DUTIES OF CHURCHMEN WITH REFERENCE TO THE QUESTION OF NATIONAL EDUCATION.

(Continued from January Number.)

SIR,—I have tried to convince my readers that the Church and the State were once united in their distinct recognition of Church education as the only kind of education for which any public provision should be made; and have implied that there is not the same unity of opinion between the two bodies now, because, while the secular power has changed its system, the Church has retained unaltered the principle on which both originally acted.

It is quite certain that this is borne out entirely as far as the official acts of the Church are concerned. Neither in convocation, nor by any other authoritative mode of expressing the will of the Church of England, has there ever been any declaration made that she intended to give up her right to train up all English children within her fold. Individual bishops and others among her chief men may now and then have acquiesced in the more modern theory and practice; but individual bishops do not represent the whole collective body of clergy and laity which goes to make up the Church; and whatever they may have said or done, the canons which I before referred to still remain unrescinded, and in them is contained the latest official expression of the collective mind of the Church. Some of my readers will perhaps think me very old-fashioned, to attach so much weight to canons which are often called "obsolete;" and others will think me *unpractical* for trying to revive the recollection of Church laws which are not now enforced. It is, however, plain that we cannot reasonably omit noticing these laws in an historical review of the principles on which the Church has acted in educational matters. And in the revolutions by which we so often return to the same point of a cycle in political and ecclesiastical affairs, it is not improbable that we may revive some such plan of licensing schoolmasters as the one enjoined by these canons, as the most practical way of insuring that Church education shall be really what its name implies it is.

It may be said, that though circumstances have prevented the Church from altering her official documents on the subject of education, yet that fact would be overborne by a general consent on the part of Churchmen to change her course of action. Let me allow, for the moment, that this is a correct view, yet how do the facts stand? Churchmen met together in 1698-9, and founded the "Society for promoting Christian Knowledge." One object of this association was, the establishment of "catechetical schools;" and every one knows that the Society for promoting Christian Knowledge was from the first a strictly Church-of-England society; and that schools originating with it would be certainly carried on in strict accordance with its own principles. A correspondent of the *Monthly Paper* has also shown, from historical evidence, that, in the early part of the last century at least, very strict rules and practices obtained in Church schools—such as the fullest recognition of the parish clergyman's supremacy in the matter of religious instruction, the requirement that schoolmasters should be communicants, and the usage of attending the daily service of the Church.* It would be absurd to suppose, in the face of such indications as these rules and practices supply, that the active body of Churchmen who composed the Christian Knowledge Society (and who may well be supposed to have represented the then opinion of the Church at large) had at all expressed any relaxation of the principles of their Church in educating the poor. And probably there was very little education of the poor during the last century but what was given either by the old foundations of the Church, or by the schools which the Society for promoting Christian Knowledge helped to establish.

In the beginning of the present century, however, Mr. Lancaster, a Dissenting bookseller, made great efforts to establish another system than that on which National education had been hitherto conducted by the Church. He declared (and many agreed with him,—for the French Revolution had introduced all manner of discontent with established systems) "that if any particular sect obtained the principal care in a national system of education, that party would soon be likely to possess the greatest power and influence in the state." No doubt he was right in his opinion, however wrong in the application of it. His opinion, and the application of it, however, spread far and wide; and a strong party was formed for establishing a national system of education in which the Church should have no influence—that being the chief end of Lancaster's associates. Now, did Churchmen sit quietly down, and say, "The times are changed, and the system of National education must be allowed to change with them"? So far from it, that by straining every nerve, in a time of great difficulty and opposition, they established another association in addition to the Society for promoting Christian Knowledge, for the sole purpose of carrying out the principles of Church education, on which the elder society (as far as education was one of its objects) had so long acted. It was in 1811 that the National Society was founded, and in 1817 that it was incorporated; and from the issuing of the prospectus which stated its proposed plan, to the bestowal of the charter by which it is bound to a certain course of action, a distinctively Church education was set forth as the object of all its operations. Thus in the prospectus itself is the following passage:

> "It is indeed essential to the preservation of the constitution, both in Church and in State, that the national religion should be made the foundation of national education; and it is evident, that if the children of the poor, who constitute so large a portion of the population of the country, should be generally educated in other principles than those of the Established Church, the Established Church, in the course of another generation, would have a majority against it. That this event, with the consequent downfall of the Church itself, is really to be apprehended, unless speedy measures be taken to prevent it, is manifest from the rapid progress which is now making toward the diffusion of the *mechanical* part of this system (Dr. Bell's) detached from the *religious* part of it as practised by

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* See *Monthly Paper* for November 1856, pp. 292-294.

Dr. Bell. . . . . The friends, therefore, of the Establishment throughout the kingdom are earnestly requested to associate and co-operate for the purpose of promoting the education of the poor in the *doctrine and discipline of the Established Church.*"

It is clear that, in 1811 at least, Churchmen felt strongly about educating the nation on the principles of the Church; for they originated the National Society in direct opposition to those who were striving after what is called a "liberal" system of education. Among these Churchmen were the Prince Regent (then governing the country during the illness of George III.), the royal Dukes his brothers, the Archbishops and Bishops, a large number of Peers and Privy Councillors, the two Universities (officially and individually,—for in the former capacity each subscribed 500*l.*, and in the latter most of their members became subscribers), and a large crowd of men of less public position. I need not add, but do so to complete my historical view of the case, that when the charter of the National Society was granted, a clause was inserted expressly stating that its sole object had originally been "to instruct and educate the poor in suitable learning, works of industry, and the principles of the Christian religion according to the Established Church."

There has certainly been no other equivalent collection of Churchmen at any time during the period I have noticed which has expressed contrary opinions on the subject of Church education. I may therefore conclude that, as far as the voice of the Church has sounded through unauthorised gatherings and operations of her members, it has declared the same principles with respect to National education in later days that it did in former; that it is her province and bounden duty to train up all the children of the nation, and to train them to her own doctrine and discipline.

But it is one thing to hold a principle, and another to carry it into practice. The Church, and her members for her, might have claimed a monopoly in the matter of education, and yet not have provided efficient means for doing what they claimed the privilege of doing. In such a case, it would have been more than excusable for others to step in and break up her monopoly. Better far, indeed, that her executive should have been compelled to make their practice agree with her theory; but yet excusable in those who did not sympathise with that theory to take the matter into their own hands.

I must therefore consider this point also; but as it will take up some considerable space to do so, and I have already occupied so much, I must ask a place in your next Number for my statistics of Church education during the present century. β.

Class-List of Queen's Scholars.

Sir,—Many of your readers expect to find the class-list of Queen's scholars in your February Number. Will you kindly allow me to remind them that the said list is not an infallible index, either of the exertions of the pupil-teachers themselves, or of the masters and mistresses to whom they were apprenticed; *because* many of those examined for scholarships last Christmas had been in the training colleges for several months (some as long as six or eight months), while others had only just left their schools in time to attend the examination. It is evident, therefore, that the former had immense advantages compared with the latter, and ought to head the list. This unequal state of things, however, will cease when all the indentures of the pupil-teachers terminate at the end of the year. This will be the case in one or two years hence; but in the mean time I think that the examiners should in fairness prefix some mark to the names in the list by which others may be able to distinguish between those who have and those who have *not* had the benefits and assistance of training.—I am, &c. H.

How to collect Subscriptions.

Fillingham Rectory, Lincoln, January 17, 1857.

Rev. and dear Sir,—At the commencement of a new year, many of your local collectors and friends may be probably planning how to bestir themselves afresh in behalf of the funds of the Society. It may possibly aid their efforts, if I make known to them, through your interesting Paper, a simple and very effective scheme for gathering in subscriptions, which was carried out whilst I was curate and your local secretary in the parish of Ramsgate.

We had anticipated the new idea of the Postmaster-General, and divided the town into districts; and to each of these we attached two boys out of a very intelligent body of choristers in the National schools, to act as little postmen, whenever it was necessary to distribute parochial notices or circulars.

Having this machinery at hand, on Saturday, the holiday-morning of the week, I sent the boys round through their various districts to the different subscribers, with a printed receipt of their yearly subscriptions taken from the Society's check-books, and duly signed by myself as treasurer. At the same time I gave every boy, together with the names of the persons on whom he was to call, a list of the sums he was expected to bring back, with an especial direction not to leave any receipts behind except the subscriber was at home to whom it was addressed. In every case, without exception, the effect was this: a subscriber receiving a receipt for his money, even before he had paid it, felt obliged either to send the receipt back (an inconvenience which was never attempted, and, I presume, never contemplated), or the money in its place. If a subscriber was not at home, then the receipt was brought back, to be sent again another week. By these means, often within two hours the subscriptions of some twenty contributors were collected from all quarters of the town, distant and near; and I was set free from engagements which might have occupied me as many days.

There are three advantages in this plan which I think are obvious—economy of time, quickness, and regularity of collection.

When the subscriptions were applied for by myself in person, I was sometimes told to call again; at other times, that the money should be sent; rarely was I able, when I had explained the object of my calling, to leave at once, but frequently was pressed to prolong my visit, and discuss ordinary matters, thus losing time, always valuable to a clergyman in a large parish.

Of course the canvassing for new subscribers was a matter carried on as opportunities offered during the year. When once I had enlisted sympathy and support in the Society's cause, I found no difficulty in procuring the subscriptions promised by the method I have described.

As the plan has answered so well in a parish of 12,000, I hope it may commend itself to those of your local collectors who, though they do not begrudge their time in behalf of the Society, are anxious to economise it as much as they can.—I am, &c.

Wm. James Jenkins, *Rector of Fillingham.*

Hagley Working-Men's Club.

Sir,—Will you allow me space in your columns to make known to your readers that a Second Report of the Hagley Working-Men's Club, together with a reprint of the First Report, and of the Rules, is now on sale at Rivington's, price 6*d.*, or by post 8*d.*? I published a letter in the *Monthly Paper* about it some years ago, and have received so many inquiries from clergymen and others about its progress and management, that I believe many will be glad to buy this Report, which gives an account of our proceedings. The object of the Club is, to provide instruction and recreation for the working-men of the village. It has now lasted more than five years, and has answered its purposes very well.

I shall be happy to answer any further questions any of your readers wish to ask, and shall be truly glad to hear of the establishment of similar institutions elsewhere. —I remain, &c. W. H. Lyttelton, *Rector of Hagley.*

Caution to Teachers replying to Advertisements.

Sir,—Allow me, through the medium of your widely-spread Paper, to put masters and mistresses on their guard against practical jokes being played off upon them,—I mean, such of them as may be in want of situations, and in consequence advertise in the *Monthly Paper* or elsewhere.

During the present month some practical jokes have come to my knowledge, by which three different parties, viz. a man and wife, a master, and an infant schoolmistress, have all been hoaxed most successfully. One of the parties went twenty miles to inquire about a school which had no existence. The persons before referred to had each of them put an advertisement in your Paper for last month, and each of them had a communication from London, offering a school which appeared very likely to meet the wishes of the advertiser; but the person who wrote neither gave his name nor any address, the note being simply dated "London." The advertisers, however, were each of them requested to send their testimonials (and two of them were also requested to call personally) forthwith to a gentleman whose name and address were correctly given, and who, it was stated, would give every information. No time was lost; testimonials and references were quickly sent, and in due time two of the parties presented themselves to the referee, who was all in the dark till he was favoured with a sight of the very plausible epistle, and the hoax was at once detected.

I hope, after this *exposé*, that masters and mistresses, before sending their testimonials, or putting themselves to any trouble, will take the precaution to see that any communication they may receive is guaranteed by the name and address of *the writer*, even should they be referred to another party, as in these cases, from whom they are to obtain information or treat for a situation.—I remain, &c.

Διδασκαλος.

On making Schools for the Poor Venture Schools.

Sir,—Will you allow me to ask the question in your Paper, whether schoolmasters would not prefer, where there is a mixture of classes of boys as to respectability, to hire the school of the managers at a nominal rent, and charge to the scholars after their own discretion, receiving a certain grant from a subscription-list as well as from Government? Such a plan would act beneficially, I think, on all parties interested. The scholars' parents would think more of the schools; the middle classes would send more of their children; the master would be more independent; and the great burden now lying on the managers, and so ill repaid sometimes by the thanks of any party, would be much reduced. The present system of making the National school so completely a charity-school, under the sole direction of managers, often paralyses master, scholars, parents, and subscribers; and with the new class of masters now rising up, the old plan of regarding it as a private school, under the patronage of the clergy and gentry, might work well, and would certainly give elasticity to the concern, and the school would be conducted more as a matter of business, and, I think, be better supported.—I am, &c. C. H. F.

School-Song.—Morning.

Tune: "Auld lang syne."

It never, never shall be said,
That we're behind the time;
It is a shame for idle boys
To come in after nine.
The clock has just struck nine,
We're in by nine;
And every morning we will try
To be in school by nine.

To do us good our teacher strives;
And we should all combine
To let him see we mean to learn,
And be in school by nine.
The clock, &c.

Our teacher wiser is than us,
More of the world he's seen;
And as we wish to wiser be,
We'll be in school by nine.
The clock, &c.

While us he teaches, we will try
To make the best of time;
And as 'tis short, 'twill never do
To come in after nine.
The clock, &c.

And when our schoolboy-days are o'er,
'Twill then be clearly seen
That they are wisest who had been
Always in school by nine.
The clock, &c.

Correspondents' Answers to Inquiries.

Marks for Good Conduct.—In my school I give the children marks for good conduct; six for one day being the highest number. I add up the number of daily marks at the end of the week, and on Monday place a list on the front of my desk containing the children's names, the number of marks which each one has obtained, and, where marks are lost, the reason of losing them, as "conduct," "absence," &c. I find them interested in looking over this list; indeed it seems very attractive to them. I transfer the week's marks to a copy-book ruled for the purpose, each page for a quarter of a year, and called "Conduct Register," placing over the number of marks, if not the full number, the letters *a* or *c*, to show whether marks were lost by absence or conduct. If both have equally contributed to lower the marks, I place both *a* and *c*. Trusting this may be useful to "A Teacher," I am, &c. Luna.

St. Mary Church, Torquay, January 20th, 1857.

Reward Tickets.—Sir,—In answer to a "Teacher," who wants to know the best system of Reward-tickets, I will give mine, though I cannot answer for its being "the best." Get up, if you can, a school penny-club for clothing, or any thing else; let all who like subscribe to it, but give no interest, either by way of doubling or any other bonus. Let your Reward-tickets be numerous, and very small in value. At the end of each day, if the child has been in time and his conduct unexceptionable, give a ticket. If the child can produce five such tickets in a week, give one ticket additional. Let a dozen tickets entitle the holder to a card, made as smart and pretty as possible; when they obtain five of these cards, let them be registered in the master's book; and give to the first who comes for registration a card (value a dozen), to the second half-a-dozen, and to the third three tickets, to start afresh upon.

All this is done upon the principle that a child will value a bull's-eye in the hand more than a pound-note in expectation; therefore it should have the fingering and actual possession of its cards and tickets. At each registration call in the tickets of the child who is registered, and let it begin again. At the end of the year examine the registration-book, assign to the marks therein a money value greater or less according to your funds. Add this to the *4s. 2d.*, the product of the child's own pence in the penny clothing-club; lay it out in clothes, or any thing else, by and with the advice of the mothers.

Make a feast, if you can, or a Christmas-tree, or any thing else in the way of pomp and circumstance; and then and there let the children have the united fruit of their savings, their regularity, and their good conduct. Of course an irregular and ill-conditioned child will not be put into the clothing-club, and a child misbehaving himself will have the money returned forthwith and be excluded for that year, and will forfeit its tickets. A child leaving at a broken period will be accredited to its reward up to the time of leaving, but will be permitted to subscribe to the penny-club to the end of the year, and will share the feast.

This, I am afraid, looks complicated; but from the very nature of the case such a business must be complicated. All I can say is—*Si quid novistis rectius istis, candidus imperti; si non, his utere mecum.* —Yours, &c. Henry Newland.

Class Registers.—In reply to Mr. Hay, I beg to say that what I stated in your October Number for 1856 respecting "How to find Averages," applies to the Durham Class Registers (originated, I believe, by the Rev. D. J. Stewart).—I am, &c. Josh. Lowe.

Organ Pipes.—Sir,—I lose no time in calling your attention to a mistake made in the printing of my communication to you about Organ-pipes in last month's Paper. By referring to my note, you will find that the term *diapason* is not added, as you have done, to the principal, twelfth, and fifteenth. There are no such stops as principal diapason, twelfth diapason, or fifteenth diapason. The principal bears the same relation to the *diapason* as the violin does to the violoncello; and the fifteenth is a double octave above the diapason. S.

Books.—Sir,—In answer to "Rusticus" (p. 23 of the January Number of the *Monthly Paper*), I beg to inform him that Mill's work, referred to in my *English Grammar*, is entitled *An Analysis of the Human Mind*, and not, as he seems to suppose, *An Analysis of the English Language*. It has long been "out of print," and so the publisher's name would be of no use to him; and it is so "scarce" as hardly ever to be seen in old-book catalogues. Nevertheless it was an excellent work, and well worthy of a place in teachers' libraries. It is in some respects a commentary on the third book of Locke's essay; and whoever values *it*, will also value the production of his disciple. Mr. Bohn might do worse than republish the work in his "Philological Library;" and if he could get Mr. J. S. Mill,—who, as a metaphysician, logician, and political economist, has not merely upheld the honour of his father's name, but extended it,—to undertake the labour of reviser, there would be "nothing further to desire."—I am, &c. C. W. Connon.

Books.—Sir,—I beg to inform "Clericus Dioc. Cant." that he will find, for the elements of mensuration, *Tate's Geometry* and the Irish Board's *Mensuration*, including its Appendix, equal to any published. The former combines both "theory and practice;" in the latter the theory is explained in its Appendix.—Yours, &c. T. C. C.

Another correspondent recommends the book on mensuration published by the National Society, and written by the Rev. W. N. Griffin, late Fellow of St. John's College, Cambridge, and senior wrangler of his year.

"A. M." recommends to one of our correspondents (who inquires for "a work on domestic economy") one, written at the suggestion of the Rev. F. C. Cook, by W. B. Tegetmeier, Groombridge and Sons, Darton and Co., price 1*s.* 6*d.*

Copy-books.—Sir,—In answer to your correspondent "E. F.," I beg to state that Mr. M. Wilson, Head-Master of the Glasgow Normal Seminary, has edited a series of copy-books on the system of Mulhauser. They are published by Messrs. Waitt and Stewart, 76 Queen Street, Glasgow. Prices: 1st. In ten numbers, at 2*d.* each; 2d. In twenty numbers, at 3*d.* each.—Yours, &c. Blina.

INFORMATION WANTED.

Inquiries by Correspondents.

Industrial Schools.—Can you afford, through the medium of your Paper, any information on the subject of Industrial schools for training young girls for household-service? Many of them are probably only intended for the young people who have been taught in the school, and who attend daily from their own homes; but some of them also include a home for children from a distance, orphans or others, for whom such training may be required. The managers of such schools may be not unwilling to communicate the details of their respective institutions, should you deem such information suited to your pages.—I am, &c. S. N.

School-sweeping, &c.—A Country Schoolmaster having great difficulty in getting his fires lighted and schools swept, would feel obliged if any other teacher would inform him (through the medium of your valuable Paper) how to proceed, and what remuneration would be necessary, as parents object to their children doing it. J. C. D.

School-song.—"Monitor" wants to know where he can see a full copy of the School-song entitled "A Skein of Silk," commencing something like—

"Brightly, brightly shines the skein,
Gold and yellow, smooth and soft," &c.

Books Wanted.—"M. A. S." wishes to be recommended a book on the History of the English Language, and another on Domestic Economy.

"S. P." wants a good Atlas of the Counties of England.

"J. R. O." asks where he can procure a book of Psalm-Tunes and Chants, published by the Cheadle Association for the promotion of Church-Music.

Books to read for Certificate.—"T. C. C." asks what books would be most suitable for a person to study who intends sitting for a "Third-year" certificate in (1) Mathematics; (2) Mental science as applied to education.

Printing.—"G. F. C." asks, what is the best to use to lay ink on the type of a parlour printing-machine, so as to make the letters look clear and plain, and which would not spoil when not regularly used.

Course of Study for a Certificate.—Could any of your readers inform a master (holding a certificate, Second Division of Class III.) what course of study he had best pursue for the examination at Christmas 1857? J. L.

Pupil-teacher Case.—"M. T. M." asks whether the loss of the right hand would be considered a decided objection by the Committee of Council on Education to a boy's becoming a Pupil-teacher in a National school, and consequently trained for a schoolmaster. Has any similar case been met successfully? M. L.

Examination Papers for Pupil-teachers.—Many of your readers would be glad to see some of the questions which are set to pupil-teachers at their examinations during the several years of their apprenticeship. I daresay that some of your readers have an opportunity of obtaining such questions, and would feel a pleasure in supplying you with them if you felt disposed to use them.

Church Music.—Sir,—if any one of your musical correspondents will take the trouble to furnish you with plain and simple rules for transposing an air written in a minor key into a major, and also for supplying the other parts where only the air or treble is given, and you will be kind enough to publish the same in your most useful Paper, many of the youthful members of our families who assist in teaching our parish-choirs will, I am sure, find them of great assistance, and an obligation will be conferred on yours, &c. A Rural Dean.

Schoolmasters and Schoolmistresses' Associations.

⁂ It is particularly requested that proceedings of Associations may be sent to the Editor as early in the month as possible, and in a *brief* form.

Metropolitan.—The last monthly meeting of the financial year was held on Saturday, the 3d of January. The number of educational gatherings during the week contributed to thin the attendance at this meeting; but those who were present would feel well repaid by the very excellent paper read by Mr. Kimpton, on "The Minutes of Privy Council, and their relation to the teacher and his school." A vast amount of labour must have been spent by Mr. K. in collecting together such a quantity of information, even to the numbering of the Minutes passed by the Privy Council since 1846. A vote of thanks was heartily given to Mr. Kimpton for his paper.

The Eighteenth Annual Meeting of the Association was held at the Sanctuary on Saturday the 17th January; the members previously attended Divine Service at Westminster Abbey. The chair having been taken by the Rev. W. Short, M.A., V.P., Rector of St. George the Martyr, Queen's Square, the ballot for six new members of Committee was proceeded with; when Messrs. Cooke, Richards, Studdle, Aishton, Monday, and Denton, were declared elected in the room of the retiring members. The Annual Report was read by Mr. Myers. It spoke highly of the series of lectures delivered during the year, as well as of the lessons given by Messrs. Richards and M'Leod. Thirty-four members had been added during the year, thirteen of them mistresses. The treasurer's balance-sheet showed a large item against the Society, which, however, will be easily met by the punctual payment of the subscriptions in arrear. The Report concluded by urging upon the members to exert themselves during the year; and above all, to see that the instruction imparted in their schools was of the right kind, and to protest against any other schemes; the Report closing with these words: "Nothing short of firm and sound religious faith can be an effectual restraint on the passions of men; and any scheme of instruction which does not include this indispensable and fundamental particular is unworthy the name of Education."

After adopting the Report, several resolutions were passed, thanking the various officers, from the patron downwards, for their services, and the National Society for the continued use of the schoolrooms in which the Association meets. A vote of thanks having been given to the chairman, the meeting broke up.

Salisbury.—At the meeting of this Society in the Boys' Schoolroom, St. Martin Street, on Saturday, December 13, the Rev. J. Fraser, of Cholderton, gave a very instructive and eloquent lecture on the subject of "Education." After dwelling on the difficulties connected with elementary education, especially that arising from the early age at which children are removed from school, the reverend lecturer gave his views on the subjects usually taught in our schools, and on the methods best calculated to educate the mind. The various ways in which the teacher should aim at the development, firstly, of the *faith* of the child; secondly, of his *senses;* and thirdly, of *his reasoning faculties*, were next spoken of. Mr. Fraser adopted a very forcible way of illustrating the Socratic method of teaching, by giving a geometrical lesson to one of the schoolboys eight years of age. After the lecture, W. Bangham, a pupil-teacher from Amesbury, gave a model lesson to a class of children. There were present, the Rev. E. D. Tinling, one of her Majesty's Inspectors, several of the clergy of the town and neighbourhood, and upwards of thirty teachers.

On Saturday, January 10, Mr. Clark (secretary) read a paper on "The education of powers." Mr. Lloyd, of Fisherton, will, in February, read a paper on "Arithmetic."

East Derbyshire.—The Church schoolmasters of this district held their first monthly meeting in the National School, Alfreton, on Saturday, January 3. The Rev. Thomas Lund, B.D., Rector of Morton, delivered an address to the members; after which a paper on "The advantages of associations" was read by Mr. W. A. Snaith, of St. Bartholomew's School, Clay Cross.

Glandford Brigg.—The annual meeting was held on the 3d January. Divine service in Brigg Church commenced at half-past eleven, a.m., and a sermon well suited to the occasion was preached by the Rev. W. G. Tozer, of North Kelsey; after which the members sat down together to an excellent dinner in the National School. The meeting held afterwards was presided over by the Rev. the Vicar of Wrawby-cum-Brigg. The treasurer's accounts showed the funds in condition to add Macaulay's *History of England* and several other useful volumes to the library, and some slides to the magic lantern.

Chew Decanal.—The winter meeting of this Society was held in the National School, Yatton, near Bristol, on Thursday, 8th January. The Diocesan Inspector, the Rev. E. Vaughan, examined the children in reading, Scripture history, Catechism, and writing from dictation. The chairman, the Rev. Prebendary Ommanney, Rural Dean, pronounced the examination to be satisfactory, but recommended attention to the aspirates, which in this, as in many parochial schools, were overlooked or misplaced. The chairman then called on the secretary, the Rev. J. Ward, to deliver a lecture on physical geography. The lecturer, by the aid of diagrams, entered into some particulars connected with the earth's crust, artesian wells, mountain and river systems of the world, and varieties of climate. The Diocesan Inspector made some suggestions with the view of continuing children longer at school, by means of an examination held at some central spot, accompanied with rewards. The teachers then adjourned for dinner; new members were elected, and the Rev. J. Coles elected secretary, in the place of the Rev. J. Ward, leaving the deanery. The summer meeting is fixed to be held at Clevedon.

NOTICES OF BOOKS.

Published by Groombridge.

An Elementary School-History of England, by J. J. Farnham. Part I., *From the British Period to Richard III.* 76 pages, 12mo, stiff cover, price 8d. The object of this book is stated in the preface to be "a history of our own country, written so as to be simple without being childish, and in a style which will interest and delight children."

By J. Alfred Novello.

Handel's Oratorio, the Messiah. 182 pages, large 8vo, paper cover, price 2*s.* *Mozart's Requiem Mass.* 69 pages, large 8vo, paper cover, price 2*s.* These books contain the words, and an accompaniment for the organ or pianoforte.

Books, &c. received.

Report of Diocesan Inspection within the Archdeaconry of Derby. J. Pegg, Belper.

Lines of Construction for Outline-Map Drawing, by S. Walker. Tamworth.

Secular Instruction an important Element in Religious Education, by the Rev. W. N. Molesworth. Simpkin and Co. Price 3*d.*

INTELLIGENCE.

Educational Museum.—The Committee of Council have arranged to establish at the new Buildings at South Kensington a Museum which will exhibit under a proper classification all important books, diagrams, illustrations and apparatus connected with Education, already in use, or which may be published from time to time, either at home or abroad.

It is proposed that the Museum shall be opened to the public next spring. The public will be admitted free to the Museum as a public exhibition on certain days of the week; and on other days, which will be reserved for Students, opportunity will be given to examine and consult the objects.

The objects exhibited at St. Martin's Hall in 1854, which were presented by the Society of Arts, and by that Society given to the Education Board in order to found a Museum, will form part of the Educational Museum. The producers of apparatus, books, diagrams, maps, &c., used in teaching, will have the privilege, subject to certain regulations, of placing their publications and productions in the Museum, and thus making them known to the public. A catalogue will be prepared which will contain the price-lists which exhibitors may furnish for insertion.

The books and objects will be grouped under the following divisions: 1. School Buildings and Fittings: forms, desks, slates, plans, models, &c. 2. General Education, including (*a*) Reading; (*b*) Writing; (*c*) Grammar; (*d*) Arithmetic; (*e*) Mathematics; (*f*) Foreign Languages; (*g*) Histories. 3. Drawing and the Fine Arts. 4. Music. 5. Household Economy. 6. Geography and Astronomy. 7. Natural History. 8. Chemistry. 9. Physics. 10. Mechanics. 11. Apparatus for teaching the Blind and the Deaf and Dumb.

The Manchester Scheme of Education.—Yesterday Sir John Pakington attended a meeting at Manchester of the Manchester General Committee on Education, to go over the heads of a bill to be introduced into Parliament on the basis of a compromise entered into between the supporters of the Manchester and Salford scheme and the National Public School Association, the particulars of which were published some months ago. There were present at the meeting Mr. Thomas Bazley, Mr. W. Entwistle, Sir John Potter, Mr. Daniel Maude, Mr. Ross, the Rev. Canon Clifton, the Rev. Canon Richson, Rev. W. M'Kerrow, Rev. Dr. Davidson, Rev. Mr. Gaskell, Mr. Shipman, and Mr. T. P. Bunting. The heads or printed instructions on which to found a bill were read over; and after some discussion, a resolution was passed ordering the bill to be drafted, and requesting that it might be introduced into the House of Commons under the charge of Sir John Pakington and Mr. Cobden. It was also suggested that a public meeting should be held in Manchester on the subject in the course of the next fortnight or three weeks.—*Times.*

Prize Glees.—Mr. G. W. Martin has again succeeded in carrying off the Glee-Club Prize of twenty guineas for the best glee. The glees sent in for the prize were beautifully sung by Messrs. Foster, Cumming, Smith, and Lawler. The result was vastly in favour of the glee to the harvest-moon,—"All hail, thou lovely Queen of Night!" The president, in announcing the prize, observed, that "although Mr. Martin was so young a musician, it was not the first time by many that he had so distinguished himself. No composer since the days of Dr. Calcott has obtained so many prizes as Mr. Martin." The glees sent in by Messrs. Spencer and Smith were considered so meritorious, that a further prize of five guineas was awarded to each of these gentlemen. The prizes were given by Mr. Dixon, the president, who is a munificent patron of this classical style of musical composition.—*Times.*

[Mr. Martin is well known as the Teacher of Music in some of the Training Colleges, and the composer of many of our most popular School-songs.—Ed. *M.P.*]

TESTIMONIALS.—To Mr. and Miss Hopping, by the Sunday-school Teachers and Friends of the National School, Finchingfield, Essex, Two well-furnished Writing-desks.

To Miss Douglas, late a Queen's Scholar at the Home and Colonial Training Institution, and formerly a Pupil-teacher at Christ Church School, Salford, Johnston's *Atlas*, in two volumes, by the Bishop of Manchester, in approbation of the distinguished position she took when elected a Queen's Scholar. Miss Douglas has recently been appointed Mistress of the Model-School at the Warrington Training Institution.

To Miss Sarah Thorp, late Mistress of St. John's School, Hoxton, a Vase of Wax-Flowers, by the Pupil-teachers and Children, at the Public Examination of the Schools.

To Adnah David Jones, on his leaving St. Stephen's Schools, Westminster, to enter St. Mark's College, a Greek Testament and Lexicon, from the Masters, Teachers, and Upper-School Boys.

To Mr. Jonathan Heald, on leaving Holy Trinity Boys' National School, Preston, Barnes's *Notes on the New Testament*, by the Minister, Teachers, and Parents of the Scholars.

To Mr. George Palmer, a Writing-desk and Moderator Lamp, by kind Friends, Pupil-teachers, and Scholars, of St. George's School, Sutton, Macclesfield.

To Miss Brightwell, a China Moderator-Lamp, by the Children and Friends of South Lambeth Upper School.

To Mr. George Burt, a Copy of the Church Services, with suitable Inscription, by the Pupil-teacher and Scholars of St. Mary's School, Windermere.

To Mr. and Mrs. Allen, Teachers of the Wateringbury National Schools, Kent, Two Silver Candlesticks, from the Ladies of the Parish.

To Mr. Lye, Sir N. Price's work on the *Picturesque;* and a Church-Service to Mrs. Lye, by the Teachers and Scholars of the Norton Schools.

To Ann Ellis, upon completing her Apprenticeship in the Warwick St. School, Brighton, a Bible, by the Children; also an Inkstand, and various Gifts, from the Clergy and Visitors of the School.

To Mrs. W. H. Ecritt, on resigning Stoke-upon-Trent Infants' School, Baxter's Polyglot Bible, with Book of Common Prayer, and Cruden's *Concordance*, by the Ministers, Teachers, and Children, of the School; also two suitable Volumes, Inkstand, and Sundries, from a few Friends of the Church.

To Mr. B. Barrett, on the occasion of his leaving the St. Giles's and Bloomsbury Parochial Charity-Schools, by the late and present Pupils, a Bible, Book of Common Prayer, and Sundry Gifts.

To Mr. J. Jessup, a Purse of Ten Sovereigns, by the Committee; and a Pencil-case, by the Pupil-teachers and Children of the All Saints' Boys' Schools, Islington.

To Mr. George Spanner, late of Longfleet National School, Five Volumes, including Pinnock's *Analyses*, Thomson's *Seasons*, &c., by the Children.

To Miss Hart, by several Supporters of the Jersey National School, on her Marriage, a Silver Teapot, with suitable Inscription.

To James Gutteridge, upon his leaving Farnborough School, by the Rev. C. W. Holbeach, Dr. Hook's *Church Dictionary*, and Bather's *Hints on Catechising;* also, by the Rev. H. Tait, a *History of Rome.*

To Mr. John Richards, by the Rector and School-managers, on leaving Llangoedmore National School, a Family Bible, with suitable Inscription.

To Mr. W. Myers, Master of the Yorkshire Society's School, a Time-piece, from the old Scholars of the Hebrew School, educated by Mr. Myers during a residence of Thirteen Years.

To Mr. William Carter, a copy of *Hints on the Culture of Character*, with a suitable Inscription, from the Clergymen and Ladies connected with St. Mary's Evening School, Bridgnorth.

To Mr. John Allport, on his leaving the Central National School, Lincoln, by a few Friends of the School, a Family Bible; also, by the Boys, Robson's *Great Sieges of History.*

To the Rev. John Hodgson, Vicar of St. Peter's, Thanet, a Silver Inkstand, value Twelve Guineas, by the Scholars who have received the whole or part of their Education in his Schools, their Parents, and Friends, on the occasion of his leaving the Parish.

To Mr. and Mrs. Creed, by their Pupils and Friends, a Time-piece, with Inscription; also Kitto's *Cyclopædia*, by the Rector, upon resigning their charges of the Castle-Combe Schools, after ten and seven years' respective superintendence.

To Mr. J. B. Newington, on resigning the Mastership of Sir Robert Peel's School, Drayton-Bassett, by the Parents and Children, a Gold Seal, and an Illustration of Drayton-Bassett Church and Schools.

To Mr. George Nash, Master of the Diocesan Model Schools, Broad Street, Canterbury, a handsome Easy-Chair, inlaid with a Silver Plate, bearing an appropriate Inscription and the Names of the Donors, by his Primary Staff of Pupil-teachers, five in number, three of whom are now schoolmasters, and the remainder students at St. Mark's College.

APPOINTMENTS.—Mr. T. Ball, from the Cheltenham Training College, to Sutton-Bonnington Endowed School.

Mr. Edwin Adams, from All Saints', Sudbury, to the School at Dartford, Kent.

Mr. and Mrs. O'Brien, from Sowe, to Midsomer Norton National Schools, near Bath.

Mr. Jonathan Heald, from Holy Trinity, Preston, to the National School, Bollington, near Macclesfield.

Mr. and Mrs. Lye, from Norton-le-Moors, to St. Mary's Schools, Folkestone.

Mr. George Palmer, from St. George's, Sutton, Macclesfield, to Capesthorne.

Mr. and Mrs. Creed, from the Castle-Combe Nat. Schools, to the Sheepshed Schools, Leicestershire.

Mr. E. Williams, from Penmon, Beaumaris, to Halkyn School, Holywell, Flintshire.

From Battersea Training College.

[N.B. Names marked thus * have held appointments before.]

Name of Master.	Situation of School.
Angwin, B.	N.S. Baldhu, Truro, Cornwall.
Ashton, P.	N.S. Miln Bridge, Penryn.
*Baden, W.	N.S. Clifton, Bristol.
Barrett, J.	N.S. St Barnabas, Kensington.
Bassett, T.	N.S. Frant, Tonbridge Wells.
Beaumont, T.	East-India Co.'s S. Barelly.
Bennett, R.	N.S. St. John's, Notting Hill.
*Bickle, G.	N.S. Chardstock, Dorset.
Bill, J.	N.S. Eaton Constantine.
*Bilton, C.	N.S. Old Charlton, Blackheath.
Bowden, E. R.	N.S. Skelton, Ripon, Yorks.
*Briant, G.	N.S. Marden, Kent.
Bridge, J.	N.S. Dalton, Furness.
*Brown, W. A.	N.S. St. John's, Hoxton.
Chaplin, R.	N.S. Kensington.
*Chapman, W.	N.S. Finchingfield, Braintree.
*Constable, J.	N.S. Christleton, Cheshire.
Cubbin, J.	N.S. Ladywood, Birmingham.
Dawson, J.	N.S. Dacre, Penrith.
Day, W. S.	N.S. Ampthill.
Emerson, J.	N.S. Hatcham.
Emery, J.	N.S. Peckham.
*Fountain, H.	Union S. St. Olave's, London.
French, R. J.	N.S. Regency Pl., Kennington.
*Gadsby, J.	N.S. Watford, Herts.
Garaway, F.	Trade S. Ashford, Kent.
Gledhill, J.	N.S. St. Mark's, Whitechapel.
*Gough, J.	N.S. Langley, Slough.
*Graham, R. D.	N.S. Gronville.
*Hall, J.	N.S. Kirk Andreas, I. of Man.
Halliwell, E.	N.S. Bank Top, Blackburn.
Harrap, T.	N.S. Acton.
Heap, C. J.	Grammar S. Chertsey.
Henwood, H.	N.S. Reigate.
*Holmes, J.	N.S. Broughton, Lechlade, Gloucestershire.
*Houldsworth, B.	N.S. Christ Church, Leeds.
Howarth, E.	N.S. Cheddleton, Leek.
Howitt, C.	Trade S. Padiham, Lancashire.
*Hudson, W.	East-India Co.'s S. Barelly.
Hutton, W.	Trade S. Trows, Rochdale.
Jennings, J.	N.S. Crosby-on-Eden, Carlisle.
Kay, J.	N.S. All Saints, Preston.
*King, J. B.	N.S. Abertelery, Monmouthshire.
Knowles, W.	N.S. Shelton, Stoke-upon-Trent.
*Lane, E.	N.S. Kington, Hereford.
Large, J. J.	N.S. Carlton, Bidford.
Latter, W.	N.S. Wilburton, Ely.
*Lidgate, W.	N.S. Old Kent Road.
Lodge, C.	N.S. Knaresdale, Alston.
Long, T.	N.S. Hawarden, Chester.
Maddern, R.	N.S. Holyhead.
*M'Andrews, J.	N.S. Holt, Norfolk.
Milne, J.	N.S. High Crompton, Oldham.
*Morlidge, R.	N.S. Queenborough, Leicester.
Newton, W. E.	N.S. Exmoor.
Onn, W.	N.S. Moulton, Northampton.
*Passmore, H. L.	N.S. Marazion, Cornwall.
Pile, W.	N.S. Somerton, Oxford.
*Price, J.	N.S. Fressingfield, Suffolk.
Roberts, T.	Union S. Huntingdon.
Robinson, E.	N.S. Ilkeston, Derbyshire.
*Sparrow, S.	N.S. Birmingham.
Swaine, A. R.	N.S. Wrington, Bristol.
*Taylor, S.	N.S. Bearsted, Maidstone.
Tetley, J. H.	N.S. Ovor, Cheshire.
Thomas, J.	N.S. Middlewich.
Thomas, W.	N.S. (Lord Cawdor's).
Timm, T.	N.S. Partney, Spilsby.
*Wager, P.	N.S. Hingham, Norfolk.
Ward, W.	N.S. Deddington, Oxon.
Wilson, E.	N.S. Featherstone.

From Whitelands Training Institution.

Name of Mistress.	Situation of School.
Addison, A.	St. Paul's, Hyson Green, Nottingham.
Atkinson, M.	Lochgilphead, Argylshire.
Bayles, E.	Sunbury, Middlesex.
Beams, H.	St. Mary's, Lichfield.
Bottomley, M.	Walton, near Ware.
Brice, F.	Deal.
Broadbent, E.	Stamford.
Chambers, L.	Dulwich. I.
Collingwood, E.	St. John's, Nottingham.
Dowland, A.	Shaftesbury.
Elwig, E.	Stockport.
Freeman, E.	Whitelands U. N. School.
George, M.	Llandudno.
Grindley, A.	St. Thomas, York.
Harding, S.	Hove, Plymstock.
Harlow, J.	Syderstone, Fakenham.
Harvey, L.	Crosthwaite, Keswick.
Heighton, E.	Agrotet.
Henderson, I.	Stokesley, Yorkshire.
Higinbotham, S.A.	St. James', Halifax.
Hollidge, S.	St. John's, Lewisham Road, I.
Home, E.	Upton, Slough, I.
Hughes, M.	Wicker, Sheffield.
Jones, E.	Drayton, Hanbury, Burton-on-Trent.
Kendrick, E.	Heath, Maidstone.
Martin, S. J.	St. Mary's, Marylebone.
Maskell, R.	Stockbridge.
Morgan, S. A.	Sunderland.
Mottram, H.	Walkden Moor, Worsley.
Nicholls, J.	Ilkeston, Nottingham.
Pedlar, Ann	Stratton, Cornwall.
Pitson, S.	Ludlow.
Porter, E.	Southgate, Middlesex.
Powis, E.	Berwick-on-Tweed.
Priest, M.	Stowting, near Hythe.
Purchase, E. J.	Clifton.
Reeves, M.	Hockley, Essex.
Richards, F.	Bishop's Frome.
Sapcote, F.	Sydenham.
Sly, S.	Halvergate, Norwich.
Sproston, A.	Ashburne.
Stanley, C.	Alresford, Hants.
Taylor, E.	Crocken Hill, Deptford.
Toovey, L.	Little Horsted, Uckfield.
Walker, M.	Coseley, Staffordshire.
Walton, H.	Upton, Slough.
Weeks, R.	Morchard, Bishop's, Exeter.
Weeks, M. A.	Goldshill, W. Bromwich.
Wheeler, E.	St. Peter's, Droitwich.
Wilmot, S.	Chelmsford.
Wright, E.	Sellindge, Kent.

MARRIAGE.—At Mickleham Church, on 23d December 1856, Mr. WILLIAM HUMPHREYS, Master of the National School, Westcott, Dorking, to SARAH ABIGAIL, eldest daughter of Mr. CALEB HOWARD, of the National School, Mickleham, Surrey.

NOTICES TO CORRESPONDENTS.

We cannot undertake to notice anonymous communications, nor to insert letters or information received after the 20th. The name and address of our correspondents should always be sent, though not necessarily for publication.

Several Letters not noticed below are in type, and we hope may appear in our next.

"M. Wilmot." You will find instructions respecting registration and the examination papers used on the last occasion in the *Church Education Directory* just published.

"Subscriber," "J. B.," "T. R.," "W. Pearson," "Mam Tor," "W. Stocks," "T. Alderhalt," declined with thanks.

"Joseph L." Your inquiry can only be answered by authority from the Office of the Committee of Council on Education.

"R. R. G." and "J. H." are thanked. We have inserted a letter by way of caution.

"Othello." Under consideration.

"W. J. L.," "G. Holbrow." Your communications are advertisements.

"J. A. C." is thanked; but we do not consider it necessary to occupy our limited space with further remarks on the subject.

"S. W." We already name the price of a book in our notices when it is supplied, and also give notices of the deaths of schoolmasters when communicated. There will be no objection also to notice births and marriages; but possibly it may hereafter be necessary to charge a small fee for such insertions.

"John Harding" is referred to the explanatory notes appended to the Augmentation Broad Sheet; a copy of which is given at page 62 of the *Church Education Directory* just published.

"Barnabas." Teachers for other than Church-of-England schools are not required to pass an examination in the Catechism, Liturgy, &c.

"S. W. Lord." We thank you for your suggestion of supplying more copies of the Paper than one at a proportionately cheaper rate, on the supposition that more than one copy will pass under a penny stamp. The ground, however, of your proposition is not a certain one; for with the increased number of pages we print, it is no longer safe always to reckon on more than one copy passing through the post for a penny. It costs much more to supply the Paper by post to subscribers for 2*s.* 6*d.* than it would if every subscriber ordered his Paper through a bookseller.

"D. D." The notes required so much of our space that we were obliged to discontinue them.

"H. Bailey." The inquiry is made by another correspondent.

"Y. Z." The *Church Education Directory*, just published, will supply the information you require on the subjects of Pupil-teachers, Certificates of Merit, and Registration.

"A Schoolmistress" is thanked. We have referred to the statement in the Minutes of Council, but do not see sufficient cause for occupying our pages with a necessarily lengthy correspondence on the subject.

"F. Field." We are much obliged to our correspondent for calling our attention to the fact, that mixed schools under a mistress, where the population exceeds 600, are an exception to the rule of Capitation Grants being open to all schools, as stated in our notices in the November Number.

"W. G." The testimonial is parochial, not scholastic.

"J. B." Is the pecuniary gift a public testimonial?

"Miss M." A gift from the schoolmistress to her pupil-teachers can hardly be considered a testimonial.

SUNDAY-SCHOOLS.

[This portion of the Paper (specimens of which will be forwarded to any who may be willing to extend its circulation) is devoted to the communication of plans likely to be effective in managing and teaching Sunday-schools, and maintaining a connection with scholars who have left the day-schools. The reader will best advance these objects by kindly inducing each Sunday-school teacher in his own neighbourhood to take the Paper regularly. It is suggested as of primary importance, that all articles intended for insertion should be as *practical* as possible in their bearing.]

Correspondence.

[*The Committee of the National Society are thankful for any communication likely to assist School-Managers and Teachers, or otherwise promote the work of Church Education; but they do not necessarily hold themselves responsible for the opinions of the Editor's correspondents.*]

To the Editor of the National Society's Monthly Paper.

THOUGHTS ON SUNDAY-SCHOOLS.

SIR,—The thoughtful student, whatever may be the direction taken by his researches, must eventually catch a glimpse of at least one truth, viz. that any conclusion to which he is tempted to give his adhesion must to a great extent be involved in uncertainty, if it be founded upon two or three facts only. He sees that these afford too narrow a basis on which to establish any generalisation of positive value. Such as it is, it may perhaps constitute a solitary step in the path truthwards; but it cannot be said to add much to the area on which the temple of truth itself should firmly stand. One is led to these thoughts by an oft-repeated assertion of the present day, which may be stated thus: It is a psychological fact, that in the English people an element of some kind is wanting to enable them to exercise with proper effect the art of organising the resources they possess. They are said to be favoured by the Almighty One with inexhaustible material; they are confessed to be energetic, patient, pertinacious, to be endowed with qualities so high in degree as to support the notion of their being almost exclusively privileged; yet, in the teeth of all this, they are declared to be deficient in "head," in that indescribable something necessary to their success in the art of managing and applying. The description sometimes given of them would serve for a most ingenious piece of machinery which lacked an adequate directing power. They are often compared with their sprightly neighbours across the English Channel, to the decided advantage of the latter, whose organisation, whether in a common A B C school, or in the highest diplomatic department, is said to be perfect, or nearly so. So much for one view of the subject; but a question here suggests itself. Are the failures attributed to our defective organisation sufficiently numerous to favour the conclusion, that we are *naturally* destitute of an aptitude for the work of rightly using our appliances, did we choose to set about it in earnest? Again, admitting occasional break-downs, may they not prove that we have not yet attached sufficient importance to the art of managing or arranging our means; or perhaps, that we have trusted too much to appliances, and too little to the mode of employing them? At all events, there is at present no assignable reason why we should jump to the conclusion that we are *naturally* deficient in the skill of organising. Indeed, an argument tending to this result must consist of something better than reiterated assertions, numerous platitudes, and unsupported conjectures. That the necessity of increased attention to method and arrangement is pressing itself upon general attention, is a cause for satisfaction. A want is making itself felt. So far so good.

These remarks are by no means irrelevant to the subject of Sunday-school management, which calls for as much maturing as does any department of the Church's work; that is to say, if the Sunday-school is to be the connecting-link between the Church and the day-school. Such undoubtedly it must be, if any fruits are to be secured to her of the immense efforts she has made in the cause of education. Let it not be forgotten, that if some congratulate themselves on what has already been effected by these efforts, there are others who take a different view of the matter; and, after unlimited exertions and close observation for signs and tokens, are almost ready to die of a kind of asphyxia at witnessing so little fruit of their labours.

They say that the youth are not better in their behaviour to parents and masters than the youth of past generations; that there is a black under-current of vice in our cities, towns, and villages, horrible to think of; that the young are not more honest than their forefathers ; that though so much has been done by the Church, the congregations are by no means increasing in our churches; and that those who were once the most promising in our day-schools slink away altogether from all the associations of their better years, and at last spend sacred hours in reading a polluted cheap literature, and turning to the Sunday chime of bells a deaf ear. If this be the case, something is wrong. A different line must be pursued, and the Sunday-school must stand in a different light from the one in which it has hitherto been presented to us.

There is a mysterious power in sympathy ; nothing is equal to it—not even physical force. It should be learnt by the Sunday-school teacher; and in entering on his lesson of this he may be assured, that there *is* a homely, sensible, fervent, interesting way of speaking to big lads and girls which certainly does attract them, and renders the Sunday-school a medium of pleasure to them. The law of sympathy may thus be enunciated: if A does a kindness, speaks kindly, and makes his address homely and simply to B, B will soon show signs of being attached to A. A must of course *determine* at the outset to acquire an influence over him. Even enemies melt by the "coals of fire" heaped upon their heads.

Late and irregular attendance on the part of Sunday-school teachers inflicts a serious injury on the school. It makes the pupils careless, leads them to think that the teachers are cold and lukewarm in their interests, and that they are too glad to skulk from the class altogether. The order, too, of the classes is fatally affected by the absence of teachers. May these simple cautions be laid to heart by those who feel they have much to lament in these particulars!

When the staff of teachers is fair as to numbers, it is politic to appoint one as superintendent. His duties may consist in taking the oversight of the school, keeping the register, reading prayers, and taking charge of any class the teacher of which may wish to leave the room. He is a sort of pivot or mainspring, that is, he ought to be. But what if the pivot should not be forthcoming at the proper time ! The school is unhinged; his dilatory proceeding for once in a way has upset the results perhaps of months' labours. Teachers, pupils, the Church, and the clergyman, all suffer.

The absence of organisation may present another aspect. The teachers are willing and anxious enough to teach, but they never meet to prepare their questions, or to encourage and assist each other. There is no monthly meeting, or perhaps, if there be one, it is not punctually attended ; and so coldness and the torpor of indecision steal over the whole thing, entirely benumb it, and make it a living death.

There may be a teachers' monthly meeting, and it may perchance be well or fairly attended; but when the invaluable, the almost noble, body of voluntary labourers are come together, each one has a song or tune of his own—there is no key-note; they do not know what to do; there is a sad want of "head;" and the meeting produces no practical result, except that of bringing its weakness to the surface. Of course, at such meetings the subjects for the next four Sundays should be carefully studied; and this cannot be done without "notes of lessons," which ought by all means to be ready. There are other points demanding immediate attention; but there is no reason why something should not be done at once to correct the commonest errors in the management of Sunday-schools. When the work is fairly entered on, there is good reason to hope that ordinary National-school education will no longer be pronounced a myth in its results, an unsubstantial mirage in the world of human effort.—I am, &c. A.

THE POSITION OF THE WEEK-DAY TEACHER IN THE SUNDAY-SCHOOL.

SIR,—From some remarks which I have recently observed in your *Monthly Paper*, to which I am an old subscriber, relative to the Sunday-school and the week-day school teacher's position therein, I have been induced to express my thoughts and feelings on this important question: Ought the week-day school-teacher to be compelled to teach in the Sunday-school, and what should be his position there?

I do not hesitate to assert, that very many day-school teachers feel it very hard to be compelled to go into the Sunday-school. Be it remembered, that I am far from depreciating Sunday-school work, when properly done, or the disinterested labours of voluntary Sunday-school teachers; but I quite agree with a rev. gentleman who, at the meeting in Commoner Hall, Winton, last summer, said, that he considered it desirable to set the week-day school-teacher free on the Sunday whenever it was practicable to do so. Of course, if the clergyman of the parish is left alone on the Sunday, no right-minded teacher would for a moment think of absenting himself from the Sunday-school; but would feel it incumbent upon him to do his very utmost to assist, or even to take the whole charge, when the clergyman could not possibly attend himself. But where there is a regular staff of teachers (and these may generally be found) I do, for one, feel that under these circumstances the week-day school-teacher should be set at liberty on the Sunday. It is quite enough for him to have to take the children to church and sit with them there, without being further deprived of any opportunity for devotional reading, or enjoying the rest and quiet of the Sabbath in the bosom of his family, in common with all other classes of the community.

With regard to the week-day school-teacher's position in the Sunday-school, I apprehend that very few will differ from me in the opinion, that when the clergyman cannot superintend the Sunday-school, there can be no fitter person to discharge this duty than the schoolmaster. Many reasons may be adduced for this. I will, however, be content to notice two at present. One is, that the children of the week-day school should not see him whom they have been accustomed to regard all the week as the master of the school occupying a subordinate position in the Sunday-school under any one save the clergyman himself. They should not be allowed the possibility of imagining that their week-day school-teacher may be very well to conduct the week-day school, but is considered inefficient to regulate the Sunday-school.

What conclusion, I would ask, must that boy come to, who, having to leave the Sunday-school before the rest, must walk out of his class, of which his schoolmaster is the teacher, to ask the superintendent permission to leave, and this superintendent not the clergyman?

This and many other instances occur in which the children are quite likely to form the impression above mentioned, which is not only unpleasant to the master, but extremely prejudicial to the interests of the school. Again, what does a superintendent, who spends only a couple of hours per week in the school, know about the classification of the children? what can he know about their different attainments? It might be urged, Does he not hear them read, &c. when he admits them, and classify them accordingly? Granted. But does he, can he, like the week-day school-teacher, watch the daily progress of every child, and promote them from class to class according to their proficiency? No; he trusts either to his own judgment,—which must be very erroneous, as in all probability he never hears the child again after admission, —or else to that of the teacher, who perhaps attends only once a-day, and in some cases even attends another church. One hour per week! where is the moral influence of such teachers as these, of which so much has been said of late? I am quite sure that there are some disinterested Sunday-school teachers: would there were more such for the real good of the rising race and the glory of the Saviour's kingdom! I will only add, that during twenty years' experience in week-day and Sunday-schools, I have met with only about one or two Sunday-schools where Sunday-school teachers fully understood their duties, viz. to accompany their classes to church, and sit with them, in turn, during divine service. Are they ashamed to be seen in public with those whose souls they profess to care for? I believe that the day is fast approaching when those who profess to be Sunday-school teachers must be so (if at all) in deed and in truth.

I merely throw out these few hints, with the hope that this question will be taken up by others more competent to discuss it than myself. B. F.

KEEPING FROM CHURCH.

SIR,—In your Sunday-school portion of January's Number of your magazine, your fourth point for discussion suggests the plan of employing the young children of Sunday-schools in a manner more suitable to their capacity than taking them to church. It may encourage others to make the attempt, to know that the plan is quite feasible, and after more than two years' trial in a country-town, is found to answer well.

During the afternoon-service the younger classes are detained in the schoolroom, and the time is occupied in instructing them in an interesting manner, and so as to prepare them for better and more intelligent behaviour in church when they rise to the higher classes.

The number of little ones varies from eighty to a hundred; and hitherto a lady, assisted by two young teachers, has not found it difficult to manage them.—I am, &c.

A SUBSCRIBER.

[We beg to thank "A Subscriber" for her communication. Can she kindly describe the occupation provided for the little children while the elder ones are at church?—ED. *M.P.*]

NOTES OF LESSONS FOR SUNDAY-SCHOOL TEACHERS.

[The Committee of the National Society, while anxious to give publicity to any communications in the form of "Notes" which may be useful to Sunday-school Teachers, do not necessarily hold themselves responsible for articles inserted under the above heading.]

SIR,—I propose to send you month by month a *Scheme of Religious Instruction* for the higher classes in Sunday-schools, and *Notes* for teachers founded on such scheme; which I trust may be useful in the preparation and delivery of their lessons. They are founded on the Gospels appointed by the Church.—I am, &c. A. B.

Scheme for Three Sundays in February and the First in March.

Sundays.	New Testament.
Septuagesima	Matt. xx. 1-16.
Sexagesima	Luke viii. 4-15.
Quinquagesima	Luke xviii. 31-43.
First in Lent	Matt. iv. 1-11.

SEPTUAGESIMA.—Read Matt. xx. 1-16.

This is a parable, or a comparison, between earthly and heavenly things. A parable has generally one chief design, therefore *every* point is not to be pressed into a meaning. An able divine compares a parable in this respect to a sphere resting upon a plane, touching it in only *one* point. For example, God is not unjust (Luke xviii.); nor can be wearied (ver. 5).

Kingdom of Heaven, i. e. God's kingdom of grace.

Householder, i. e. the head of a house.

A penny, or sevenpence-halfpenny, the eighth part of an ounce of silver, at five shillings the ounce.

Third hour, or nine, a.m.

Sixth hour, or midday.

Ninth hour, or three, p.m.

Eleventh hour, or five, p.m.

Their hire, or the sum agreed for.

The first, or those hired first.

These last have wrought. Those who were hired last have worked only one hour.

So the last shall be first, and the first last. This is the moral of the parable.

The *householder* represents God Himself, and the *labourers* represent men who are admitted to Gospel privileges; but we must not conclude absolutely that God always rewards those who enter last into His service equally with those who devote their lives to Him. Should He, however, do so, we have no right to accuse Him of injustice. Let us enter on His service immediately we are called. We have nothing to do with the rewards of others. God is debtor to no man, and His dealings are not to be called in question by us.

An instance of such dealing on the part of God is to be found in the case of the Jews and Gentiles. The Gospel was offered first to the former; and when the Gentiles were admitted to its blessings, the Jews murmured against God's dispensation. The parable rebukes them for this sin.

The parable may have been intended also as a check to the apostles, who might fancy that, because they had borne the burden and heat of the day for Christ, they were *on that account* entitled to a priority of rank in His kingdom. (Compare the 27th and the 30th verses of Matt. xix.)

Application.

1. *Have you entered into Christ's service as soon as you were called?* At baptism you became His soldiers: have you borne the burden and heat of the day for Him?

2. *Do you murmur at God's rewards given to others?* With others' rewards you have nothing to do. *Your* hire is certain, and you are not to question God's dealings.

SEXAGESIMA.—Read Luke viii. 4-15.

This parable was delivered by Jesus when sitting in a ship on the Sea of Galilee (Matt. xiii.). The earthly things particularised are, the sower, the seed, the rock, wayside, fowls, thorns, &c. Our Lord selected a fitting time for the delivery of this parable, which concerns preaching, since the twelve were with Him, and He Himself had before that time been preaching the Gospel in every city and village. To the twelve it was instruction how to preach, and to the multitude how to hear.

A sower went out to sow his seed. The sower represents the preacher, the seed the Gospel. The sower must bring the word before the people by all possible means; for, unlike money, clothes, and earthly things, the want of the word makes them insensible to the want itself. We cannot say, Supply the word where there is the demand for it; for where it is most wanted, there it is least called for.

The first seed *fell by the wayside*, which, being hard, did not properly take it in; therefore the *birds* (which represent the devil) easily took it away. The devil is a *person*, ever vigilant, not a mere influence. He tempted Eve, Cain, David, &c., with success. Jeremy Taylor says, "The devil may persuade us to fall, but cannot precipitate us without our own act; he can do us no ghostly disadvantage but by persuading us to do it ourselves."

Some fell upon a rock, and as soon as it was sprung up it withered away. There was not sufficient soil; there was some, but not enough to allow growth, only reception. The rock represents those who receive the Gospel, but give it up when persecution, pain, ridicule, and suffering arise on its account. They fall away as trees which have no firm hold in the soil fall down when fierce blasts rage around them.

And the thorns sprang up with it. The thorns are the riches, cares, and pleasures of the world, which choke the Gospel, that is, divide the heart with it, and finally render it of no avail for our salvation. Riches ruined Dives and "the rich fool," and led Judas Iscariot into ingratitude and suicide. The cares of the world took too much of Martha's attention, and she was reproved.

Other fell on good ground. That is, prepared ground.

Fruit. Good acts.

With patience. The word translated patience means rather *endurance,* or continuance. We must not put our hands to the plough and look back.

Application.

1. *You must diligently come to receive the word* (ver. 4). Do you miss your attendance at Church, or give no heed when there to the word?

2. *We must expect persecution and temptation* (ver. 13). In this we are like Jesus, —for the servant is not greater than the master.

3. *Riches and cares draw us from God* (ver. 14). They end in vexation, and rob us of heaven; for (says South) "no man can reach heaven who doth not send his heart thither before him."

4. *We must endure* (ver. 15). See Heb. vi. 15. He that *endureth* to the end shall be saved. We are soldiers by baptism, and must *endure* as good soldiers.

QUINQUAGESIMA.—Read Luke xviii. 31-43.

Written by the Prophets. He fulfilled all their prophecies, and thus proved Himself the Christ as much as by His miracles and perfect holiness.

Son of Man. We never find, except on one occasion (Acts vii. 56), any one but Himself calling Him the Son of Man. He had two natures—the divine and human. 'Emanuel' means 'God' with us. In the 32d and 33d verses He fortells His own sufferings. How different from mere men, who cannot say what will happen to them a few minutes hence! These sufferings were for us (Isa. liii. 5): hence called 'vicarious.'

Nigh unto Jericho. A town near the Jordan to the north-east of Jerusalem, taken by the Israelites in a miraculous way; and in Elijah's time remarkable as having a school of the prophets.

A certain blind man. From Mark x. 46 we learn that his name was Bartimæus (or son of Timæus), *Bar* meaning 'son,' as in the word Barjonas.

Asked what it meant. [Describe the helpless condition of the blind, and draw a lesson of thankfulness for eyesight.]

Of Nazareth. A small town in a concave valley at the top of a hill in Galilee, where He was brought up. The term 'Nazarene' was one of reproach. [Quote the proverb, "Can any good thing," &c. Show also what His townsmen were about to do once.]

Have mercy on me. How much faith was there in this blind beggar! Jesus rewarded him for it, and after his cure he glorified God. Matthew, in the 20th chapter of his Gospel, says *two* blind men received their sight on this occasion.

Application.

1. *You are blind by reason of sin* (v. 35). Things of no consequence appear to sinners of great consequence; and those which are all-important are forgotten, or little cared for.

2. *You must ask Christ to have mercy on you, and like Bartimæus you must go to Him to be cured* (v. 39). You have been brought to God already in baptism; but you are constantly slipping back and running into sin.

3. *Learn to thank God for mercies* (v. 43). Above all, thank Him, as in the Thanksgiving in your Prayer-Book, for the redemption of the world, the means of grace (that is to say, prayer and the Sacraments), and the hope of glory.

FIRST SUNDAY IN LENT.

Read Matt. iv. 1-11.

The wilderness, that is, of Judæa, along the western side of the Dead Sea; not the wilderness through which the Israelites passed. This wilderness was peopled in many places; and in it John Baptist came preaching. Quarrantania, the mount pointed out as that on which our Lord was tempted, is in the wildest-looking part of the wilderness, where huge rocks seem to have been broken off and thrown together as if by some convulsion of nature.

Fasted. Moses and Elijah both went without food for forty days.

The tempter. The Church brings before us at this season Christ's fasting and temptation. The season is a most solemn one, and is called *Lent,* a word meaning 'spring.' It is the spring-fast. The first day of it is called Ash-Wednesday, so called because people anciently sprinkled ashes on their heads as an outward sign of inward sorrow for sin. Jesus was tempted for several reasons: (1) That He might be like men in all things (Heb. ii. 17, iv. 15); (2) that He might set us an example; (3) to manifest His real human nature; (4) to encourage us when in temptation.

Command that these stones, &c. The devil always attacks us on some point in which he thinks we shall sin; in this case he began to tempt Jesus by His bodily appetite, as he knew He was hungry. The holy city, *i.e.* Jerusalem (Hierosolyma) where God had set His name.

Pinnacle, or high point of the roof; probably the battlement of the king's portico, which overhung the precipice on the eastern and southern sides of the temple.

If thou be. The devil *knew* He was the Son of God, for devils "believe and tremble;" and he could scarcely be ignorant of one who came to be his chief opponent.

It is written, he shall give his angels. This is found in Ps. xci. 11, 12.

Not tempt. We have therefore no right

to place ourselves unnecessarily in danger; this is presumption.

All the kingdoms of the world, &c. This is a difficult passage, and one not necessary to the lesson for our conduct to be drawn from the narrative; it may mean that the devil had power given him to make a sort of picture or vision pass before the eyes of the Redeemer.

Will I give thee. He had not the power to give them, and was therefore magnifying his influence. It should be noticed that he does not claim the power as *of himself* (see Luke iv. 6); therefore evil is not an *eternal* principle, as some have contended.

Satan, that is, 'adversary;' one opposing us.

Thou shalt worship. Found Deut. vi. 13.

Leaveth him. See James iv. 7.

Angels came. God comforts those who strive against temptation. For the ministry of angels see Ps. xxxiv. 7; Heb. i. 14.

Application.

1. *The devil attacks you where he thinks you will most likely fall* (v. 3). Be careful, therefore, to find out what your prevailing sin, or weakness, is. Every one has some prevailing sin.

2. *If the devil cannot ruin you in one way, he will try another* (v. 5-8). Each time you check him his power over you will become less; and so Christ saves from sin as well as punishment.

3. *When the devil sees your heart is given to God, he will leave you* (v. 11). What a blessed feeling will yours be after his unsuccessful struggle is over!

Concluding portion of the Events of the Kingdom of Judah, by a "Country Vicar."

(Concluded from January Number.)

B.C.	KINGDOM OF JUDAH.			
713	Invasion of Judea by Sennacherib, king of Assyria	2 Kings xviii. 13-37.	2 Chron. xxxii. 1-23.	Isaiah xxxv. xxxvii.
	Destruction of Sennacherib's army	xix. 1-37.		
	Sickness of Hezekiah	xx. 1-11.	,, 24.	xxxviii.
	Visit of the ambassadors of the king of Babylon Hezekiah's vanity in showing them his treasures	,, 12-19.	,, 25,26,31.	
	His prosperity	. . .	,, 27-30.	
698	And death	,, 20-21.	,, 32, 33.	
	About this time the colony was planted in Samaria by Esarhaddon, king of Assyria	xvii. 24-41.	. . .	Ezra iv. 2.
	Manasseh king	xxi. 1.	xxxiii. 1.	
	His idolatry	,, 2-9.	,, 2-10.	
	God threatens him with captivity	,, 10-16.		
677	He is carried away captive to Babylon by a king of Assyria	. . .	,, 11.	
	His repentance, and restoration to his kingdom	. . .	,, 12-19.	
643	His death. *Amon* king	,, 17-22.	,, 20-23.	
	Amon dies by conspiracy	,, 23-26.	,, 24-25.	
641	*Josiah* king	xxii. 1, 2.	xxxiv. 1, 2.	
634	Seeks after God	. . .	,, 3.	
630	Purges out idolatry	. . .	,, 4-7.	
624	Repairs the temple, and renews the covenant	,, 3-20.		
	Puts away idolatry in Judah and Israel	xxiii. 1-5. ,, 6-20.	,, 8-32. ,, 33.	
	Keeps a solemn passover	,, 21-23.	xxxv. 1-19.	
	Further account of his piety	,, 24-28.		
610	His battle with Pharaoh Necho, and death	,, 29-30.	,, 20-27.	
	Jehoahaz, king, is carried into Egypt, where he dies	,, 31-33.	xxxvi. 1-4.	Jer. xxii. 11, 12. Ezekiel xix. 3, 4.
	Jehoiakim made king by Pharaoh Necho	,, 34-37.	,, 5.	Jer. xxii. 13-17. Ezekiel xix. 5-9.
606	*First invasion by Nebuchadnezzar:* part of the sacred vessels removed, and some captives Jehoiakim, whom Nebuchadnezzar was about to carry into Babylon, vows obedience to him, and is permitted to remain in Jerusalem	xxiv. 1.	,, 6, 7.	Dan. i. 1, 2.
	Jeremiah is smitten by Pashur	. . .	. . .	Jer. xx.
	Jeremiah prophesies the seventy years' captivity	. . .	. . .	xxv. 1-12.
	Jeremiah is apprehended, but delivered from death by Ahikam	. . .	. . .	xxvi.
	The trial of the Rechabites	. . .	. . .	xxxv.
605	Jehoiakim cuts the roll of prophecy	. . .	. . .	xxxvi.
603	Jehoiakim, after three years' obedience, rebels against Nebuchadnezzar, and is invaded by the Chaldees, &c.	,, 2-4.		
599	Jehoiakim dying, is succeeded by *Jehoiachin*	,, 6-9.	,, 8, 9.	Jer. xxii. 24.
	Second invasion by Nebuchadnezzar, and captivity of the largest portion of the Jews, and of the royal family, in number 13,023	,, 10-16.	,, 10.	Jer. lii. 28.
598	Nebuchadnezzar makes *Zedekiah* king, and causes him to swear allegiance to himself by God	,, 17-19.	,, 10-12.	Ezek xvii. 13-19.
	Letter of Jeremiah to the captives in Babylon, and proceedings of Shemaiah	. . .	. . .	Jer. xxix.

B.C.	KINGDOM OF JUDAH (*continued*).			
595	Prophecies of Jeremiah relative to Nebuchadnezzar	...	...	Jer. xxvii.
	Hananiah the false prophet	...	...	xxviii.
594	Visit of Zedekiah to Babylon. Prophecies against Babylon sent from Jeremiah by Seraiah	...	...	li. 59-64.
593	Zedekiah rebels against Nebuchadnezzar	2 Kings xxiv. 20.	2 Chron. xxxvi. 13.	lii. 3.
	By seeking aid of Pharaoh Hophra king of Egypt	...	...	Ezek. xvii. 15-17.
	Perhaps being urged to it by the neighbouring kings	...	...	Jer. xxvii. 2-4.
590	*Nebuchadnezzar's third invasion* and siege of Jerusalem on the tenth day of the tenth month	xxv. 1.	...	Jer. lii. 4. Ezek. xxiv. 1, 2. Zech. viii. 19.
	Events of Jeremiah, ch. xxxiv. 1-7.			
	Mission from Zedekiah to Jeremiah, and the prophet's answer	...	...	Jer. xxi. 1-14.
	Release of the servants	...	...	xxxiv. 8, 9.
	Siege of Jerusalem relieved by the Egyptians	...	...	xxxvii. 5-10.
	And the bond-servants reassumed	...	...	xxxiv. 11.
	Jeremiah imprisoned	...	...	xxxvii. 11-21.
	The Chaldeans return to the siege.			
589	Jeremiah buys Hananeel's field	...	...	Jer. xxxii.
	Jeremiah is cast into Malchiah's dungeon	...	...	xxxviii. 1-6.
	Jeremiah is delivered by Ebedmelech	...	...	,, 7-13.
	Jeremiah is secretly communed with by Zedekiah	...	...	,, 14-28.
588	The city is broken up on the ninth day of the fourth month, after a siege of eighteen months	xxv. 2-4.	...	xxxix. 1-3. lii. 5-7. Zech. viii. 19.
	Zedekiah is taken prisoner in the plains of Jericho, his eyes are put out at Riblah, and himself taken to Babylon, and imprisoned till his death	,, 5-7.	...	Jer. xxxix, 4-7. lii. 8-11. Ezek. xii. 12, 13.
	The city and temple burnt on the seventh day of the fifth month by Nebuzaradan, and all but the poorest carried away captive, in number 832. (Jer. lii. 29.)	,, 8-17.	xxxvi. 14-21.	Jer. xxxix. 8-10. Zech. viii. 19.
	Jeremiah is cared for by Nebuchadnezzar	...	...	Jer. xxxix. 11-14.
	The high-priest Seraiah, and others, are slain at Riblah	,, 18-21.	...	lii. 24-27.
	The remnant of the people placed under Gedaliah, and with them Jeremiah	,, 22-24.	...	Jer. xl.
	Gedaliah and others treacherously slain by Ishmael in the seventh month	,, 25.	...	Jer. xli. 1-11. Zech. viii. 19.
	Johanan, goes with a large number of Jews into Egypt, and the people fall into idolatry there	,, 26.	...	Jer. xlii. xliv.
	Jeremiah prophesies the conquest of Egypt by Nebuchadnezzar	...	...	xlvi. 13-28.
586	Nebuchadnezzar lays siege to Tyre, which he takes after a siege of thirteen years in 573, and conquers many neighbouring nations	... ...	... ...	Ezek. xxix. 18 Ezek. xxv.
584	Carrying away of 745 Jews into Babylon by Nebuzaradan	...	...	Jer. lii. 30.

NOTICES OF BOOKS.

PUBLISHED BY GRIFFITH AND FARRAN.

Bible Emblems for the use of Parents and Teachers, with Practical Hints in conducting Training Lessons. By David Stow, Hon. Sec. to the Glasgow Normal Seminary, 132 pages 12mo, paper cover, price 1*s*. This book contains lessons on eighty texts of Scripture, with the mode of applying them, and some few lessons on different narratives in the Bible.

BY WERTHEIM AND MACKINTOSH.

A Packet of Twenty-four Stories for Sunday-Scholars, and *a Packet of Scripture Stories for Children.* Price each, 1*s*. per packet. Each book in both packets is illustrated by an engraving.

Reward Pictures, illustrating the Book of Proverbs. 16 coloured Pictures on a card, with texts, enclosed in wrapper.

NOTICES TO CORRESPONDENTS AND INQUIRIES.

(Correspondents are requested to favour us with the communications intended for the Sunday-school portion of the Paper some time before the 20th of the next month.)

"B.'s" "Results of Canvassing in Edinburgh," in type. "A Curate," "S. R.," and "W. Stocks," are thanked. Their letters, we hope, may shortly appear.

"J. M.'s" "Lesson on the Good Samaritan," "C. M. H.'s" on "The Prayer Book," "T. R.'s" on "St. Mark," and "A Village Teacher's" Letter on "Reading Tales to Sunday-school Scholars," are declined with thanks. "A Country Vicar (G.)," and "N. S.," are thanked. Their letters have come to hand too late for consideration this month.

"F. J." is thanked. We shall be glad to insert in this portion of the *Monthly Paper* brief notices of the proceedings of Sunday-school Teachers' Monthly Meetings for the purpose of preparing their lessons, and discussing subjects connected with their work, if "F. J." or any of our correspondents will favour us with them. Can "F. J.," or any of our readers, send us accounts of *Annual Gatherings of former Sunday-scholars?*

ANSWERS TO INQUIRIES.

"N." suggests the following as cheap home-books of interest for Sunday-scholars: "Rocky Island," "Agathos," "Cottage in the Lane," "Dark River," "Revellers at Sea," "Broken Arm," "Charlie Barton," and "Little Servant-Maids." The three last are on the catalogue of the S.P.C.K.

The Monthly Paper

OF THE

NATIONAL SOCIETY.

No. CXXIV. MARCH. 1857.

The Meetings of the Committee of the National Society have been attended during the last month by the Earls of Romney and Powis, Lord Lyttelton, Rev. Sir Henry Thompson, Bart.; Sir Thomas Phillips, Right Hon. J. W. Henley, M.P.; C. B. Adderley, Esq., M.P.; Ven. Archdeacon Sinclair, Rev. Canon Jennings, William Cotton, Esq., and C. W. Puller, Esq.

New Subscriptions.

The following Donations and new Annual Subscriptions have been contributed to the Society since the last announcement, and are hereby thankfully acknowledged. The List is made up to the 20th February.

DIOCESE OF LONDON.

Executors of J. Randell, Esq. *Maiden Lane, King's Cross*	a.	£1	1	0
Hodge, C. Esq. *Hampstead*	a.	1	1	0
Govett, C. A. Esq. *Mitre Court Chambers* (increased to)	a.	1	1	0
White, W. R. Esq. *Borough*		1	1	0
Myers, Mr. *Church Schoolmasters' Association*	a.	1	1	0

Collection in Parish Ch. *East Retford*		5	1	6
Brook, Rev. A. *ditto*		0	4	0
Carr, Messrs. C. and W. *Birstal*		1	0	0
"W." *ditto*		1	1	0
Buller, Geo. Esq. *Rawden Ter. Ashby-de-la-Zouch*	a.	1	1	0
Cartwright, G. Esq. *Lyme Regis*		1	0	0
Stovin, Rev. C. F. *Bernard Castle*	a.	1	1	0
Watson, W. Esq. *ditto*	a.	0	5	0
Ditto, *ditto*		0	5	0
Pulford School, by Rev. J. Stevenson	a.	1	1	0
Robins, Rev. S. *St. Peter's, Thanet*	a.	1	1	0
Smith, Rev. F. E. *Blechingley*	a.	1	1	0
Proctor, Rev. F. *Witton, N. Walsham*		10	10	0
Wareham, Moiety of Collection at St. Mary's Church		1	15	0
Farnham Offertory (Ripon Diocese)		1	0	0
Archbould, John, Esq. *Thrapstone*	a.	1	1	0
Undergraduates, St. John's College, *Oxford*		0	17	6
Windsor and Eton Church Union, Grant for 1856		20	0	0
Fixen, Rev. J. F. *Henley-on-Thames*	a.	1	1	0

DIOCESE OF BATH AND WELLS.

Lovekin, Rev. A. P. *Glastonbury*	a.	0	10	6
Glastonbury, Collection in Parish Church		4	9	6
Kingweston Collection, by Rev. G. H. Fagan		0	17	4
Elm, near Frome, Collection, by Rev. Dr. Griffith		1	1	9
Banwell Collection, by Rev. T. J. Lee		2	18	11
Shapwick Collection, by Rev. T. Mason		£1	5	6
Ashcott Collection, by ditto		1	12	0

DIOCESE OF ELY.

Bedford.

Moiety of Collection at St. Paul's Church		4	1	0
Ditto at St. Mary's Church		2	1	6

Moiety of Collection at *Felmersham*		1	19	6
(After Sermons by Rev. J. H. Blunt).				
At *Colmworth*		0	12	0
At *Cople*		0	10	6
Bray, Mr. *Stoke-by-Nayland*	a.	0	5	0

DIOCESE OF EXETER.

Exeter.

Collection at Allhallow's-on-the-Walls, by Rev. S. Lee		1	0	10
Ditto at St. James's, by Rev. A. Buckeridge		4	15	2
Ditto at St. Leonard's, by Rev. W. B. Wills		7	12	0
Ditto at St. Stephen's Church, by Rev. J. T. Toye		5	0	0

Templeton, J. Esq. *St. David's Hill*	a.	1	1	0
Woolcombe, Rev. G. *Thorverton*	a.	0	10	0
Lustleigh, Collection at Church, by Rev. F. Ensor		1	7	0
Budleigh Sallerton Collection, by Rev. F. Wayet		10	19	6
East Budleigh Collection, by ditto		2	0	0
Otterton Collection, by Rev. S. P. Coleridge		2	0	0
Broadclyst, Moiety of Collection, by Rev. P. L. D. Acland		6	14	9
Stockleigh Pomeroy, Collection at Church		1	5	0
Barnstaple, Collection at St. Mary Magdalen		2	0	0
Hooe, Plymouth, Portion of Money out of Church Alms-box, by Rev. H. H. Birley		0	15	0

Building Grants.

The Committee of the National Society have voted the following Grants for building Schools since the last announcement:

Durham Training School	£300	Eastwood, *Keighley*	£42
Belton, *Uppingham*	5	Marshland, *Lynn*	5
Birmingham, St. John	10	Exmoor, *Somerset*	5
Marylebone, Trinity Church	50	Preston, *Suffolk*	10
Edmondsham, *Salisbury*	20	Gussage, St. Michael, *Salisbury*	7
Berden, *Bishop Stortford*	14	Southchurch, *Romford*	22
Lampeter, *Cardiganshire*	10	Penmachno, *Llanrwst*	30
Northam, *Southampton*	60	Soham, *Cambridgeshire*	45
Willenhall, *Stafford*	50	Burton Overy, *Leicester*	10
Rusthall, *Tonbridge Wells*	13	Wicker, Trinity Church, *Sheffield*	25
Loughborough (Emmanuel)	22	Braydon, *Swindon*	20

Committee of Council on Education.

The New Vice-President.

The Right Hon. W. F. Cowper, M.P. for Hertford, has been appointed to this important office. On the occasion of his re-election as member for Hertford, on the 9th February last, he made the following remarks on the subject of his appointment:

> With regard to education, he greatly desired to see effective aid given to the education of the more studious and intellectual of young men who were willing to pass their evenings, after working-hours were over, in the cultivation of their minds and the acquisition of knowledge. Parliament had always been ready to grant the means for carrying on educational purposes, and now another step was about to be taken. It had been thought necessary that there should be a distinct department of the Government to regulate and dispense the grants that might be made, and that a responsible minister should be appointed to direct the power of the Government to the improvement and diffusion of education. It is to this determination (said the right hon. gentleman) that I owe my appearance before you on the present occasion. I assure you I feel most deeply the responsibility cast upon me by placing me in an office of so much importance. I feel the inadequacy of my own strength for the fulfilment of the great task imposed upon me; but I undertake it as a duty I cannot refuse, and cheered by your confidence and sympathy, and trusting in the Divine blessing, I will not hesitate to make the attempt to grapple with so large and splendid a charge; and I trust I may be enabled to achieve something for the good of the country and the benefit of mankind.

The following is an extract from the Vice-President's speech on the occasion of leave being given by the House of Commons to Sir John Pakington to bring in a new Education Bill:

> The principle which was contained in the bill introduced by the right hon. member for Manchester (Mr. M. Gibson), and which was advocated by the secular party, was, that no distinctive doctrine should be taught to the children by the schoolmaster. That was a principle to which the denominational party in this country was not prepared to accede; and therefore, if it formed part of this compromise, the right hon. baronet would meet with a very formidable opposition from that party. To deprive the schoolmaster of the right of giving any doctrinal instruction, was to say that he should only give to his pupils a certain amount of information upon secular subjects, but should not appeal to their consciences, should not give them moral or spiritual training, should be altogether silent upon every thing which related to their higher faculties, and should not teach them the grand sanctions of all moral obligations. In the bill to which he had referred, however, it was said that, although the schoolmaster was not to teach doctrinal religion, he was to inculcate truthfulness, morality, and the other virtues. It was assumed by those who prepared that bill, that it was perfectly easy to inculcate all the cardinal virtues without teaching doctrinal religion. From that position he (Mr. Cowper) entirely dissented. How could the master teach a child his duty to himself without a reference to the self-denying principles and examples of Christianity; his duty to his neighbour, without teaching him something of Christian love; or his duty to the Almighty, without speaking to him of the covenant under which he is placed, and his relationship as the child of a heavenly Father? (Hear, hear.) To say that the schoolmaster should not teach doctrinal religion might amount to saying that he should teach no morality, and that he should not inculcate

the conscientious duty of acting rightly. If, however, it were only intended to prohibit the schoolmaster from teaching certain formularies, then he (Mr. Cowper) had no objection to the arrangement. The right hon. baronet had referred to the faulty manner in which the Catechism had been taught in certain schools inspected by the Rev. Mr. Brookfield; but it seemed to him (Mr. Cowper) that this did not go so much against the teaching of the Catechism altogether as against the mode in which it was taught; and he was afraid that the teaching of it only at a particular hour, instead of allowing it to be enclosed and enveloped, as it were, in the ordinary teaching of the schoolmaster, would have a direct tendency to encourage its being taught in a perfunctory and ill-arranged manner,—being learned by rote, and not being understood. Upon this point, however, and upon others connected with the arrangement mentioned by the right hon. baronet, he would not now pronounce an opinion, because the House was not sufficiently informed upon the subject. To the other principles stated by the right hon. baronet he thought that no reasonable objection could be taken. Whatever might be the objections to proceeding by a voluntary and local arrangement, yet at present this was the only way in which we could proceed. It was pretty clear that no system of national education to be supported by rate could be adopted so as to be compulsory upon the whole country, but it was quite possible that certain parts of the country—such, for instance, as the city of Manchester, which was most anxious to be allowed to rate itself ("No, no," from Mr. Hadfield)—might gladly adopt some such system as that now proposed.

EDUCATIONAL MUSEUM AT SOUTH KENSINGTON.

The following regulations for the guidance of contributors to the Educational Museum have just been issued by the Department of Science and Art:

1. The Museum will be open free to the public on Mondays, Tuesdays, and Saturdays; and on Wednesdays, Thursdays, and Fridays, to students and the public generally, on payment of 6*d.* each, or a subscription of 10*s.* a-year or 5*s.* a-quarter, payable in advance.

2. Contributions forwarded for exhibition will be classified and arranged by the officers of the Museum.

3. Exhibitors will be requested to attach to their contributions descriptive labels giving their names, uses, &c.; the size and form of such label to be hereafter determined.

4. It is desirable that the usual retail price should be distinctly marked on all articles sent for exhibition.

5. As it is the wish of the Committee on Education, and the evident interest of exhibitors, that the Museum should at all times represent the then existing state of educational appliances, every facility will be given for the introduction of new inventions, books, diagrams, &c. relative to education.

6. Books, and other educational appliances out of date, or the utility of which may have been superseded, or articles that may have become injured, may be removed or replaced at the option of the exhibitor.

7. To prevent confusion, and the possibility of articles being removed by persons not properly authorised by the exhibitor, due notice in writing of the intention to remove articles must be given; and no book or object is to be removed until it has been exhibited at least twelve months.

8. In order to protect the property of exhibitors, no article will be allowed to be removed from the Museum without a written authority from the superintendent.

9. On Wednesdays, Thursdays, and Fridays, the books and other objects in the Museum will be open to students and to the public for inspection and study, under such regulations as are usually found convenient in a public library.

10. A catalogue will from time to time be published, so as to keep pace as much as possible with the additions to the Museum and the withdrawals from it.

11. Exhibitors desirous of advertising in the catalogue may send their prospectuses, illustrations, price-lists, &c., 1000 copies at a time, and *printed in demy* 8*vo*, so that they may be bound up in the catalogue. The binding will be free of cost to the exhibitor; but exhibitors will bear any depreciation in the value of the objects from their use by visitors.

12. All contributions forwarded to the Museum to be addressed to the Secretary of the Department of Science and Art, Cromwell Gardens, South Kensington, care of Richard A. Thompson, Esq., Superintendent of the Museum.

EXAMINATION, CHRISTMAS 1857.

Syllabus of Subjects in which Students in Training, and other Candidates for Certificates of Proficiency as Teachers in Elementary Schools, are examined.

December 1857 (England and Wales). June 1858 (Scotland).

First Year.

THE HOLY SCRIPTURES.

1. The history, chronology, and geography of the Bible.
2. More particularly (December 1857) the text of St. Mark's Gospel.

THE CATECHISM AND LITURGY.*

1. The text.
2. The scriptural authorities.

CHURCH HISTORY.

The outlines of the history of the Reformation in England, and of Church History in the fifteenth and early part of the sixteenth centuries.

READING.

To read with a distinct utterance, with due attention to the punctuation, and with a just expression, a passage from Mr. Warren's *Select Extracts from Blackstone's Commentaries.*†

PENMANSHIP.‡

To write a specimen of the penmanship used in setting copies.

1. A line of large text-hand.
2. A passage in small-hand.

ARITHMETIC.

1. To prove the usual rules from first principles.
2. To compute with precision and accuracy.
3. To make (with a knowledge of the principles) simple calculations in mensuration.§

MECHANICS.

1. To describe the mechanical powers, and the most common modes of applying them.
2. To make simple calculations on the work of mechanical agents.

SCHOOL-MANAGEMENT.‖

1. To answer, in writing, questions on the expedients to be used for the purposes of instruction in reading, spelling, and writing.
2. To draw up time-tables for use in a school under given circumstances.

ENGLISH GRAMMAR.¶

1. Its principles.
2. To parse (December 1857) a passage from the chapters on "Master and Servant," and "Husband and Wife," in Warren's *Extracts from Blackstone.***
3. To paraphrase the same passage.

GEOGRAPHY.

1. To be able to describe†† the outline-maps of the four quarters or the globe.
2. To be able to describe†† the map of each country in Europe.
3. To be able to draw‡‡ the outlines of the above maps from memory.

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* The examination in the Liturgy is to be limited to the Morning and Evening Services, and the Litany.

† In Scotland the four Appendices to Hume's *History of England* (*infra*, p. 6), if preferred as an alternative.

Whitehall, May 24, 1854.

‡ SIR,—I am directed by Viscount Palmerston to request that you will submit to the Committee of Council on Education, for their consideration, that one great fault in the system of instruction in the schools of the country lies in the want of proper teaching in the art of writing. The great bulk of the lower and middle orders write hands too small and indistinct, and do not form their letters, or they sometimes form them by alternate broad and fine strokes, which makes the words difficult to read. The handwriting which was generally practised in the early part and middle of the last century was far better than that now in common use; and Lord Palmerston would suggest that it would be very desirable that the attention of schoolmasters should be directed to this subject, and that their pupils should be taught rather to imitate broad printing than fine copper-plate engraving.—I am, &c.

(Signed) H. WADDINGTON.

The Secretary to the Committee of Council on Education.

§ The course proper for a National school is here meant, being that which can be intelligently taught to persons having a good knowledge of arithmetic. The examples should be taken from a Builder's Price-Book.

‖ Passages taken from the reading lesson-books commonly used in schools will be given in the papers on all subjects which admit of it, and candidates will be expected to show how they would explain such passages to children. Each paper will also contain questions on *the method of teaching* the elementary parts of the subject to which it relates.

¶ All the answers made by the students on whatever subject (not confined to bare figures) will be examined as evidence, not only of their knowledge of the particular subject, but also with a view to determining the marks to be allowed to them for grammar and composition. The power of writing plain and clear sentences, with correct syntax, orthography, and punctuation, is the immediate object of grammar.

The greater part of the questions proposed on grammar will be founded on words or sentences taken from the work specified. It should be carefully read through, therefore, in short portions, as so many *exercises in Language, in illustration of the English grammar used in the college,* just as the Greek or Latin classics are read in public schools.

** In Scotland the first Appendix from Hume's *History of England* (*infra*, p. 6) may be taken, if preferred, in lieu of this exercise.

†† The word "describe" is meant to be confined to *words* written, as distinguished from *drawing*, in paragraph 3.

‡‡ The neatness as well as the correctness of these outlines will be taken into consideration. The degrees of longitude and latitude must be given.

HISTORY.

The outlines of the History of England (to be known thoroughly).

EUCLID.

The first four books.

ALGEBRA.*

As far as quadratic equations (inclusive), with problems.

DRAWING.†

1. Drawing freehand from flat examples.
2. Linear geometry by aid of instruments.

VOCAL MUSIC.‡

Second Year.

THE HOLY SCRIPTURES.

1. The Acts of the Apostles.
2. The Second Epistle (December 1857) to the Corinthians.

CHURCH HISTORY.

The history of the Church to the Council of Chalcedon.

READING.

To read with a distinct utterance, with due attention to punctuation, and with a just expression, a passage from Milton's *Paradise Lost,* or from Shakespeare.

PENMANSHIP.

(As in First Year.)

ARITHMETIC.

1. The use of logarithms.
2. Compound interest and annuities.
3. Methods of teaching arithmetic generally.

SCHOOL-MANAGEMENT.§

1. To teach a class in the presence of the Inspector.

2. To answer questions in writing on the following subjects:

   a. The different methods of organising an elementary school.

   b. The form of, the mode of keeping and of making returns from, school-registers.

3. To write a theme on some practical questions of education, founded on moral considerations.

ENGLISH GRAMMAR AND COMPOSITION.

1. To paraphrase (December 1857) a passage from Milton's *Paradise Lost* (book i.), or from Shakespeare's *Lear.*‖

2. To analyse the same passage (according to Mr. Morell's work).¶

3. To answer questions on the style and subject-matter of the work, or part of work, named.

GEOGRAPHY.

1. Physical; 2. Political; 3. Commercial; 4. Popular astronomy.

HISTORY.

A paper of questions will be given such as can be answered from a perusal of any one of the standard Histories of England (Hume, Lingard, Pictorial, &c.). The paper will be divided into five sections, each section containing not less than five questions. The sections will reach (1) to the battle of Hastings, (2) battle of Bosworth, (3) death of Charles I., (4) death of Queen Anne, (5) 1815.

No candidate will be examined in more than one section. The object of the second year's reading in history should be to deepen and quicken *some specific part of* the first year's reading.

DRAWING.**

1. Freehand drawing from flat examples.
2. Linear geometry by aid of instruments.
3. Linear perspective.
4. Shaded drawing from objects.
5. Drawing of objects from memory.

VOCAL MUSIC.††

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* *Instead of* (but not in addition to) this subject, students may be examined in Latin as far as the end of page 84 of Yonge's *Eton Grammar* (E. P. Williams, Eton). This grammar is mentioned only for the sake of defining the extent of knowledge required, viz. accidence, concord, genders of nouns, perfect tenses, and supines of verbs. The paper will be confined to grammatical questions, and to exercises within the limit prescribed.

† If candidates have already obtained prizes from the Department of Science and Art in either of these two exercises, they may work two (*but not more*) of the next exercises in which they have not obtained such prizes, according to the course of drawing in the second year.

‡ This *paper* will not be given to any candidate who does not produce a certificate signed by the principal of the training school *that he can sing, or can play on some instrument.* Acting teachers who are candidates must produce a similar certificate from some competent person, such as the organist of their church, &c.

§ Passages taken from the reading lesson-books commonly used in schools will be given in the papers on all subjects which admit of it, and candidates will be expected to show how they would explain such passages to children. Each paper will also contain questions on *the method of teaching* the elementary parts of the subject to which it relates.

‖ A passage from *each* author will be given; *either* (not both) may be taken by the candidate.

¶ *The Analysis of Sentences explained and simplified* (Theobald, London).

** Candidates need not work again exercises for which they have already obtained prizes from the Department of Science and Art, but may confine themselves to the other exercises.

†† This *paper* will not be given to any candidate who does not produce a certificate signed by the principal *that he can sing, or can play on some instrument.* Acting teachers who are candidates must produce a similar certificate from some competent person, such as the organist of their church, &c.

Alternative subjects of the second year, *in one only* of which students will be examined.

Physical Science.*	Higher Mathematics and Mathematical Physics.	English Literature.	Latin.
Chemistry and the rudiments of electricity and galvanism.†	1. The sixth Book of Euclid, with problems in the first four books. 2. The subjects which follow quadratic equations in Lund's edition of Wood's *Algebra*. 3. Trigonometry. 4. Levelling and land-surveying. 5. To exhibit (with a knowledge of the principles) the structure and action of simple machines, and of the instruments most commonly used in teaching pneumatics, hydrostatics, and optics.‡	Three plays of Shakespeare, viz. *Hamlet*, *Tempest*, and *Coriolanus*, with *Bacon's Essays*, and the History of English Literature from Chaucer to Milton inclusive. This exercise will be an extension of that headed "English Grammar and Composition," being similar to it in character, but with more especial reference to style and subject-matter.	1. To the end of Yonge's *Eton Grammar* (*supra*). 2. An easy passage of Latin prose, and another of Latin poetry, will be given for literal translation into English, and simple grammatical questions will be founded thereon.

Third Year.

THE HOLY SCRIPTURES.

1. The Bible generally.
2. The evidences of Christianity.

SCHOOL-MANAGEMENT.

1. To teach a class in the presence of the Inspector.
2. To write an essay upon a thesis embracing the principles of education.

VOCAL MUSIC. } See Second Year.
DRAWING. }

In addition to the above subjects, students of the third year will be examined in *one* of the following subjects, at their option. They will be required to specify the subject at the commencement of the third year.

1. Mental science as applied to education.
2. Experimental science (especially as applied to manufactures and agriculture).
3. Higher mathematics.
4. Languages (ancient or modern), as a means of intellectual discipline.
5. History.
6. English literature.

I. With regard to mental science as applied to education, it will have to be observed, in the first place, that an essay bearing upon this subject is required of *all* students at the end of the third year. The subject has to be regarded, therefore, not only from a general, but also from a special point of view.

Any essay of the kind in question implies the power of giving an intelligent analysis of the human mind in its principal operations (moral and intellectual), and of accounting thereby for rules of practice in the actual business of education. The works of one or more standard authors should be carefully read, and the experimental verification of such reading should be sought in the model-school of each training college.

If the same subject be further pursued as one of the specialities of the third year, their Lordships for the present will be prepared to consider such books as may be proposed to them in each training school; and they will endeavour to make such books the basis of a sufficient examination, embracing—1. Logic; 2. The mental faculties; 3. Moral systems. The number and variety of the books proposed under this grouping will perhaps not be so great as to render an examination which embraces all impracticable.

II. EXPERIMENTAL SCIENCE (ESPECIALLY AS APPLIED TO MANUFACTURE AND AGRICULTURE).

The following works have been named as indicative of the subjects to which the examination will be limited, but not as the only works in which the same subjects may be studied for the purpose, viz. Dr. Wilson's *Treatise on Chemistry*; Professor Johnstone's *Elements of Agricultural Chemistry*, and *Chemistry of Common Things*; *The Elements of Natural Philosophy*, by Dr. Golding Bird and C. Brooke (Churchill).

HIGHER MATHEMATICS.

III. Under this head Mr. Moseley proposes to include—1. Spherical Trigonometry; 2. Astronomy,* and the fundamental Propositions of Navigation;† 3. Mechanics;‡ 4. Hydrostatics;* 5. Optics;* 6. Differential and Integral Calculus.

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* No training school will be allowed to present candidates for examination in this subject if the Inspector reports that the institution is without sufficient apparatus to give experimental instruction.

† Mr. Temple names the following works as indicative of the subjects to which the examination will be limited, but not as the only works in which the same subjects may be studied for the purpose: viz. Dr. Wilson's *Treatise on Chemistry*, and selected chapters from the *Elements of Natural Philosophy*, by Dr. Golding Bird and C. Brooke (Churchill).

‡ The following machines may be specified: a pump, a door-lock, a house-clock, a Bramah's press, a crane, a fire-engine, a gas-meter, a threshing-machine, a flour-mill, a steam-engine, and an organ; also the following instruments: an air-pump, a thermometer, a barometer, a hydrometer, a microscope (simple and compound), and a telescope. If large diagrams, showing the internal structure of each machine or instrument, and lettered to correspond with the paragraphs of a succinct explanation at the foot, were hung on the walls of rooms frequented by the students, such knowledge would be imperceptibly acquired and perfected. The diagrams might be produced, or multiplied, by the students themselves. Models cost more; frequent dissection is apt to spoil them; and without it they are not more intelligible than the machines themselves. [As a text-book Mr. Temple names the Rev. H. Goodwin's *Elementary Course of Mathematics*.]

IV. LANGUAGES (ANCIENT OR MODERN), AS A MEANS OF INTELLECTUAL DISCIPLINE.

Any one of the following subjects, *but not more than one:*

1. *Latin.*—The Four Georgics, Cicero's First Book of the Offices,—to be translated and explained analogously to the works named under English Grammar and Composition for the second year.

To turn English into Latin prose. The English passage will be a translation from the specified work of Cicero.

2. *Greek.*—Similar exercises; the works to be—*Iphigenia in Tauris* (Euripides), First Book of *Anabasis* (Xenophon).

3. *German.*—Similar exercises; the works to be—Schiller's *Thirty Years' War* and *Wallenstein* (Camp, Piccolomini, Death).

4. *French.*—Similar exercises; the works to be—Thierry's *Conquest of England by the Normans*, Racine's *Andromaque*, *Athalie*, and *Iphigénie*.

V. *History.*—Two of the periods named under History in the second year, of which two periods one at least must not have been previously taken by the candidate, adding—Warren's *Extracts from Blackstone*,§ Hallam's *History of the Middle Ages* (chapter viii.), and *Constitutional History.*

VI. *English Literature.*—The History of English Literature. A list of eight works, or parts of works, of approved English authors, to be submitted to their Lordships for consideration before 1st July.‖

CLASS LIST

Of Students in Church of England Normal Schools, and Teachers in Elementary Schools, examined before her Majesty's Inspectors of Schools at Christmas 1856.

*** The letter (D) after a Student's or Teacher's name indicates that he has obtained a Certificate of Competency as a Teacher of Drawing.—*Minute of 28th January* 1854.

I. MALE TRAINING SCHOOLS.

Battersea.

STUDENTS OF THE SECOND YEAR.

First Class.

Ashton, Philip.
Bennett, Robert.
Cubbin, John.
Dawson, James.
Emery, John (D).
French, Robert James.
Harrap, Thomas.
Heap, Charles James.
Howitt, Charles.
Hutton, William.
Jennings, John.
Kay, James.
Moss, James.
Robinson, John E.
Swaine, Absalom R.
Tetley, John Henry.
Thomas, John.
Veecock, James.

Second Class.

Beaumont, Thomas.
Bowden, Edward R.
Church, George.
Emmerson, John.
Garaway, Francis.
Gledhill, Joseph.
Howarth, Edwin.
Knowles, William.
Large, James J.
Latter, William.
Long, Thomas.
Onn, William T.
Rayner, George.
Thomas, William.
Timm, Thomas.
Ward, William.

Third Class.

Day, William S.
Lodge, Charles.
Maddern, Richard.
Wilson, Edwin.

STUDENTS OF THE FIRST YEAR.

First Class.

Barton, George.
Brewer, Robert F.
Chambers, William O.
Cooper, Henry.
Cross, George R.
Daniel, Evan.
Halliwell, Edwin.
Hill, John.
Hopping, Charles J.
Lawson, James.
Major, Henry.
Maytum, William J.
Mensing, Thomas W.
Morse, Thomas.
Sargent, John R.
Todd, John.
Ullyett, Henry.

Second Class.

Aishton, John.
Augwin, Benjamin.
Barrington, William J.
Bartholomew, Robert.
Burnett, Edward.
Cavill, John I.
Chalk, Joseph.
Chaplin, Robert W.
Chick, James.
Cobham, James.
Dell, Joseph.
Fillingham, William.
Garnon, William.
Glover, Henry.
Green, Samuel.
Hamilton, William H.
Jones, Joseph T.
Jones, William.
Leader, Leonard M.
Line, John.
Lloyd, William.
Napper, Edwin W.
Pratt, Henry.
Robertson, John.
Salter, Moses.
Sinclair, James B.
Smith, Henry W.
Smith, John A.
Snelus, George J.
Tabraham, George.
Wilson, James.

Third Class.

Bill, John.
Daddo, William.
Davies, Charles.
Hannaford, John.
Henwood, Henry.
Jay, William.
Killingbeck, James.
Marsh, William.
Roberts, Thomas.
Wall, Christopher.
Walker, Michael T.

Schedule.

Darley, William.
Large, Herbert.
Newton, William H.
Parker, John.
Stephenson, Jackson.
Wotton, William.

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* See the propositions given in the Rev. H. Goodwin's *Elementary Course of Mathematics.*

† See Inman's *Navigation*, and Hymer's edition of Maddy's *Astronomy*. The candidate should be able to compute with accuracy.

‡ In addition to the propositions proved in Mr. Goodwin's course, the theory of work, including the principles of virtual velocities and *vis viva*, and the theory of simple machines and of elementary structures, taking into account friction.

§ In Scotland, if preferred as an alternative, the four Appendices in Hume's *History of England* which follow chapters iii. xi. xliv. xlix. respectively; and chapters ii. and vii. of Hallam's *Middle Ages.*

‖ In Scotland before 1st January.

Caermarthen.

Students of the Second Year.

Third Class.

Coppard, Denis George.
Hartnell, William Porter.

Students of the First Year.

First Class.

Rees, Griffith.

Second Class.

Davies, David Rees.
John, William.
Powell, John.
Smith, John.

Third Class.

Burgess, Matthew.
Dillon, James Henry.
Page, George Alfred.
Smithies, William.
Thomas, William.
Williams, Emanuel Evan.
Wilson, James.

Schedule.

Lewis, Thomas Whittle.
Lewis, David.
Mathias, David Christmas.
Owens, William.
Routledge, James.
Williams, Joseph.
Wood, Henry.

Caernarvon.

Students of the Third Year.

Third Class.

Davies, David.
Roberts, Robert.

Students of the Second Year.

First Class.

Edwards, Thomas.

Second Class.

Jones, Griffith.
Owen, William.
Williams, Richard.

Third Class.

Evans, Robert.
Parry, William.

Students of the First Year.

Second Class.

Clayton, Joseph.
Harvey, John.
Lloyd, William.
Morgan, John.
Thomas, David.
Williams, Evan.

Third Class.

Edwards, Joseph W.
Hughes, Edward.
Jones, John Ebenezer.

Schedule.

Jones, William.
Morris, Thomas.

Chelsea (St. Mark's).

Students of the Third Year.

Second Class.

Dawe, Charles Joseph.
Lee, Robert.
Veness, Thomas Robert.

Third Class.

Goodwin, William Henry.

Students of the Second Year.

First Class.

Nash, William.
Thorne, Joseph.

Second Class.

Briggs, William.
Cowdell, Samuel.
Day, William.
Hall, John.
Hunt, Frederick Goodman.
Powell, William.
Roberts, Robert.
Snell, Robert.

Third Class.

Craven, Joseph.
Draper, Elijah.
Dyson, William.
Glover, Alfred Walker.
Owen, William.
Smith, Hercules.
Stott, Charles Henry.
Tate, Joseph.

Students of the First Year.

First Class.

Cook, James.
Cuttance, John Francis.
Jenkin, William G.
Lakin, Thomas.
Masters, John.
Perkins, Thomas.
Smith, Joseph Henry.
Thatcher, George Ferdinand.
Walker, Walter.
Welsh, James.
Wright, James.

Second Class.

Amps, James Henry.
Barnacle, John.
Binns, Michael.
Craddock, Edward William.
Dew, John.
Dove, Kershaw.
Fairman, John Benjamin.
Field, Ebenezer.
Freeman, Allen.
Minkley, George.
Newnham, John William.
Pitt, George.
Sherwood, William.
Slade, James John.

Third Class.

Adkinson, William.
Dodson, Henry.
King, Richard.
Maltby, Richard.
Rayner, William.
Roberts, Esrom.
Roberts, John.
Roberts, Paul.
Roberts, Peter.
Sneath, George John.
Stokes, Alfred John.
Swallow, Joseph.
Whittles, Earnshaw.
Williams, William.
Wortley, John.

Schedule.

Faulkner, Nathan.
Haswell, William.
Johnson, James.
Kempton, George Everett.
Morley, William S.
Smith, Thomas Austin.
Sykes, Daniel.

Cheltenham.

Students of the Second Year.

First Class.

Allcock, Charles.
Briggs, William.
Bryant, William Wear.
Cole, George.
Charnock, George (D).
Gardner, William.
Leeming, William Bland.
Meeson, John Thomas.
Morley, William.
Pittway, Edward J. H. (D).
Priestland, William.
Sharpe, Thomas Taylor.
Vick, William (D).
Webb, John.

Second Class.

Appleby, William.
Ball, Thomas.
Boyd, Joseph.
Crookham, William.
Davis, Henry.
Ducker, George Tallents.
Dutton, William.
Fancourt, George.
Genner, Benjamin.
Husbands, Robert.
Lightburn, John Wilson.
Littlewood, Thos. Marshall.
Prinsep, Joseph.
Roberts, John.
Smith, Edward.
Welch, Thomas.

Third Class.

Davies, John.
Davenport, Charles.
Ground, Jonathan.
Hornby, Nehemiah.
Samuels, William.
Smith, Ambrose Henry.
Stead, William.

Students of the First Year.

First Class.

Blanchard, Henry.
Chambers, Samuel.
Greenway, Edwin.
Lister, James.
Reid, Henry,
Satchwill, John.
Smith, William.
Watson, John.

Second Class.

Allcock, Walter William.
Baldwin, Robert.
Blackshaw, William John.
Bryan, James Allen.
Colchester, Maynard.
Dyer, Samuel.
Elworthy, Robert.
Jenkin, Martin.
Johnson, Benjamin.
Lister, William.
Packer, Matthew William.
Stodd, Edmund.
Stubbs, William.
Twite, Charles.
Waters, Benjamin.
Wade, Alexander.

Third Class.

Hele, George.
Jones, Thomas.
Knight, Edward.
Lott, John.
Perry, Isaac.
Price, Thomas.
Stibbs, John Edwin.

Tate, Ralph.
Togwell, John.
Wroughton, James.
Wyatt, Henry.

Schedule.

Lord, Samuel.
Morris, William.
Moss, Joseph.
Norfolk, Alfred.
Saxty, Edward.
Taylor, John Bruce Easton.
Taylor, William Charles.

Chester.

Students of the Third Year.

First Class.

Birkenhead, E. Hesketh (D).

Students of the Second Year.

First Class.

Cowell, Charles (D).
Gill, James (D).
Jones, Henry (D).
Laing, William W. (D).
Scott, George (D).

Second Class.

Bostock, Daniel.
Briggs, James.
Cowburn, William (D).
Walsh, John.

Third Class.

Knowles, William.

Students of the First Year.

First Class.

Betley, Ralph.
Brailsford, Thomas.
Darlington, Henry.
Goodacre, William.
Hudgson, Thomas.

Second Class.

Beckett, Thomas Wall.
Crowther, Richard.
Eckersley, Joseph.
Hughes, Thomas.
Preston, Henry.
Rydings, Joseph.

Third Class.

Clarke, Richard.
Marsden, John.
Robinson, John.
Sanderson, John.
Wilson, Major.

Schedule.

Bradbury, Henry.
Cooke, Anthony.
Nightingale, John.
Norris, Samuel Chesterfield.
Sephton, John.
Turner, John.

Chichester.

Students of the Second Year.

Third Class.

Nettleingham, William.

Students of the First Year.

First Class.

Winham, James Richard.

Schedule.

Foard, Alexander.

Culham.

Students of the Third Year.

First Class.

Pickard, William Jesse (D).

Students of the Second Year.

First Class.

Hampton, Hemming Geo.

Second Class.

Lord, Richard Moody.

Third Class.

Bottomley, Dan.
Greenshields, James.
Hatt, Frederick.
Hooper, William.

Students of the First Year.

First Class.

Dunn, George Simmons.
Freeman, Peter Tom.

Second Class.

Freeman, David.
Richards, James.
Thorogood, John Harris.

Schedule.

Copnall, Samuel.
Hanks, Henry William.
Harvey, Charles Emanuel.
Leney, George.
Lewis, John.
Marigold, William.
Saywell, Samuel.
Wilson, William Henry.

Durham.

Students of the Second Year.

First Class.

Davidson, George.
Jackson, Christopher.
Middlemass, Thos. Fawdon.

Second Class.

Bower, Matthew.
Pattinson, Thomas (D).

Third Class.

Carr, Andrew.
Dodd, Henry.

Students of the First Year.

First Class.

Bland, Thomas.
Plews, James.
Preston, Thomas.
Worth, Mark.

Second Class.

Braby, William Farrow.
Cowen, James.
Fidler, Edward.
Melross, Henry.
Routledge, Thomas.
Stainburn, Thomas.
Stainthorp, William.
Williams, William David.

Third Class.

Dawson, John.

Schedule.

Jackson, William.
Liddle, James.
Porritt, Thomas.
Stephens, Charles.
Stockham, Thomas.
White, Thomas.

Exeter.

Students of the Third Year.

Third Class.

Davies, Thomas.

Students of the Second Year.

First Class.

Mardon, Samuel.
Satterley, Charles H.
Wills, John Philip.

Second Class.

Loney, Solomon.
Williams, James.

Third Class.

Downing, Sampson.
Hallett, Ebenezer.
Larcombe, John.

Students of the First Year.

Second Class.

Hore, Samuel.
James, John.

Third Class.

Williams, George.

Schedule.

Atkins, James Yeo.
Edwards, William B.
Evans, Robert.
Robins, George.
Williams, William H.

Highbury.

Students of the Second Year.

First Class.

Brown, Henry.
Cloran, Michael.
Kitson, George.
Lee, John Walter.
Meyer, Conrad.

Second Class.

Cox, Amos.
Cretchley, William Neale.
Duncan, William.
Duncan, Joseph Earlman.
Ford, Matthew.
Reynolds, David (D).
Rushforth, Thomas.
Sharley, George.
Todd, Thomas.

Third Class.

Frost, William.
Morphett, George.
Robinson, John.
Topley, Nicholas.

Students of the First Year.

First Class.

Bioletti, Thomas.
Brown, Henry.
Hales, William.
Harvey, Aaron.
King, Henry.
Martin, William.
Pratt, William.
Quin, John Thomas.
Reddish, Henry.
Stewart, William.

Second Class.

Ambrose, John Thomas.
Gardner, Joseph Sturdy.
Jones, Charles.
Jones, Thomas.
King, Charles Henry.
Lambson, William Francis.
Patchett, Isaac, jun.
Webb, Henry William.
Williams, William Lewis.
Woods, William.

Third Class.

Claxton, Henry Collins.
Hammond, Josiah.
Harris, William John Percy.
Mady, William.
Saunders, Philip Thomas.
Turl, John.
Ward, William.

Schedule.

Codling, John Charles.
Hinkins, William.
Nicholls, Henry.
Radford, John William.
Trower, Richard.

Saltley.

Students of the Second Year.

First Class.

Pember, John (D).

Second Class.

Instone, George.
Long, John (D).
Mercer, Thomas William.
Miller, John.
Smith, George.

Third Class.

Caldicott, Charles.
Collins, Joseph.
Finney, David.
Humphreys, Hugh.
Payne, George.

Students of the First Year.

First Class.

Holder, Henry.
Jackson, William.

Second Class.

Ivens, Thomas.
Miles, Joseph.
Smith, William.

Third Class.

Lloyd, Joseph.
Tompkins, Nathaniel.

Schedule.

Wilson, John.

Winchester.

Students of the Second Year.

Second Class.

French, John Thomas.
Harbor, Henry.

Third Class.

Bennett, Thomas.
Mortimer, John.
Watts, Henry Edwin.

Students of the First Year.

Second Class.

Collins, George.

Third Class.

Brode, Thomas.
Fuller, Harry.
Jackman, Albert A.

Schedule.

Kent, William.
Lowman, Frederick.
Rolfe, Walter.
Wild, William Thomas.

York and Ripon.

Students of the Third Year.

First Class.

Thompson, Joseph Hugill.

Students of the Second Year.

Second Class.

Stephenson, George.
Towler, Joseph Thomas.

Third Class.

Ashcroft, William.
Crown, Thomas Lewis.
Fearnley, Erastus.
Humphreys, Aaron John.
Mitchell, George.
Tolson, Paul.

Students of the First Year.

First Class.

Shaw, William.
Summerscale, Joseph.

Second Class.

Keen, George.
Nelson, William.
Pew, John.
Robinson, John.
Speak, John.
Walker, John.

Third Class.

Clark, Edward.
Hoyland, George.
Scott, Maud.
Shires, Alfred.
Spencer, Benjamin.

Schedule.

Brayshow, John.
Gray, Simeon.
Hill, John.
Ingham, William.
Inman, David.
Johnson, John.
Lishman, Matthew.
Terry, Thomas.

II. FEMALE TRAINING SCHOOLS.

Bishops Stortford.

Students of the Second Year.

First Class.

Thurlow, Emma.

Second Class.

Bancroft, Sarah Elizabeth.
Broomfield, Ann.
Daly, Caroline Mary Parker.
Hallett, Margaret Lavinia.
Payne, Anne Mary.
Wallace, Mary.
Williams, Martha Elizabeth.
Winch, Mary.

Third Class.

Authur, Mary Jane.
Gepp, Elizabeth.
Lambert, Eliza.
Newton, Charlotte Waylett.
Pike, Jane Louisa.
Polishon, Emma Caroline.
Whitehead, Sophia.

Students of the First Year.

Second Class.

Davis, Esther Jane.

Third Class.

Catcheside, Margaret.
Erwin, Amelia Perry.
Ludgate, Sarah Louisa.
Macdonald, Katharine E.
Neary, Eliza.
Singleton, Susannah.
Wallder, Mary.
Wharton, Mary.

Schedule.

Le Corney, Mary Ann Rattenbury.
Robbins, Elizabeth Mary.
Scarsbrook, Sarah.
Wilson, Mary Goddard.

Brighton.

Students of the Second Year.

First Class.

Hopkins, Eliza.
Payne, Caroline.

Second Class.

Langridge, Mary Ann.

Students of the First Year.

Second Class.

Bridger, Fanny.

Third Class.

Apedaile, Catherine C.
Cox, Eliza.
Heavens, Mary Louisa.

Schedule.

Duphiegh, Mary Ann.
Ellison, Amelia Souter.
Humphrey, Emma.
Jee, Mary Ann.
Knight, Eliza Anne.
Potter, Maria.
Salter, Mary Ann.

Bristol, Gloucester, and Oxford.

Students of the Second Year.

First Class.

Ruddle, Eliza.

Second Class.

Goldsworthy, Ann.

Students of the First Year.

Second Class.

Eshelby, Isabella.
Gower, Rachel.
Morley, Elizabeth.
Wride, Maria.

Third Class.

Marks, Elizabeth Jane.
Pascoe, Mary Ann.

Schedule.

Brighton, Ann Maria.
Green, Nancy.
Hoskins, Elizabeth.
Upham, Maria.

Cheltenham.

Students of the Second Year.

First Class.

Booth, Lucy.
David, Margaret.
Devereux, Elizabeth.
Dore, Elizabeth.
Griffiths, Susan.
Hampson, Sarah Anne.
Morris, Elizabeth.
Titterton, Mary.
Tomlinson, Mary Frances.
Wilcock, Emma.
Wright, Mary Jane.

Second Class.

Davies, Elizabeth.
Dyer, Agnes Martha Sally.
Ellworthy, Ann.
Fillingham, Eliz. Hannah.
Gibson, Elizabeth Ann.
Halling, Elizabeth.
Ingram, Harriett.

Parsons, Alice.
Roberts, Ellen Jane.

Third Class.
Ellis, Celia.
Lloyd, Elizabeth.
Nolan, Elizabeth.
Sanderson, Annie.
Steer, Mary.
Thompson, Elizabeth.
Trobridge, Elizabeth.
Woodhouse, Ellen.

STUDENTS OF THE FIRST YEAR.

First Class.
Peters, Hannah.

Second Class.
Cobb, Emily Linders.
Nelson, Maria.
Schulen, Sophy.
Thornton, Mary Anne S.
Turner, Sarah.

Third Class.
Beale, Evelina.
Jenkins, Caroline.
Joy, Anne.
Wark, Caroline.
Watson, Amelia.
Wood, Harriett.

Schedule.
Bromage, Jane.
Charie, Catherine.
Cole, Frances Eliza.
Elworthy, Emma.
Golightly, Caroline.
John, Anne.
Jones, Fanny.
Northeast, Mary.
Pillar, Louisa.
Stanley, Elizabeth.
Taylor, Louisa.
Walton, Emma.

Derby.

STUDENTS OF THE SECOND YEAR.

First Class.
Bowmer, Lucy Jane.
Hall, Alice.
Poole, Hannah.
Smith, Emma.

Second Class.
Barrow, Mary.
Blackburne, Elizabeth.
Sharpe, Emma.

Third Class.
Brookhouse, Catherine.

STUDENTS OF THE FIRST YEAR.

Second Class.
Robinson, Jane.

Third Class.
Elton, Sarah Anne.
Grey, Ann.
Pinches, Susanna.
Vance, Jane.

Schedule.
Beech, Eliza.
Boulderstone, Eliza.
Brookes, Sarah.
Candlin, Sarah.
Gadsby, Anne.
Gallimore, Emily.
Morris, Annie.
Slater, Rosa.
Steel, Mary.
Wykes, Fanny.

Home and Colonial.

STUDENTS OF THE SECOND YEAR.

First Class.
Douglas, Anne Perrot.
Furmstone, Elizabeth.
Jones, Mary.
Jones, Mary Grace.
Pigott, Elizabeth.
Truelove, Mary Anne.

Second Class.
Askham, Eliza.
Boulton, Hester Elizabeth.
Bradbury, Matilda.
Brown, Annie Jenkins.
Dale, Alice.
Filmer, Anne Susannah.
Hoare, Sarah.
Stevens, Maria.

Third Class.
Robinson, Susannah.
Spracklin, Mary Anne.

STUDENTS OF THE FIRST YEAR.

First Class.
Henderson, Hannah.
Hobbs, Ann.
Nicholls, Phillis Elvin.
Powell, Mary.

Second Class.
Bateman, Mary Anne.
Elliott, Louisa.
Francis, Jane.
Gaster, Sarah.
Hall, Charlotte.
Hindley, Sarah.
Hood, Harriett.
Howitt, Lydia.
Lee, Mary Elizabeth.
M'Euan, Jane Sarah.
M'Keon, Rose Mary.
Maley, Selina.
Parker, Elizabeth.
Penson, Martha Catherine.
Pitchford, Emma.
Steventon, Ellen Jane.
Thomson, Jane Cameron.
Wickens, Maria.

Third Class.
Bannister, Sarah Anne.
Brumby, Sarah Jane.
Burgess, Agnes.
Burrows, Hester Maria.
Carter, Susanna Maria.
Feller, Emily.
Granger, Charlotte.
Howard, Betsey Jennings.
Hynard, Susanna.
Masterson, Letitia.
Mayhew, Ellen Garrod.
Russell, Letitia Mary.
Tuff, Mary.
Walker, Jane Sophia.
White, Jane.

Schedule.
Beck, Elizabeth.
Bleackley, Sarah.
Buffard, Jane Ann.
Bullock, Sarah A. L.
Caddy, Hannah Steele.
Davis, Ann Rosina.
Eley, Jane.
Gascoin, Elizabeth.
Hawkins, Sarah Ellen.
Kail, Susan.
Kirkham, Jane.
Lewey, Sarah.
Page, Elizabeth.
Pawson, Mary.
Robins, Jane Caroline.
Stack, Mary.
Thompson, Sarah.
Walker, Emma Sophia.
White, Mary Ann.

Norwich.

STUDENTS OF THE SECOND YEAR.

Second Class.
Davey, Emma.

STUDENTS OF THE FIRST YEAR.

First Class.
Mead, Sarah Ann.

Second Class.
Frost, Margaret.
Fulcher, Mary Ann.
Gooch, Mary.
Kettle, Jane.
Sparke, Elizabeth.

Schedule.
Casper, Susannah.
Critten, Eliza.
Rednall, Sarah Esling.

Salisbury.

STUDENTS OF THE SECOND YEAR.

Second Class.
Gwynne, Alice.
Hayward, Mary Ann.
Yaxley, Mary Ann.

Third Class.
Ayles, Sarah Ann.
Lloyd, Rachel.
Kiddell, Sophia.
Smith, Martha.

STUDENTS OF THE FIRST YEAR.

First Class.
Watts, Maria.

Second Class.
Baker, Eliza.

Third Class.
Crockford, Sarah.
Fry, Mary.
Gadd, Maria.
Hawkins, Sarah.
Hillier, Agnes.
Phillips, Lucy Ann.
Salisbury, Mary.
Stokes, Martha.

Schedule.
Bacon, Maria.
Barrow, Catherine.
Bennett, Eliza.
Bridgwood, Maria.
Burpitt, Eliza.
Clarkson, Emma.
Garrett, Elizabeth.
Gould, Mary Anne.
Greaves, Mary Anne.
Hudd, Emily.
Lillywhite, Elizabeth.
Richards, Caroline.
Sarell, Anne Bennels.
Sage, Miriam.
Simmonds, Patience Ann.
Smith, Eliza Sarah.
Targett, Emily.
Thomas, Catherine.
Tuck, Annie.
White, Elizabeth.

Warrington.

STUDENTS OF THE SECOND YEAR.

First Class.
Healey, Rebecca.

Second Class.
Birtwistle, Elizabeth.
Burch, Jane Elizabeth.
Gregson, Sarah.
Hindle, Anne.
Lloyd, Mary.
Martin, Lucy.
Smith, Sarah.

Third Class.
Collins, Mary Catherine.
Harle, Martha.
Palisier, Jane.

STUDENTS OF THE FIRST YEAR.

First Class.
Maltby, Esther.
Morgan, Rebecca.

Second Class.
Balmer, Mary.
Boyd, Elizabeth.
Gell, Elizabeth.
Groom, Louisa Maria.
Langton, Anne.
Rickerby, Agnes.
Rimmer, Emily.
Threapland, Jane.
Welch, Elizabeth.

Third Class.
Andrews, Helen.
Cadwallader, Anne.
Cooper, Ellen.
Cubbon, Elizabeth.
Dagnall, Anne.
Gell, Jane.
Griffith, Esther.
Howe, Annie.
Johnson, Mary Anne.
Kermode, Jane.
Knox, Margaret.
Lowry, Mary Anne.
Redman, Elizabeth.
Westley, Elizabeth.

Schedule.
Alexander, Mary.
Anderson, Elizabeth.
Bridson, Eleanor.
Buckley, Katherine.
Bulman, Margaret Jane.
Cropper, Elizabeth.
Norris, Elizabeth.
Parry, Harriett Gilliam.
Pennington, Mary.
Phillips, Elizabeth Nicholls.
Quilliam, Catherine.
Rice, Margaret.
Riley, Alice.
Seward, Anne.
Shaw, Elizabeth.
Shepherd. Margaret Anne.
Wright, Jane.

Whitelands.

STUDENTS OF THE SECOND YEAR.

First Class.
Brice, Fanny.
Broadbent, Eliza.
Dowland, Agnes Sarah.
Freeman, Elizabeth Mary.
Grindley, Sarah Anne.
Higinbotham, Sarah Anne.
Hughes, Margaret.
Morgan, Sarah Annie.
Nicholls, Jane Maria.
Pedlar, Ann.
Purchase, Eliza Jane.
Sly, Sarah Ann.
Sproston, Anne.
Stanley, Catherine.
Taylor, Emma.
Walton, Hannah Elizabeth.
Weeks, Mary Ann.
Wilmot, Susannah.

Second Class.
Addison, Alice A.
Atkinson, Margaret Holmes.
Bayles, Emma.
Beams, Harriett.
Bottomley, Mary.
Chambers, Louisa.
Elwig, Emma.
Harding, Sarah.
Harvey, Louisa.
Henderson, Isabella.
Hollidge, Sarah.
Jones, Elizabeth.
Martin, Sarah Jane.
Maskell, Rose.
Pitson, Susannah.
Powys, Emma.
Walker, Martha Anne.
Wheeler, Eliza.

Third Class.
Heighton, Emma.
Kendrick, Esther.
Mottram, Hannah.
Potter, Emily.
Weeks, Rhoda Jane.
Wright, Eliza.

STUDENTS OF THE FIRST YEAR.

First Class.
Adams, Elizabeth.
Baily, Sarah.
Bird, Sarah.
Dowland, Mary T.
Evans, Ada.
Furnell, Elizabeth.
Green, Mary Anne.
Jones, Ellen.
Lincoln, Emily.
Millington, Martha.
Otter, Mary Elizabeth.
Scrivener, Sarah.
Warwick, Eliza.

Second Class.
Bailey, Frances.
Beverley, Eliza Ann.
Ekins, Louisa.
Fisher, Emma Charlotte.
Graham, Jane Trowbridge.
Gruncell, Ellen.
Marshall, Hilare.
Maynard, Emma Elizabeth.
Mitchell, Ann Wright.
Morley, Anne.
Pither, Anna Maria.
Purvis, Ann Elizabeth.
Rowe, Lydia.
Schultze, Ann Martha.

Third Class.
Blackmore, Louisa.
Cecil, Jane.
Chandler, Emily.
Cochrane, Jane.
Collingwood, Emily Ann.
Edwards, Sarah Anne.
Elliott, Esther.
Harlow, Jane.
Horne, Elizabeth.
Kimber, Sarah Grace.
Kitching, Anne.
Lipscombe, Frances Adams.
Maten, Caroline.
Matthews, Sarah Anne.
Mould, Charlotte.
Norman, Sarah.
Owen, Emma.
Richards, Frances.
Sapcote, Fanny.
Sibley, Mary Anne.
Smith, Louisa Catherine.
Tait, Ann Wright.
Toovey, Louisa.
Usherwood, Mary.

Schedule.
Dobinson, Sarah.
George, Mary.
Hickman, Mary Anne.
Jarvis, Mary Dinah.
Parrott, Martha.
Presnail, Mary Maria.
Priest, Mary.
Reeves, Martha.
Rowlands, Grace.
Thompson, Mary.

York and Ripon.

STUDENTS OF THE SECOND YEAR.

First Class.
Robinson, Margaret.

Second Class.
Knight, Maria.

Third Class.
Fox, Maria.

STUDENTS OF THE FIRST YEAR.

First Class.
Hall, Mary.
Wilkinson, Eliza.

Third Class.
Broadley, Clara Louisa.
Graham, Bettina.
Hornsby, Elizabeth.

Schedule.
Dickinson, Emma.
Hill, Mary.
Horton, Ellen.
Kaye, Sarah Anne.
Moorhouse, Sarah.
Robertshaw, Sarah Anne.
Smithson, Sarah.
Walker, Sarah Jane.

MASTERS.

A.—*Teachers above 35 years of age.*

First Class.

Bower, W.	Bridgnorth Blue-Coat S.
Church, J.	Walworth, St. Peter's N.S.

Second Class.

Cooke, M. C.	Lambeth, Trinity N.S.

Third Class.

Apted, H.	Highworth N.S.
Betsworth, G.	Bolton-le-Moors, Em. N.S.
Brooke, G.	Farsley, St. John's N.S.
Cotton, D.	Brimpton, Church of England.
Cowle, T.	Barnton N.S.

Crooke, C. A.	Boughton Monchelsea N.S.
Garner, J.	Hooe N.S.
Gibson, T.	Braithwaite N.S.
Heller, E.	Clapham P.S.
Jones, J.	Burbage N.S.
Keiller. J. W.	Tetbury N.S.
Moorhouse, S.	Musbury N.S.
Parrott, J.	Macclesfield, Crompton R. N.S.
Sparke, J.	Cleckheaton, N.S.
Taylor, W.	Malins Lee N.S.
Wilkins, J.	Cheltenham, Trinity Infant S.

B.—*Teachers under 35 years of age.*

First Class.

Chapman, D.	Sigglesthorne N.S.
Chinn, E.	Handsworth, Woodhouse Endowed N.S.
Fergie, T. F.	Wigan N. and Blue-Coat S.
Hillier, J. T.	WinterbourneWhitchurch,N.S.
Lanning, T. H.	Iwerne Minster N.S.
Richards, W. F.	Westminster Nat. Soc. Cent. S.

Second Class.

Barnacle, G.	Colsterworth N.S.
Barrett, G.	Great Yarmouth Charity S.
Cross, J.	Weston-super-Mare N.S.
Hewitt, J. W.	North Creake N.S.
Hole, C.	Brighton, St. John's N.S.
Humphries,W.G.	Yeadon N.S.
Jackman, J.	Freshwater (Isle of Wight) N.S.
Johnson, P.	New Leeds (Bradford) N.S.
Jones, J.	(Formerly Student).
Jones, J.	Bontnewydd N.S.
Parry, T.	Tilston Ch.-of-Eng. S.
Plumstead, G.	Wymondham Ch. of Eng.
Porritt, W.	Skipton, Ch. Ch. N.S.
Sutcliffe, T. L.	Leckhampstead N.S.
Tomlinson, R.	Bishop Burton Mixed S.
Woolfenden, W.	Hamer, St. John's N.S.

Third Class.

Allott, J.	Tansley N.S.
Ball, W. J. A.	Seacroft N.S.
Barton, J.	Brompton (Middlesex) P.S.
Bentley, J.	Salford, Great George Street Model S. (Assistant Teacher).
Betton, T.	Bedminster N.S.
Brew. H.	Laxey Glen N.S. (Isle of Man).
Burcham, W. E.	Ellel or Galgate N.S.
Busby, J. H.	Woolwich N.S.
Caernarton, R.	Shalford N.S.
Cattell, T.	Cottesmore N.S.
Coker, G.	Ridgmount Ch.-of-Eng. S.
Cookson, C.	Barkisland Endowed S.
Davies, R.	Hinstock N.S.
Davies, J.	Minera Ch.-of-Eng. S.
Dunstan, M.	Epping and Coopersale N.S.
Dunstone, W. A.	Oxon N.S. (Chester).
Ellis, E. H.	Burton (Pembroke) S.
Ellis, W.	Shrewton Ch.-of-Eng. S.
Exon, H.	Wookey, N.S.
Farncomb, E.	Greenwich Proprietary S.
Firth, A. F.	Shipley, St. Paul's N.S.
Ganly, R.	Barton-upon-Irwell N.S.
Garrett, G.	South Molton N.S.
Gordon, J.	Newton Heath, All Saints' N.S.
Granger, H. A.	Faversham Central N.S.
Green, J.	Love Clough N.S.
Green, T.	Douglas (Isle of Man) St. Barnabas' N.S.
Hallowes, J.	Brampton, St. Thomas' N. S (Derby).
Hammersley, W.	Wonersh N.S.
Harris, T.	Holme Bridge N.S.
Hewitt, W.	Brenchley N.S.
Hill, A.	Lowestoft, Wylde's Endow. S.
Hillman, J.	Kemerton N.S.
Hough, T.	Crumlin N.S.
Hulland, R.	Erchfont N.S.
Jackson, J. W.	Great Stainton N.S.
Jacobson, P. A.	Jerusalem, The Bishop's S.
Keen, Albert C.	Okehampton N.S.
Kentish, T.	Reading, St. Mary's N.S.
LaThangue, R.H.	St. Martin's-in-the-Fields N.S.
Lees, C.	Leeds, Little Holbeck, Marshall's Factory S.
Le Boeuf, H.	Ashperton and Cannon Frome N.S.
Matthews, J.	Shrewsbury,St.Alkmund's P.S.
Morris, W.	Aberbank, N.S.
Orton, W.	North Runcton S.
Parkin, H.	Hartford (Northwich) N.S.
Pendrid, W.	Hurst N.S. (Ashton-un.-Lyne).
Pollitt, W.	Denton and Haughton N.S.
Pritchard, J.	Duddleston Heath, N.S.
Rees, Isaac	Rhydberth N.S.
Riddehough, J.	Haslingden Grane N.S.
Roberts, A.	Tottington, St. Ann's N.S.
Scott, W.	Market Drayton N.S.
Smart, J.	Paddington, All Saints' District S.
Smith, A.	Owthorne N.S.
Stafford, W. J.	Shalfleet, Church of England.
Stant, J.	Hordley S. (Ellesmere).
Stevens, G. H.	Barnes N.S.
Sturch, R.	Oadby N.S.
Tallack, J. B.	St. Feock N.S.
Thompson, J.	Windynook, St. Alban's, N.S.
Usher, T.	Wreckenton N.S.
Weatherill, R.	Foston N.S. (York).
Westerman, J.	Bristol, St. Peter's N.S.
Whitelaw,G.W.A.	Bingham N.S.
Whitham, J.	Kirksmeaton N.S.
Williams, E.	Sharrow, Ch.-of-Eng. S.
Wilkinson, J.	Sowerby-Bridge N.S.
Wright, H.	Sissinghurst, Lady de Speen's S.

MISTRESSES.

A.—*Teachers above 35 years of age.*

First Class.

Geall, E.	Abbot's Langley N.S.
Martin, H.	Peckham N.S. (Surrey).

Second Class.

Burr, P.	Stockwell, Chapel-Street S.
Moore, S.	Northam N.S.

Third Class.

Jackson, M.	Alderly S. (Cheshire).
Rush, H.	Kensal Green, St. John's Nat. School.

B.—*Teachers under 35 years of age.*

First Class.

Byles, E. J.	Bruton N. S.
Elliott, E. F.	East St. Pancras Infant N.S.
Gibson, S.	Faversham Infant N.S.
Hosking, L. J.	Devonport, St. Stephen's N.S
Jennings, B.	Lowestoft, St. John's N.S.
Sior, A.	Hamstall Ridware S.
Vincent, E. J.	Guernsey, St. Peter's Port N.S.

Second Class.

Bailey, F. M.	Bramfield N.S.
Breacker, B.	Plymouth, Trin. Ch.-of-Eng. S.
Brown, M.	Hulme, St. Mark's Infant S.
Carey, E.	Whitechapel, St. Mark's Infant School.
Chivers, A.	Calne N.S.
Clarke, E.	Brighton, St. Paul's Church-of-England School.
Collier, C.	Clerkenwell, St. Mark's N.S.
Cross, L.	Weston-super-Mare N.S.
Fordyce, J.	Coniston Ch.-of-Eng. S.
Gilbert, M.	Powick, Bastonford Bran. N.S.

Glanville, M. A.	Camberwell, Ch. Ch. Inf. N.S.
Green, E.	Blockley Girls' N.S
Guinane, C.	Sandbach N.S.
Harvey, E.	Plymouth, Charles' Infant S.
Hughson, M.	Southport, Ch. Ch. N.S.
Large, E. V.	Chatteris Girls' S.
Lee, M. A.	Davenham S.
Lee, L. H.	Ipswich, St. Peter's N.S.
Lovell, M.	Bures N.S.
Shepherd, E.	Farnworth, St. John's N.S
Trehearn, M.	Preston, Central Infant N.S.
Wells, L.	Clapham, St. John's, Bowyer S.
West, F.	Amesbury Infant S.

Third Class.

Affleck, A. S.	Kinver N.S.
Anthony, H.	Hucknall Torkard Infant N.S.
Arthur, A.	Brighton, Central N.S.
Bailey, S.	Lyme-Regis N.S.
Bateson, S.	Birch-in-Manchester, St. James's N.S.
Beech, M.	Bromsgrove N.S.
Bennett, C.	Uttoxeter, St. Mary's N.S.
Blythe, M. A.	Leigh N.S. (Stafford).
Buzza, E. P.	St. Erth N.S.
Clegg, C.	March, Infant Ch.-of-Eng. S.
Cooper, L. E.	Canterbury, St. George-the-Martyr's N.S.
Davies, H.	Gordon Square, All Saints' N.S.
Dorrington, A. M.	Maulden (Ampthill) N.S.
Earle, S.	Blackburn, St. Michael's N.S.
Edwards, E.	Kinwarton and Gt. Alne N.S
Evans, V.	BethnalGreen, St. Matthias' N.S.
Fricker, C. W.	Sydenham Girls' N.S.
Harrison, A.	Richmond, St John's District Church-of-England S.
Holbrow, H.	Farringdon Inf. Ch.-of-Eng S.
Hood, E.	Radcliffe N. S.
James, S. B.	Haverfordwest N.S.
Jeffrey, E. A.	Tottenham High Cross, Trinity Infant S.
Keeble, H.	Swyncombe Ch.-of-Eng. S.
Kimber, M. A.	Onslow and Hammersley S.
King. R.	Moxley N.S.
Kitsell, F. M.	Stourport N.S.
Lees, S.	Norton Canes N.S.
Martin, C.,	Higham-on-the-Hill N.S.
Mower, L.	Bosbury N.S.
Newby, S.	Smethwick N.S.
Oliffe, S.	Whitstable and Seasalter N.S.
Park, J.	Trowell N.S.
Reavley, E.	Bermondsey, St. Paul's N.S.
Rushton, S.	Farnworth, St. John's In. N.S.
Sarel, H.	Lambeth, Archbp. Tenison's S.
Scott, L.	Mildenhall, Sir H. Bunbury's S.
Simmons, A.	Battersea Fields, St. Geo.'s N.S.
Solomon, E.	Frant, Free N.S.
Sterry, E. R.	Stanway N.S.
Taylor, A.	Chislehurst N.S.
Travis, A.	Stotfold N.S.
Trick, Jane	Bideford, St. Mary's N.S.
Trist, S. J.	Beddington & Wallington N.S.
Vine, J.	Sissinghurst, Mrs. H. Cleaver's S.
Wheeler, M. A.	Kidderminster, St. Geo.'s N.S.
Willis, A. S.	Wargrave N.S.
Wilson, C. A.	Ramsgate, St. George's In. N.S.
Wootton, M. A.	Westminster, Ch. Ch. Infant N.S.

C.—Teacher (previously certificated) who has passed in the papers of the Second Year.

First Class.

Derrick, C.	Home and Colonial Practising S.

Result of Examination of Candidates for Apparatus Grants.

HIGHEST GRANT.

Allott, James	Ruabon N.S.	Chemistry.
Ives, William F.	Limehouse, St. John's, N.S.	,,
Spink, John	Ripon, Cathedral S.	,,

MIDDLE GRANT.

Fyles, Thomas	Scotter and Scotton N.S.	Botany.
Macfarland, Andrew T.	Alverstoke N.S.	Chemistry.
Normandale, Mark	West Tanfield N.S.	,,
Robertson, John	Oldbury, Messrs. Chance's S.	,,
Rowlatt, John	Evercreech N.S.	,,
Thurlow, Richard	Nottingham, Trinity, N.S.	,,
Wright, George	Southwark, St. Paul's, N.S.	,,

LOWEST GRANT.

Anderson, Josiah	Halifax, Haley Hill, Factory S.	,,
Cleaver, Clarke	Oakham N.S.	,,
Grey, Ralph R.	Warrington Par. S.	,,
White, William	Moorflat, St. Helen's, N.S.	,,

Result of Examination of Candidates for Drawing Certificates.

I. CANDIDATES WHO HOLD CERTIFICATES OF MERIT.

CERTIFICATES.

*Wormald, J.	Alverthorpe N.S.
*Stanwick, J.	Gilling N.S.
*Bradley, J.	Saltley Training S.
*Cherington, F. J.	Highbury Model S.
*Evers, H.	Plymouth, Charles' S.
*Stacey, E. J.	Exeter Tr. S. (S. of 3d year).

PRIZES.

Cawthorne, J. P.	Chichester, Central S.
White, W.	St. Helen's, Moorflat, N.S.
Grey, R. R.	Warrington P.S.
Johnson, R.	Saltney N.S.
Ellis, J.	Masham N.S.
Spink, J.	Ripon, Cathedral S.
Constable, J.	Christleton, Par. S.
Klamborowski, A.	Chepstow N.S.
Stollard, J.	Ipstones, Agricultural S.
Howe, G.	Islington, St. Mary's, N.S.
Fyles, T.	Scotter and Scotton N.S.
Crampton, F. R.	St. John's Wood, St. John's, N.S.
Keddell, A. H.	Mitcham N.S.
Windsor, Eliza	Fishponds Training S.
Thorne, Harriett	,, Infant S.
Daffen, Eliza M.	,, N.S.
Frost, Sarah	Bloomsbury, St. Geo.'s, N.S.
Jones, O.	Caernarvon (S. of 3d year).
Rapson, E.	Chelsea, St. Mark's.
Goostry, C.	,, ,,
Taylor, R.	Chester (S. of 2d year).
Shoosmith, W. J.	Chichester ,,
Weller, G.	,, ,,
Smith, S. B.	Culham (S. of 3d year).
Murphy, F. E.	Highbury (S. of 2d year).
Weiss, E.	,, ,,
Gwyther, H. M.	Saltley ,,

II. CANDIDATES WHO DO NOT HOLD CERTIFICATES OF MERIT.

	PRIZES.		
Francis, D.	Caermarthen (S. of 1st year).	Austin, A. H.	Exeter (Student of 1st year).
Moorhouse, E.	Chester "	Moore, R.	Derby "
Pascoe, T.	Culham "	Tuff, L. A.	Home and Colonial "
Heaviside, W.	" "	Lushington, E. F.	Salisbury "
Thomas, F. A.	Exeter "	Brougham, I.	Warrington "
		Wildling, J.	Rowley Regis N.S. "

Half-Time System and Prize-Scheme.

The following extract is from a published letter to R. W. Winfield, Esq., on certain propositions in a letter,—"The School and the Workshop," by the Hon. and Rev. Grantham M. Yorke,—by the Rev. Nash Stephenson, Incumbent of Shirley, Birmingham:

Institute a public annual examination on prescribed subjects, to which, not only the half-timers, but the whole of the parochial schools in the borough should be invited to send candidates. Out of the competitors let a certain proportion be selected, whose names should be printed in their respective order of merit, and to whom, on a public occasion, a prize and a third-class certificate should be presented. In the following year, in addition to the usual examination, let the holders of third-class certificates contend with each other in higher subjects for larger prizes and a second-class certificate. In the third year the same process should be gone through, and more valuable prizes should be offered, and first-class certificates should be awarded to as many of the second-class as might appear deserving. Such a system would create a proper rivalry throughout the schools, and there would be every certainty of employers giving the preference to children who had thus publicly and honourably acquitted themselves.

The funds needful for carrying out a scheme similar to this would be inconsiderable. The Committee of Council are prepared to give a capitation grant of six shillings for every child that has attended a school under inspection for 176 days in a year, or if a half-timer, for 88 days. This sum should be required as an admission-fee to the examination; and as not more than a moiety would reach the prescribed standard, there would be twelve shillings to be expended in a book-prize for the holders of the third-class certificates. This sum should be met with an equal amount from the public as a prize for the holders of the second-class certificates, and with double the amount for the holders of the first-class certificates. To such as had obtained first-class certificates gratuitous admission might be offered in the Birmingham and Midland Institute and the School of Design; and prizes might be offered for special subjects, such as the higher branches of arithmetic, mechanics, drawing (linear and perspective), book-keeping, English composition, correspondence, and whatever may be deemed necessary qualifications for clerkships or the public civil service. When they have attained the ages of sixteen or seventeen they might be summoned to attend a competitive examination for such situations as may be placed at the disposal of the examiners. It is not unreasonable to expect that many such will be offered by private individuals, the Poor-Law Guardians, the Town Council, the post-office, the police-office, the Inland Revenue Department, and, through the influence of the members, other public departments connected with the town of Birmingham.

The details of the scheme, then, that I venture respectfully and earnestly to propose for the consideration of yourself, and through you of the manufacturers and employers of labour in Birmingham, are as follow:

1. That an association be formed for the purpose of affording a fair and sufficient trial of the half-time system, with a view to its final adoption in Birmingham by legislative enactments, if found to be beneficial and successful in its operation.

2. That an annual examination be held, by the agency of examiners appointed by the association, of all the half-timers, as also of as many from the elementary schools in the borough as the managers may deem right to send; and that certificates and prizes be awarded to such portion of the competitors as may appear to be qualified.

3. That a further annual examination be held of such children as shall have obtained the highest class of certificates in whatever practical branches of knowledge may tend to qualify them for clerkships and the transaction of business in public or private offices, and that to such as exhibit an adequate amount of proficiency money-prizes be awarded and gratuitous admission be afforded to the classes of the Birmingham and Midland Institute and of the School of Design.

4. That periodical examinations be held for the purpose of awarding whatever situations may be placed at the disposal of the association, and that to such examin-

ations all holders of first-class certificates be admissible on the attainment of sixteen or seventeen years of age.

5. That the association, by personal explanation and a circular address, seek to induce the leading firms and public departments of the town to offer clerkships, &c. for the competitive examination.

6. That a subscription be entered into for the purpose of defraying the expenses of the above-named objects, and other expenses incidental to the scheme.

Correspondence.

[*The Committee of the National Society are thankful for any communication likely to assist School-Managers and Teachers, or otherwise promote the work of Church Education; but they do not necessarily hold themselves responsible for the opinions of the Editor's correspondents.*]

To the Editor of the National Society's Monthly Paper.

THE HISTORY OF A CHURCH-TEACHER IN HIS DIFFICULTIES, STRUGGLES, AND SUCCESS.

(This series of chapters was commenced in the Number for August.)

CHAPTER XIII.

It has been said that Sydney Mowbray while at the training college kept a commonplace book in which he entered extracts from various works, and remarks occurring in the college-lectures, and in the conversations which he held with his fellow-students. It may be useful to describe this book at greater length. His first step in arranging it was, to construct a kind of index for convenience of reference. This index was drawn up with five headings, so that each entry fell into its proper place in the book. The following were the divisions:

Index.

Subjects.	*Page.*	*Subjects.*	*Page.*
Theology	1	Illustrations: Historical	58
Language	30	,, Natural History	69
School-Management	45		

Illustrations marked the place in the manuscript where he had inserted matter likely to assist him in rendering his lessons pointed and attractive. The insertions (specimens of which are here given at length) were made at intervals.

"The one great object of a Christian during his pilgrimage on earth should be as close an imitation as possible of the life of our blessed Lord, because though the Son of God left the throne of His majesty to die upon the cross for the sins of men, yet did He also set before us the pattern of a Christian life, and thus leave us an example, that we should follow His steps. Wherefore there can be no greater service rendered by a Christian teacher to his pupils than that of setting before them the various instances in which they should endeavour to imitate their Lord and Divine Redeemer. From Luke ii. 51, the child should be taught a lesson of obedience to parents; from John vi. 15, contempt for mere worldly honour; from Mark xi. 15, 16, reverence for God's house; Matt. xxvi. 9, resignation to his Father's will; Luke ix. 51-57, absence of revenge; John xi. 33-35, sympathy as a friend; John xiii. 14, humility; Mark vi. 46, private prayer; John x. 22, attendance on the ordinances of the Church; Mark x. 14-16, love for the young. It is very meet and right that the teacher should always inculcate the lesson, that Jesus is to us an ensample of godly life."

"Clouds look melancholy, yet without them we could have no rain, and consequently no fruit; thus afflictions look black and dark and unpleasant, yet from them come those showers that yield the peaceable fruits of righteousness."—*Henry.*

". . . . Though our comparison might be bold, it would be just if we were to say that the English language is a conglomerate of Latin words, bound together in a Saxon cement; the fragments of the Latin being partly portions introduced directly from the parent quarry, with all their sharp edges, and partly pebbles of the same material, obscured and shaped by long rolling in a Norman, or some other channel."—*Whewell.*

"Oxen, sheep, calves, and pigs, while under the farmer's care, are distinguished by their Saxon names; but placed on the baron's table, they become beef, mutton, veal, and pork, and so assume Norman titles."—*Scott.*

"Words are almost a sacred legacy; let it therefore be our pride to introduce none, and to hand down none to our children, which may help to call up in their minds unworthy images and ideas. Every word standing as the symbol of an unholy thing, and passed on to those who come after us, is an evil to them and a degradation to ourselves. How true is it that the history of a people may be traced in the words which they have coined! Thus Greece was originally peopled by a peaceful agricultural race called the Pelasgians; but as the Normans subjected the Saxons, settled among them, and became the ruling class, so the Cascans, an Oscan tribe, came down upon the Pelasgians from the hills, mingled with them, and originated the Latin league and the old Latin tongue. These Oscans were a warlike people; and their national character and that of the Pelasgians have each left traces to this day in the Latin language, which was derived from Greece, and which exhibits proofs of its derivation from two distinct parent stocks. 'For,' says Niebuhr, 'in the Latin, the terms relating to the gentler modes of life and to agriculture, as "a house, a field, a plough, ploughing, wine, oil, milk, kine, swine, sheep, apples," &c. are akin to the Greek; while those relating to war and the chase are distinct from it, and probably Oscan.'"—*Original.*

". . . . Education does not consist in storing the mind with a mass of dry facts, just as you would fill a box with a number of curious articles, but in developing the spiritual part of a child, and imparting to his mind the power of drawing sound conclusions and gaining knowledge for himself in after-life."—*Westan.*

"A school makes little progress without proper discipline or order. It is a mistake (says Abbot in his book—*The Teacher*) to suppose that children cannot appreciate the beauty of order. They like the regular, straight, unbroken rank, the simultaneous movement, the prompt signal; and if accustomed to discipline, fall naturally into agreement with rules and signs."

". . . . A teacher should often impress upon his pupils the truth, that neither wealth, fame, nor worldly philosophy, can furnish man with solid comfort and happiness at the hour of death. Nothing but love of Christ can do this. He will teach this truth with greater force by calling to mind the historical accounts of the closing scenes of men of the past, who had every wisdom, aid, or greatness, but that which cometh from above. Cicero in exile found no consolation in philosophy. 'O,' he writes to his wife Terentia, 'that I had been more indifferent to life! Our days would then have been, if not wholly unacquainted with sorrow, yet by no means thus wretched.' Fearful as a woman, froward as a child, he could think of nothing but the loss of his rank; even his best friends with difficulty repressed contempt, and Atticus blushed for Tully. Again, a clap of thunder in a cloudless sky is sufficient for a moment to shake the confidence of Quintus Horatius Flaccus (Horace) in his godless philosophy. Titus is observed to weep near the close of his life, under the influence of some foreboding sentiment. Hadrian sounds the depths of literature, art, and science. In his sickness he in vain summons the aid of natural jocularity, jests, and banter; but his anxiety as to the future is ill concealed in the lines composed on his deathbed:

'What, my sprite, my dainty one,
Trembling on tiptoe to be gone?
Many a day this body's guest,
Old companion, dearest, best,—
Where will be thy port of rest?
What strange coasts wilt thou discover?
Is it thou, poor pallid thing,
Naked stark and shivering—
Where now thy jibes?—thy jests are over!'

Compare these mournful reflections of heathens with the remarks of Christians under persecution, and at the close of their lives. Polycarp, summoned (A.D. 166) before the proconsul at Smyrna, replied to the demand to apostatise, 'Eighty and six years have I served Christ, and He hath never wronged me; can I deny Him now?' Again, Origen, while in prison at Alexandria, and expecting to suffer, as he actually did, receives a letter from his youthful son, of which this noble sentence alone has been preserved,—'Take heed, father, that you do not change your mind for our sake.' Nor did he."—*Original.*

" . . . . In Mysore and other Eastern parts a tree is known by the name of the sandal-wood tree. When untouched, it yields no fragrant smell; but it fails not to cover the axe which lays it low with the choicest perfume. Thus should the Christian return with benefits him who does him wrong."—*Didot.*

"The inundations of the river Orinoco, in South America, occur about September. During them the Indians sling extended hammocks in the spreading tops of the fan-leaved palm, in which not only do whole tribes reside, but the tree to which each family is attached furnishes its only means of subsistence. Let us use this as a profitable illustration. He who takes refuge in the Church of Christ on earth, may derive therein spiritual subsistence."—*Iklass.*

These are a few of the entries made by Sydney in his commonplace book, culled here and there from it at random. It can scarcely be supposed that a teacher will deny the value of a similar book for himself, especially as such insertions as these may gradually be made during his private reading.

"Mowbray," said the monitor of the college one day, "you have been included in the party of students who are to attend for the next month in the model-school. You will commence duty there to-morrow."

"And end the pain thirty-one days from to-morrow," replied Sydney. "Like me you must obey orders, I know; but I warn you that if my digestion suffers from the ordeal, I shall compel you to indemnify me for scanty meals."

"No," said the monitor, laughing and turning on his heel; "it must be clear gain to the housekeeper, unless you take it out in extra cups of tea, or lectures in algebra from the principal." To tell the truth, Sydney had greater need of the latter; for algebra was by no means his *spécialité*, and the tea was always watery.

It was the practice in the model-school to set two students to teach each class; and on the first day of his duties there Sydney found himself acting as assistant in the third grade. At the end of the second week his coadjutor, who was responsible for the Bible-lesson, which always commenced the day's proceedings, was instructing the children in the parable of the Prodigal Son, and making a clumsy effort to explain by the catechetical method the exact meaning of the word "parable." The head-master of the school stood by him during the lesson, and from time to time proposed questions with the object of affording him assistance. Observing that the children did not seem to make much progress towards the point to be attained, he said to the teacher, "Try the elliptical method." The teacher did try it; but it was evident he knew very little about it. The head-master stepped forward, and took up the lesson in his favourite strain: "Now, children, you have been reading a—" ("book," cried one). "No; reading a—" ("Testament," said another). The master seemed impatient, and changed his tactics. "Yes, you have been reading the Testament, it is true; but you have read out of it what is called a—" ("gospel," exclaimed several). "Yes, you have read out of a gospel; but the portion you have read is called a—" ("chapter," cried all). "Well," said the master; "but the particular portion you have just read is called a—called a pa—" ("paragraph," said the *dux* of the class). "Yes; but the paragraph, then, which you read to teacher is one of our Lord's—" ("apostles," replied a little boy near the bottom of the class). "This is very strange," said the master, turning round to Sydney, the crimson rising to the roots of his hair.

"The elliptical method fails, sir," suggested Sydney mildly. [It *ought* to fail.]

"I will speak to you presently," said the master. And having told the children that they had read a parable, he continued the lesson. As soon as he had concluded it, he called Sydney aside, and said: "What did you mean when you said just now that the elliptical method fails?"

"I only meant, sir," replied Sydney, "that I think the catechetical method is the best one."

"Explain," said the master.

"I have always been taught, sir, that in the elliptical mode of teaching the teacher does almost all the thinking for the child; and that the method which really cultivates the reason is that generally termed catechetical, which consists in seeing the point to which, or the corner, as it were, in which you wish to drive the pupil, and then framing a series of questions arising naturally out of each other and tending to it."

"Well; and how, then, would you have proceeded just now?" asked the master.

"In some such way as this," replied Sydney. "'Children, when our Saviour was on earth, did He teach the people about earthly or about heavenly things? Did they always understand the heavenly things about which He was teaching them? Well, when they did *not*, with what *other* things did He compare the heavenly? And can you tell me what *word* means a comparing earthly things with heavenly?' If," said Sydney, "they could not have answered this last question, I should have *told* them the answer; but I think the questions I have framed would have led them gradually to the point."

"Very good," said the model-master, "that will do. Plans of teaching differ."

"I cannot think how you learnt the method you explained to Mr. Jenner this morning?" said Wilkins, Sydney's coadjutor, as they were taking a walk.

"Mr. Boyd broke me in," replied Sydney.

"Now tell me this," continued Wilkins. "I am going in a month's time to take the school at Pottledore, as you already know. In what order should I prosecute the task of organising it?"

"Well, but why should you value my suggestions? However, if I were in your situation (and here I must fall back on the advice of my old master, Mr. Boyd), I should hear the pupils read first, and classify them; then I should arrange the fittings of the schoolroom in as convenient a way as possible; after this I would introduce rules and signals for maintaining discipline; then draw up a time-table in a simple form, and so commence. But I believe we are all too apt to droop, and discontinue our plans. There is nothing like the motto, "through." It is a very expressive word. Genius can afford to be erratic when it has nothing to do with schools; but as you and I are not geniuses, and must work as teachers, we must be plodding, painstaking, and pertinacious, and not do things by fits and starts."

A short illness Sydney had while at the college gave him an opportunity of reflecting much on his past habits. He became aware of having indulged in feelings of pride for a considerable period, and on some occasions of having neglected the duty of private prayer. He sincerely repented of his faults, and resolved to watch his tendencies more narrowly for the future, in humble dependence upon a higher Power.

But the termination of his residence at the college was rapidly drawing nigh, and he looked forward to the examination for his certificate with much anxiety. Time is swift of foot, and we cannot check his speed. Who can sufficiently realise how quickly the days pass by? The first day of the examination came; and on this and the four days which followed scarcely any thing else was heard in the large lecture-room but the nervous spluttering of pens upon the sheets of foolscap, and the measured ticking of the clock just over the principal's desk. The inspector said little as he distributed and received the students' papers. There was also the agitating task of teaching a class in his presence; but in this Sydney acquitted himself well.

A period of some weeks of suspense elapsed before the class-list appeared, and the evening on which it was read to the students after chapel-service was to most an eventful one. Name after name was mentioned amid much anxiety; first class and second class were finished. The last name in the list was read; and after an ominous pause, Sydney Mowbray found that once more *he had failed*. His eyes filled with tears, but he said nothing.

[To be continued.]

"Examination is a Lottery."

Sir,—Permit me to make a few remarks on the statement, that an "examination is a lottery," contained in what purports to be a letter from a Mr. Boyd to Sydney Mowbray, in the "History of a Church-Teacher," &c., published in your Paper for January last.

It were as reasonable to say that trial by jury is a lottery, because mistakes occasionally occur, as recently in the case of poor Markham, the victim of mistaken identity. Perfectibility is not to be attained where human agency is employed; but I would venture to ask: (1) Can any system be devised more efficient than that of examination for ascertaining a man's attainments; and (2) are the present examinations of schoolmasters, pupil-teachers, &c., fairly and honourable conducted? These appear to me the only questions to be discussed, in order that the cavillings and ignorance at present existing on the subject of schoolmasters' certificates, Queen's scholarships, &c., may be for ever settled and removed.

To the first of these questions I think there can be but one answer, in the negative; and with regard to the second, if there be any fault in the present method of conducting schoolmasters and pupil-teachers' examinations, the *onus probandi* rests with such as maintain that "an examination is a lottery."

The remainder of the letter referred to supports this general dictum thus: "I have known very clever men (of whose talents and extensive information there could be no doubt) who have completely failed in the formal examinations which they have undergone."

Now whatever confidence your correspondent, or this *umbra nominis*, Mr. Boyd, may have in the cleverness and extensive information of plucked men, I think most sensible people will acknowledge the truth of the following propositions: There are many men in the world fine talkers, and perhaps possessed of the *cacoethes scribendi*, who manage to hold a high place in the estimation of the *οἱ πολλοί*. These men, without real ability, and without, what is of far greater importance, persevering plodding industry, on going into an examination find themselves plucked, or occupying a low position in the class-list, to their own vexation, but more to the surprise of their admirers than of themselves. To some this acts as a useful stimulus; they henceforth labour hard until they become in reality what they have hitherto been erroneously considered to be. Others less ingenious, less industrious, and less deserving, labour only to throw discredit on the system which has reduced them to their own natural and proper position, and to some extent succeed among the timid, the ignorant, and the prejudiced.

Consider, sir, the disastrous consequences to future candidates for Queen's scholarships, certificates, &c., which would result from "Mr. Boyd's" opinion becoming prevalent among them. Having wasted their time and opportunities, they might at length rush wholly unprepared into the examination-room to take their chance in the great "lottery," and find too late their mistake. Let me through your pages most earnestly advise my younger brethren to seek knowledge for its own sake;* to seek it because "knowledge is power," and enables its possessors to become more useful; to seek it because it tends to make man more like his all-wise Creator,—and they may feel assured that Queen's scholarships, certificates, and their future prospects in life, will, under God's blessing, depend on the amount of their knowledge, and on their capacity for communicating it to others.

I trust that you will deem the importance of the subject treated on in this letter a sufficient apology for its length; and hoping that your correspondent will acknowledge that in the character of Mr. Boyd he has spoken unadvisedly, I am, &c.

B. J. J.

Benevolent Institution.

National Schools, Stockwell, February 18, 1857.

Sir,—I beg the favour of the insertion in your valuable Paper of the following synopsis of the Rules of the Church Schoolmasters and Schoolmistresses' Benevolent Institution.

The first fixes the name and *locale* of the Institution; the second, its object.

The third provides for its government, by a committee of twenty schoolmasters, a president, vice-president, treasurer, and secretary, elected by the subscribers and the secretaries of local Church Schoolmasters' Associations, the latter having the power of voting by letter.

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* Cicero Orat. pro Archia cap. vii. "Hæc studia adolescentiam alunt, senectutem oblectant, secundas res ornant, adversis perfugium ac solatium præbent, delectant domi, non impediunt foris, pernoctant nobiscum peregrinantur, rusticantur."

The fourth fixes the rules for meetings and the powers of the committee.

The fifth provides for a general meeting of the subscribers once a-year, in the Christmas holidays; and the sixth for special meetings when necessary.

The seventh appoints the National Society trustee of the Institution; which office the Committee of that Society have most kindly accepted.

The eighth, ninth, tenth, and eleventh declare how and to whom the funds raised shall be distributed, viz. 1stly, In yearly pensions to teachers, widows of teachers, and orphans of teachers. 2dly, In gradually raising a fund for an asylum for teachers' orphans, and in the meanwhile subscribing to the existing orphan asylums. All persons receiving these benefits to be elected by the votes of the subscribers; one vote being allowed for every 5*s.* annual subscription, and donations of 5*l.* being reckoned as life subscriptions. And 3dly, In granting gratuities, or weekly allowances, for short periods, at the discretion of the committee, in cases of serious illness or other unforeseen calamity.

The twelfth simply provides for alteration of rules.

These rules having been thoroughly discussed and agreed to by a large meeting, on the 2d of January, above 150 teachers from all parts of England being present, and the necessity for the Institution being universally acknowledged, the committee hope that they may appeal with full confidence to all their fellow-teachers, as well as to other friends of Church education, for support in attempting to provide an efficient means of meeting such heart-rending appeals as have lately harrowed the feelings of the readers of our educational periodicals.

I should add, that the Rev. J. G. Lonsdale, the Secretary of the National Society, has accepted the office of treasurer; and that Mr. McLeod, of Chelsea, and myself have been appointed secretaries, by either of whom contributions in aid of the Institution will be thankfully received and acknowledged.

A list of subscribers will be published shortly.—I am, &c. J. STUDDLE.

THE EDUCATIONAL COALITION.

SIR,—The recent educational coalition of Sir J. Pakington, Sir J. Kay Shuttleworth, and Mr. Richard Cobden, is suggestive of a wide field of thought to members of our Church. Manchester aspires to be the great centre of educational light and heat to England. A bill is about to emanate from that city for the sanction of the Legislature; and protean as are the auspices under which it is to be introduced, the old principles of former measures rejected by Parliament will and do "crop out." It is to be hoped that Churchmen will have their attention directed to the manœuvres which the coalition has adopted, and that our well-tried friends of definite religious teaching will be at their posts, to watch and take part in the impending struggle for the preservation of the position we have tenaciously held since the year 1811.

It is not difficult to ascertain the scope of the resolutions and speeches at Manchester on Friday the 6th February. We may also give due credit to those who took part in them for zeal and activity. There is to be a local rate for the support of schools, which rate is to be permissive, not compulsory. The *Times* has already shown the fallacy of this scheme of permissive rating. It is, as you probably know, intended to meet the wants of districts in which the people have hitherto been unwilling to provide means for educational purposes. Of course the weakness of the argument may be contained in a nutshell; for, as the *Times* remarks, how can it be expected that the people who have been unwilling to provide the money for education will now tax themselves by a rate; in other words, how is it likely that they will do under the one system in a voluntary manner the very thing they would not do under the other? But this is not the only blot in the measure. The "religious difficulty," as it is called (though practically it is not a difficulty), still remains, although Sir J. Pakington claims credit for having unravelled the Gordian knot. His solution of the difficulty is as follows: The managers of those schools which come under the rate are left to determine the kind and amount of religious teaching given in their schools; but no child is to be taught any formulary, and therefore article of faith, to which his parents or guardians object, that is to say, they can claim schooling for the child, but dispense with any religious teaching they please. Now let us put a case. Suppose a Socinian parent should object to any teaching which sets before his child the divinity of our Lord, must the Legislature authorise such teaching as this? If so, the Christian character of its public acts is gone. I entreat the attention of your readers to this point. Again, in the matter of appointing teachers, what religious tenets, I ask, are they to hold? Every way the proposed Manchester scheme is fraught with dangers to Scriptural and Church principles; and yet to the tender mercies of this scheme the poor—those who most require the consolation of definite sacred truth—are to be committed. I do hope, sir, that by petitions and meetings we may at once show our dread of it, and our determination to support the system which is daily accomplishing so much. At the present time the Privy Council aids all schools except mere secular ones; and this policy is found to answer well. Why should we seek to change it? The idea, that in this country there is not adequate school-accommodation for the poor, is most fallacious, and all arguments based upon it are futile. We no longer require schools, but the protracted stay of our scholars. Let us as members of the Church be up and doing, and resolutely oppose any and every scheme of education which is founded upon the principle of local rates. All we require is unity in the coming contest, and we must and shall succeed.—Yours, &c.

’Ελπὶς.

An Impromptu by a Schoolmistress at Examination.

Sir,—A teacher who recently attended a public examination, getting alarmed at the sight of her arithmetic paper, thought it best to apologise, and wrote the accompanying impromptu. Happily the task was accomplished, but with what success remains yet to be revealed. As amusement when unalloyed is akin to instruction, I hope you will not refuse it a place in your valuable Periodical.—I am, &c. H. O. L.

IMPROMPTU.

Must I, who have explored both sea and land,
From Lapland bleak to India's coral strand,—
Must I, who ponder o'er the midnight page
With statesman, critic, poet, wit, and sage,—
Must I by "numbers" be subdued at last,
And from Parnassus be ignobly cast?
Half up the mountain—must I headlong go,
Hurl'd by these ciphers, to the depths below?
Ah, I have woo'd them, but, alas! in vain,
Till Vulcan fires, and Chaos rocks my brain:
As o'er this page I anxious cast mine eyes,
The pigmy race to Patagonians rise,—
Gigantic hieroglyphics every one.
Help, help, ye gods! O, help, or I'm undone!
"Numbers" I have: but such as float on air,
Sweep mountain heights, or skim the gay parterre.
In soft mellifluous cadences we swell,
Where sylvan maids or lonely hermits dwell;
Or if to cheerless hearths we sometimes creep,
With helpless babes or stricken hearts we weep;
Or to the battle-field we wing our course,
Where man is crushed beneath the expiring horse;
Or to the ocean wide, when billows wild
Snatch from a mother's grasp her sinking child;
Or, happier far, we steer a sunny way,
Where holy men teach heathen bands to pray;—
Such are my "numbers;" but this throbbing brow
Bids them Avaunt; they cannot aid me now.
Awake, deep thought, let calculative power
Assert its umpire in this trying hour!
I'll to the task; I'll meet this mental fire,
And in the contest conquer, or—expire.

Notes and Queries.

Correspondents' Answers to Inquiries.

Music-Books.—"G. R. T." informs "J. R. O." that he may obtain the Cheadle Association Music from T. Harrison, Pall-Mall, the publisher of it. The Fifty-five Psalm-tunes, 9*d.*: the Sixty-four Single Chants, 3*d.*; the Thirty-six double, 3*d.*; the Twenty-one Tunes for peculiar metres, 6*d.* Twopence would, he thinks, cover the postage of the whole.

Another correspondent states, that the Double Chants are published by J. Alfred Novello, 69 Dean Street, Soho, London.

Books.—"F. H. Walker" recommends to "M. A. S." *History of English Language and Literature*, published by Chambers; or, *History of English Literature, with Outline of the Origin and Growth of the English Language*, by Professor Spalding, published by Oliver and Boyd. "M. A. S." will find the *Manual of Domestic Economy, &c.* published by the Home and Colonial School Society a very useful one.

"G. J. Kemp" recommends to "S. P." a most excellent *Atlas of the Counties of England*, published by Teesdale and Co., 302 Holborn. He also begs to inform "J. R. O." that the book of Psalm-tunes and Chants published by the Cheadle Association may be obtained at Ollivier's, 59 Pall Mall, London.

"Veritas" informs "M. A. S." that Chambers's *English Literature*, 2*s.* 6*d.*, is a famous work on the subject.

Industrial Schools.—Your correspondent "C. H. F.," p. 52, February Number, may like to know that there is a school at Lamberhurst, in Kent, of the description he inquires about, and that it works well and answers the end proposed. "S. N." may see an admirable school of this kind at Richmond, Surrey, where girls are taken in to board, and are taught the several duties of nurses by taking care of and feeding the infant-children of the poor who are out at work. B. W.

School-Song.—"G. Wright" and several other correspondents inform "Monitor," who asks for a song commencing "Brightly, brightly shines the skein," that he will find it in a small work called *Vocal Music for Equal Voices*, price 2*s.* 6*d.*, published by the Society for promoting Christian Knowledge. It is there set to the air "In my cottage," &c.

Examination Papers for Pupil-teachers.—"Veritas" says, the following questions were given to pupil-teachers in Hertfordshire:

Questions for Pupil-teachers in First Year, all to be answered.

Scripture.—What privileges were granted to Caleb and Joshua after the settlement of the children of Israel in the land of Canaan? What charges were given to the priests by Moses, how were they ordained, and what was their income? Explain the meaning of the following words: covenant, scribe, apostle, redemption, grace, and miracle. When did Christ foretell his betrayal?

It was understood that questions under this head would only come from the Pentateuch, or St. Matthew and St. Mark.

Geography.—Draw a map of Cornwall and Devonshire, with their natural boundaries, rivers, mountains, plains, seaports, and minerals. What rivers rise in Holme Moss? Give some account of the geography of the Isle of Anglesey, and Sheppey.

Grammar.—Parse the following sentence: "Alfred not only defended his bleeding country, but adorned humanity itself by his virtue and wisdom."

Arithmetic.—Bring 573,421 stones to tons; and 375 cwt. 2 qrs. 15 lbs. to stones. Find the value of 23 acres, 3 roods, 5 poles, at 2½ guineas per acre. A factor bought 56 pieces of stuff for 1569*l.* 17*s.* 4*d.*, at 4*s.* 10*d.* per yard, how many yards were there in each piece?

PUPIL-TEACHER CASE.—SIR,—In answer to "M. T. M.," I quote from the Pupil-teacher's Broad-Sheet: "A constitutional infirmity, such as scrofula, fits, asthma, deafness, great imperfections of the sight or voice, the loss of an eye from constitutional disease, or the loss of an arm or leg, or the permanent disability of either arm or leg, curvature of the spine, or an hereditary tendency to insanity, are to be regarded as positive disqualifications." I have lately had a letter from the Council Office, stating that the above applies also to young men seeking certificates of merit.—I am, &c. JOS. LITTLE.

SCHOOL-SWEEPING, &c.—SIR,—As secretary to a school-committee of management of two large National schools, nearly 190 in each. I beg to say, two boys and two girls in each school are allowed 2*d.* each per week for sweeping, &c. The master and mistress are allowed to give it as a reward to any industrious and willing children. We find no difficulty.—I am, &c. H. C.

SIR,—I think that "J. C. D." will not find much difficulty in getting his scholars to sweep the school and light the fires, if he gives a small remuneration to them—say one shilling or more per week. When I entered on my duties here, the custom was to set the children who had misbehaved in church on the Sunday to sweep the school and light the fires during the ensuing week as a punishment. This I found to be objectionable in many ways. I therefore got the managers to allow one shilling per week to those who would do the work. I gave the children to understand that I should put none who misbehaved on the list, and that it would be a privilege to be put there to earn the shilling. I have had no difficulty since—and the plan has been in operation now for seven years—in obtaining sweepers. I appoint about six children, boys and girls, who take the work in turns. I can assure you that they are at the school as early as seven o'clock, a.m. to light the fires in winter.—I am, &c. T. H.

SIR,—In reply to your correspondent "A Country Schoolmaster," I would strongly advise him not to entertain the idea of paying for schoolroom-sweeping, &c. for one moment; and I will state my reasons for such advice. I once was similarly situated to himself; for I found on taking charge of a school that my predecessor had been in the habit of paying 3*d.* per week for the performance of such offices; and this had a bad effect in the following way. I saw on my first Monday there a striving, and almost contention, about who should be "sweepers," of the cause of which I was in ignorance till the Friday, when I found that they had been accustomed to be paid; and knowing that such a practice was unusual and unnecessary, established a rule, that the children should do it in rotation. This naturally at first occasioned dissatisfaction, but in a little time it wore off; and thus that spirit of strife and contention was checked, and the managers spared much unnecessary expense. Trusting this may be of use to your correspondent, I am, &c. J. S.

INQUIRIES BY CORRESPONDENTS.

BOOKS WANTED.—"G. C." asks what is the best book on English Church-History.

"R. T. Ford" asks whether there is a work on the Pronunciation of Geographical Words.

"Tom" asks (1) what is the best work on School-Management; and (2) what is the best work on the Historical Geography of Great Britain (Boardman's being already known); stating also the publishers and prices of the same.

"H. R." asks the price, publisher, &c. of *The Maxims, Thoughts, and Experience of Gerard Beckmann, Schoolmaster,*—a book which, from the extracts that have been given, appears to be full of "marrow."

BOOKS ON METHOD, &c.—Would any teacher kindly recommend to "Marie" a book on Method in Teaching; also the course of study a mistress should pursue who wishes to sit for a certificate?

BOOKS ON METEOROLOGY, &c.—"R. Strachan" wants a good work on Meteorology; one which contains a full and plain account of the construction, action, and practical use of the Anemometer, Pluviometer, Hygrometer, and other meteorological instruments in use principally in observatories; and likewise whether large school-diagrams of any of these instruments can be obtained from the booksellers.

GERMAN ATLASES.—Sir,—Having often heard persons speak in great praise of German Atlases as regards their distinctness, especially in physical features, would any of your correspondents kindly inform me where they can be obtained in London?—I am, &c. UN ETUDIANT.

PUPIL-TEACHER CASE: PUNISHMENT.—Sir,—In a case where a pupil-teacher in his second year habitually fails in preparing his lessons, and pursues a course of carelessness and inattention with regard to his teaching, how far does the master's power extend with regard to punishing him; what should be the nature of the punishment; and has the clergyman right to interfere?—I am, &c.

J. T.

PUPIL-TEACHER CASE: NEEDLEWORK.—"D. A." wishes to be informed if it is customary for female pupil-teachers to place and tack school-work during the one and a half hours set apart for lessons; and how much extra time out of school-hours ought to be required from them for that work.

MUSICAL COMPOSITION.—"Learner" wants a good work, as simple and cheap as possible, upon Musical Composition, chiefly with a view to psalmody; one by which a person by self-instruction may be able to compose church-music.

VIOLIN-STRINGS, &c.—"H. C. B." wishes to know the best way of keeping violin-strings till required for use; also a good and cheap work for instructing himself on the violin without a master.

Schoolmasters and Schoolmistresses' Associations.

⁎ It is particularly requested that proceedings of Associations may be sent to the Editor as early in the month as possible, and in a *brief* form.

Brighton and Sussex.—On Tuesday, January 26th, at the Central School, Brighton,—the Rev. — Douglas in the chair,—a paper was read by the Rev. — Elleston on "The minor morals of the schoolroom." The lecturer strongly urged the necessity for paying great attention to what are sometimes considered small matters in the conduct of children, because on account of their seeming unimportance they are frequently overlooked. He particularly alluded to untruthfulness; talebearing; dishonesty, shown by carelessness in the use of school-furniture, books, clothes, &c., and by copying from or prompting their neighbours in class; irreverence, shown, not only in speaking lightly of sacred subjects, but also in lack of attention during the singing of hymns, during prayer, and the reading of God's Word; disobedience, shown particularly towards pupil-teachers and other subordinates in school; selfishness; want of neatness and order; want of kindness and forbearance, shown especially by some elder boys towards the younger; ill-treatment of inferior animals; and want of purity in conversation and conduct. A very interesting discussion followed the reading of the paper, in which most of the gentlemen present took part.

Before the close of the meeting it was resolved, that it is desirable to hold a general examination of the pupil-teachers connected with the Association in Scripture, at Midsummer and Christmas each year; and that the "Pentateuch," and the "Life of Our Lord to the end of the first year of His ministry," be taken for Midsummer next.

Leeds.—The tenth anniversary of the Association was celebrated at the Royal Hotel, Leeds, on Friday, January 16th; where the members partook of a substantial dinner provided for the occasion. Mr. G. Carr, of St. Stephen's, Kirkstall, occupied the chair; and Mr. John Thackeray, of St. Paul's, Leeds, the vice-chair. The report was read by the secretary, Mr. Thomas Holmes. It alluded to the importance of the teacher's office and work in his daily life, the influence which he must bring to bear upon his charge, the great responsibilities resting upon him, and the advantages which Church Schoolmasters' Associations hold out to teachers in helping and assisting them over many difficulties which beset their path.

Ten meetings have been held during the year, and the following papers have been read: "Arithmetic," Mr. Thackeray; "Geology of Great Britain," Mr. Simpson; "The moral discipline of a school," Mr. Spencer; "School-songs," Mr. Tinker; "Promptitude and precision in school-movements," Mr. Lyne; "Ecclesiastical history of England during the Saxon period," Mr. Jowitt; "Canada," Mr. G. Carr; "Home-lessons," Mr. Bamford; "Photography," Mr. Hutchinson; "Bards and bardism," Mr. W. Carr. A discussion followed the reading of each paper. The attendance at the meetings has been better than for the past six years, which was most gratifying and encouraging. The loss of a member by death, and the severe illness of another, drew forth the sympathy of the Association.

The encouraging remarks of her Majesty's Inspector for this district,—in his report for 1855-56, page 276,—on schoolmasters' associations based upon the same principles as this, were received with much pleasure. The Association has twenty-seven members on the books; this number is likely to be greatly increased during the coming year, as a useful, valuable, and expensive reference-library has been gathered together for the use of the members, the mistresses, and the pupil-teachers, of Leeds and the neighbourhood. The library will materially assist in uniting the teachers together, and extend the usefulness and influence of the Association to quarters where as yet it has not been recognised. Books, &c., to the value of upwards of 50*l.*, have been generously given by the educational societies, the authors, and the publishers. These works will pass through the hands of a large and influential class of teachers, and their sale will be thereby greatly increased. A copy of any new educational work will be thankfully received by the secretary, Mr. Holmes, Roundhay School, Leeds, and gratefully acknowledged.

The income of the Association has covered the expenditure, leaving a small surplus in hand.

Leicestershire and Rutland.—The annual meeting of the above Association was held at the Temperance Hotel, Leicester; the Rev. E. Smythies, A.M., in the chair. The report presented on this occasion shows that the Society now consists of nineteen teachers, and twenty-two honorary members. During the past year four papers have been read at the quarterly meetings, viz. "On religious teaching," "The cultivation of the intellect," "Analysis and paraphrasing," and "Music, its history and practice." Two prizes of 10*s.* each were given to pupil-teachers for essays on "The character of David," and on "The best method of conducting a school without undue noise." A paper was read by Rev. M. Osborn, Kibworth, "On logic," in which was shown that the connection between logic and analysis was similar to that between analysis and parsing. Parsing was an examination of words, analysis that of sentences, and logic that of arguments. The rev. gentleman recommended the use of books written by J. D. Morell, Esq., Inspector of Schools, on the above subjects.

Bath Deanery.—The half-yearly meeting of this Association was held at Lyncombe School, on January 6th, when the members and their friends, about fifty in number, dined together. After dinner, the chair was taken by the Right Rev. Bishop Carr, who in a short but appropriate speech set forth the importance of the teacher's office, and the great care required on his part to let it be seen that religious instruction and Bible-teaching are not made subservient to secular teaching. The Rev. E. D. Tinling, her Majesty's Inspector of Schools, then gave an eloquent and practical address on "The need of simplicity being the characteristic of a good teacher." The rev. gentleman pointed out the necessity of exercising this virtue in relation to the various duties the teacher is called upon to perform, viz. in relation to the school-managers, the parents of the children, the pupil-teachers, and especially to the children placed under his care. The address was followed by a short conversation on the value of evening-lectures on useful subjects to the children of our schools, and young persons generally.

Cirencester.—This Association held its half-yearly meeting at Cirencester, on Thursday, January 22d. The members and friends attended Divine service in the morning, and then proceeded to the Infant-school, where the elder classes of the Free School, both boys and girls, were assembled. Mr. Adkins, master of the Endowed School, gave a lesson on "Rivers;" and Mr. Batchellor, master of the Latton School, on "Balloons." The children answered the questions put to them, and sang some excellent pieces. After the lessons, Mr. Bullock, master of the Hatherop School, read an excellent essay on "The utility and propriety of teaching by catechisms."

About thirty-five of the members and friends sat down to an excellent dinner at the White Hart. On the removal of the cloth, the secretary, Mr. H. Collard, read the report of the last summer meeting. A communication was read from Archdeacon Thorpe, expressing regret at his inability to attend. The attention of the Association was called to a request from the secretary of the Church Schoolmasters and Schoolmistresses' Benevolent Institution to patronise and aid them. It was resolved to wait and see what was done at the meeting held January 2d, and how the institution prospered. The Rev. Canon Powell, who filled the chair, explained the system of Government annuities. It was agreed that the Association should be affiliated with the Diocesan Society. It was also agreed, that a suggestion that the members meet oftener should be discussed at the next summer meeting, to be held at Coln, St. Aldwyn's. The Rev. Canon Powell recommended penny savings-banks in schools, which drew forth remarks upon clothing-clubs, rewards, &c. The National Anthem having been sung, the members separated, after spending a day in friendship and brotherly love.

TESTIMONIALS.—To Mr. Kirkby, Schoolmaster, an Inkstand and Silver-Pen, by the Sheriffhales Singing-Class.

To James Clay, on completing his Apprenticeship, and obtaining a Queen's Scholarship, a Box of Mathematical Instruments, by the Teachers and Children of St. George's School, Sowerby Bridge.

To Mr. Henry Guilliatt (Queen's Scholar), Shakespeare's Plays, by the Children of the Scotter and Scotton National School.

To Mr. W. Vick, on his leaving for Staveley Works' School, one of Bagster's Miniature Quarto Bibles, by the Parents, Friends, and Children of Cainscross National Sunday and Day Schools.

To Mr. W. Breyley, upon his obtaining a First-Class Queen's Scholarship, a Church-Service, and a Bible with Notes and References, by the Boys and Mrs. Poulett Scrope, of the Castle-Combe National School.

To Mr. G. Lloyd, Master of the Fisherton-Anger National School, Four Volumes of the *Home Friend*, by the Teachers and Scholars.

To Joshua E. Dewick and Edwin Crossland, on the completion of their Apprenticeship, each Four Volumes of Dr. Lardner's *Handbooks of Natural Philosophy*, with appropriate Inscription, by the Managers of the Queenshead National Schools.

To Miss Jarvis, on resigning the charge of St. Mary's Church School, Southampton, the Works of Flavius Josephus, in Four Volumes, by the Venerable Archdeacon Wigram, Rector; Two Volumes, by the Rev. J. Harris, Curate; Papier-mâché Inkstand, by the Sunday-school Teachers; Fancy Work-basket, and several other Articles, by the Children.

To Miss M. A. Denton, Sundry Books, on the completion of her Apprenticeship in All Saints' School, Paddington, by the Committee and Friends.

To Harriet Martin, upon completing her Apprenticeship, and obtaining a First-Class Scholarship, by the Mistress, Teachers, a Subscriber, and Scholars, of the Boston Girls' National School, Green's Edition of *Barnes's Notes on the Gospels*, *Wheatley on the Common Prayer*, and Wood's *Illustrated Natural History*.

APPOINTMENTS.—Mr. James Troughton, from St. Saviour's, Chelsea, to St. John's Schools, Blackheath.

Mr. J. W. and Miss Robinson, from Woolton Hill, to St. Mary's School, Speenhamland, Newbury.

Mr. J. Taylor, from Stand, to Forebridge National School, Colne.

Mr. W. Vick, from Cheltenham Training College, to Staveley Works School, near Chesterfield.

BIRTH.—On the 16th of February, of a daughter, Mrs. Packer, wife of Mr. George Packer, Master of the Billingsgate Ward Schools, 32 Botolph Lane, City.

DEATH.—On January 23d, of brain fever, George Hillier, pupil-teacher in Cainscross National School.

NOTICES TO CORRESPONDENTS.

We cannot undertake to notice anonymous communications, nor to insert letters or information received after the 20th. The name and address of our correspondents should always be sent, though not necessarily for publication.

In order to make room for the Class List, which we are enabled to present to our Subscribers by the courtesy of the Committee of Council, we have been obliged to postpone the insertion of the List of Parochial Collections on behalf of the Society—Examination Papers—Notices of Books—and numerous letters from our Correspondents.

"C. S." The Capitation Grants are subject to certain conditions: see *Church Education Directory*.

"W. S. B." You should address your first inquiry to the Secretary of the Society of Arts, Adelphi, London; and your second to the Secretary, War-Office.

"Stella." The point is one for the managers of the school to decide.

"Curate," "J. Guppy," "Appleford," "Magister," "J. W. H.," "R. E. Wyatt," "Minimus," "A Villager," "Herefordshire," "T. D. Howells," "I. J. Allen," "B.," "Y. C. N. N. I.," "A Northern Choirmaster," are thanked for their communications, which are under consideration.

"E. G." is thanked for the interesting account. Our limited space does not admit of such notices.

"M. L." Inquire of the Principal of the Training School.

"G. Crawford." The subject of your communication has already been discussed in our pages; at present we cannot afford space for your inquiry.

"T. Phillips," "S. Knight," declined with thanks.

"An Inquirer." We cannot afford space for your inquiry.

"E. F. B. Harston" and "I. H. B." are thanked. Other correspondents have kindly answered the inquiries.

SUNDAY-SCHOOLS.

[This portion of the Paper (specimens of which will be forwarded to any who may be willing to extend its circulation) is devoted to the communication of plans likely to be effective in managing and teaching Sunday-schools, and maintaining a connection with scholars who have left the day-schools. *The reader will best advance these objects by kindly inducing each Sunday-school teacher in his own neighbourhood to take the Paper regularly.* It is suggested as of primary importance, that all articles intended for insertion should be as *practical* as possible in their bearing.]

Correspondence.

[*The Committee of the National Society are thankful for any communication likely to assist School-Managers and Teachers, or otherwise promote the work of Church Education; but they do not necessarily hold themselves responsible for the opinions of the Editor's correspondents.*]

To the Editor of the National Society's Monthly Paper.

THOUGHTS ON SUNDAY-SCHOOLS.

SIR,—In the multitude of terrene pursuits and objects which engage men's attention, there is certainly no accounting for tastes. You will scarcely find two persons exactly alike in their appreciation of and opinions on any one thing. Nor is this divergence confined solely to terrene matters, because in those which justly claim a higher *status* from their connection with spiritual things you may often witness this same absence of similarity, uniformity, convergence, or whatever else you please to term it. A. will consider it no infliction—on the contrary, a species of transcendental pleasure—to read the *Pilgrim's Progress* by snatches under the inconstant flickering glare of a gas-lamp, a tide of human beings and business meanwhile rushing past; B., on the other hand, though surrounded by every circumstance conducive to meditation, finds himself in the *Slough of Despond* before he can arrive at the middle of the first chapter; yet he may be quite as good and sensible a man as A. But let us put a case. Imagine them to be Sunday-school teachers, and earnest in their work. Is there no one point within the province of that work on which they can agree? It is believed they will at least admit that DISCIPLINE is an important subject for consideration and legislation, for the simple reason that many of the means and appliances employed in an ordinary day-school are excluded from the Sunday-school by the very nature of the case. The pupils are older and less accustomed to restraint, and therefore sooner chafed by the cord of discipline; indeed, by binding the cord too tightly we drive them away altogether. Prompt inelastic drill, so efficacious in moulding the heterogeneous materials of which our day-schools are composed, does not seem to harmonise with the influences proper to Sunday. The instruction imparted on this day ought to approximate as much as possible to that which a godly parent would give, who, when gathering around him on a bright Sunday-morning the younger branches of his family, seeks to invest what he says with a simple paternal character, alike free from harshness in the giver and stiff formality in the manner. But what is to be done? Order we *must* have, or without further parleying shut the doors of the schoolroom, and resign all hope of doing in the present any thing calculated to benefit the pupil either now or in the future. This is precisely the point on which some practical hint is needed. Would it not, therefore, be politic to conduct our Sunday-schools on some such rule as this? *During the time devoted to instruction pupils must not speak to each other or leave their places; but at the changes of the lessons they may exchange a few words with their companions.* By a regulation of this kind the bond of discipline would not be tightened too much, while better order would be secured than is generally witnessed in our Sunday-classes. Of course there will still be those who will break through the rule; and for such exceptional cases legislation of some kind is needed. Here the aid of rewards steps in, or rather the aid of deprivation. From a participation in the Sunday-school feast, the annual gathering of former scholars, and the books which are distributed as the tokens of merit, the wilfully disobedient should be excluded. In time such measures would perhaps have their due effect in the right direction.

But another point imperatively demands our notice. The true idea of Sunday-schools is, that they should embrace those who are not receiving instruction during the week. Is this idea standing out in bold relief in all our Sunday-labours? Do we adopt any measures for giving it a practical realisation? Must we not admit that the pupils of our day-schools slip away from us like water, and go whither we know not? Like field-ogres they prowl about on Sundays, with their hands in their breeches-pockets and their dogs at their heels. Poaching-parties, pitch-and-toss parties, and street-pariahs, have their forces recruited from our once-prized ranks. They are living witnesses of the cruel facility with which the few bright gleams of a holy light may be obfuscated and rendered powerless. And what organisation can meet all this? This inquiry may aptly remind us of the plan of canvassing for Sunday-scholars from house to house, which has added so many pupils to the Sunday-classes in Edinburgh and Birmingham. Conscious of the necessity of doing something towards bringing more of the youth of both sexes within the reach of their influence, clergy and teachers armed with tact have devoted a Sunday to the work of a universal canvass in those places; and the result has by no means been disappointing. Parents have been admonished of their responsibilities in a friendly way, scholars have been gained, and the teachers themselves been roused to increased activity in their charitable labours. The day necessitates A GENERAL CANVASS on the part of the Church. If scholars will not come, they must be invited.

The monthly meeting of Sunday-school teachers for the object of studying "notes of lessons" on the services of the Church is another step towards rendering the schools effective in the work of training the rising generation, and giving force to the influence of the day-schools. By means of this and other practical measures, it is hoped something may yet be accomplished in the cause we have at heart. Soon may the time come when Mormonism, secret infidelity, burglaries, deeds of violence in our open streets, and the decline of commercial honesty among us, cease to be so sorry a commentary on all we have of late said respecting the effects of National education. Yes, so be it; and may we hasten this work by renewed zeal while time is granted to us for action.—I am, &c. A.

Results of Canvassing for Sunday-scholars.

Dear Sir,—Having been a subscriber to your valuable Paper for some time back, I have with pleasure and profit read the different articles inserted therein; but I consider it a great boon to such as myself when you devoted a portion of your Paper to Sunday-schools, which, from what I have read, is intended expressly for Sunday-school teachers. Very lately your able correspondent who signs himself "X." pointed out facts which are sufficient to rouse every Sunday-school teacher, particularly those in connection with our Church, to redoubled exertions in the cause of Sunday-schools, and to remedy the state of things complained of; and in order to do this, I agree with your correspondent that we want "an improved system of management in our Sunday-schools." But how are we to get an improved system? I would say, begin with the teachers; let us improve our staff of teachers. I am aware that we are likely to have voluntary teachers, but in some places a difficulty is experienced in obtaining them, such as they are; so that you may say, Why talk about an improved staff of teachers, when we find it difficult to obtain such as we do get? Very good, you *have* got them; then improve them. "Nothing can be done," says your correspondent, "unless voluntary Sunday-school teachers as a body receive hints, advice, and a good stock of ideas, for carrying on their important labours." This is what we want; we are sadly in want of hints and advice, and we *must* have them; the ideas we have *must* be improved, and *more* added to the stock. If this be done, then one great step will be taken towards an improved system; a strong foundation will be laid, and time will only be wanting to rear the building and make it complete. I fear I have trespassed too much on your valuable space already; but as your correspondent asks for information on canvassing towns and villages for Sunday-scholars, I beg to be allowed space for the following extract, taken from the *Sunday-school Teacher's Magazine and Journal of Education.*—I am, &c. B.

The Sabbath-school Canvass in Edinburgh.

(Abridged from the Committee's Report.)

The period fixed for the canvass was the ten days between Saturday, 29th March, and Monday, 7th April. The committee, with the aid of the district unions, allocated a district to each of the ninety schools which offered to take part. Visitors were appointed by these schools, on subdivisions of their districts; and an address to parents, together with necessary schedules, were made ready. In order to prepare the way as far as possible for the visitors, advertisements, shortly stating the object of the canvass, were inserted in the various newspapers, while placards intimating what was to be done were posted in all parts of the city at intervals during this period.

Under the feeling that the movement was one of interest to the whole Church of Christ, a request was made to all the ministers in the city that it should be specially borne in remembrance in the prayers of the sanctuary on the two Sabbaths during the period allotted for the canvass; while, to afford to all an opportunity of imploring the Divine blessing from on high on so momentous an enterprise, special meetings for prayer were held on the 27th and 28th March. These meetings were largely attended; and your committee do not doubt that from them the canvassers went forth to their work animated and encouraged.

Such, then, were the preparations for the canvass; and the question now naturally arises, What have been the results? These have been of a very encouraging nature, and the committee feel that there is no cause of regret that the work was undertaken.

Your committee regret that the visiting of four districts has not been finished, and that they are unable to include these accurately in their returns. They find, too, that in some of the districts the information is not complete. They are aware, however, that there is often difficulty in obtaining the information required as to the elder members of families, and they are not surprised that some of the returns should in this particular be defective. Nor are they surprised to find that in many cases difficulty was experienced in obtaining information from their Roman Catholic brethren, and that this also causes slight indistinctness in many returns. Some portions of the districts, too, have in a few instances been omitted, partly through want of sufficient precision in marking out the various districts, arising from the very short time your committee had to complete the very many arrangements necessary for carrying out so extensive a movement.

The same cause prevented your committee's embracing in their operations the *whole* of the city, as they hoped to have done. They felt themselves, however, constrained, in order to get the work done before next winter, as appeared to be the wish of their fellow-teachers, to omit a very considerable portion of the city occupied by the higher classes; but whose children they fear are, in too many cases, as much neglected at home as the children of the poor.

Statistics.—From the seventy-six districts about 1000 visitors' schedules have been returned; and it is a fact worthy of being noticed, that in almost every case the canvassers were heartily received and welcomed. Their object was approved of, the kindness was felt, and the information readily given. The following are the numbers returned:

Houses visited	11,994
Children at these houses at Sabbath-schools	13,781
,, ,, at Roman Catholic Sabbath-schools	738
,, ,, taught at home	630
,, ,, untaught	7815
Total children included in the above return	22,964
Of these there are of the age of five and six	2100
,, between six and fourteen	3290
,, of the age of fourteen and upwards	2500

Increase of Scholars.—The effect of the canvass was apparent in all our schools. From 2077 children the canvassers received the promise that they would attend a Sabbath-school, while many more gave the assurance that in a short time they would also be found there. In many a large increase has been made in the numbers attending; thirty, forty, and fifty scholars have been added on the first Sabbath to several schools, while almost every one could tell of some children brought out by the friendly visits of the canvassers. But the good effect of the canvass on the scholars was not alone to be seen in the new faces brought out on the Sabbath; the numbers at all the schools were also greatly increased by the return of many who, though their names appeared on the roll-books, had for some time been irregular in their attendance, if, indeed, they had not entertained the idea of forsaking the school altogether. And may we not confidently indulge the hope that not a few of this class may have cause to rejoice that we were led, through the grace of God, to carry out this noble project?

Parents.—But we should greatly underrate the good effects of the canvass, were we to confine our view to the children alone. The good done has, we believe, been much more extensive, and has embraced both the parents and the teachers in its range. How many a parent who has been living in total disregard of his high responsibility has been thus led to give heed to the religious education of his children! Even the most careless and indifferent could not but be struck with the fact, that upwards of 1000 visitors and teachers had gone forth with one heart and soul, and with one accord, to the lanes and highways, to invite the weary wanderers to partake of the rich provision in store for all. They have been roused to a sense of their duty; and many, we trust, will now make an effort for their children.

Effect on Teachers.—And shall we not regard it as a most valuable result of the movement, and for which we have cause to thank God, that the teachers have learnt the value of their fellow-labourers, and instead of vexing one another, to bear with each other, and to rejoice in and appreciate the exertions each are making for the common cause against the common foe?

Teachers, too, have been stirred up to fresh energy and zeal in the work, which, if not allowed to die with the cause which gave it birth, may yet be of inestimable value to the cause of Sabbath-schools, nay, of religion itself. How many teachers were there too in our ranks, who, though they regularly seated themselves in their class to perform their duties there, were never seen in the homes of their scholars; who were scared from the important duty of visiting by some mistaken idea of its difficulty, or the imagined unpleasantness of the duty; and who, by the canvass, have been introduced to the homes of their class, and have been led to see how pleasant and profitable a thing this visiting is, and how great an advantage they are losing in the neglect of this department of their work! Were the canvass to have no other effect than to cause our 1700 teachers more regularly to visit their scholars, the precious benefits with which it would be fraught could not be told.

Untaught Children.—But your committee would ill discharge their duty, did they lead you to suppose that the canvass only suggested matter for congratulation. Far otherwise is the fact; for while it does afford much to cheer and encourage, there is much in the facts brought out to humble us in the very dust, and to call for more earnest self-dedication to God, more devotedness to His cause, and more fervent zeal in the great work we have undertaken. The statistics thus collected bring out the painful fact, that upwards of one-third of the youth in our city are living and dying without religious instruction at home or in the Sabbath-school; that there are at least 7000 children who are *now known* as those not brought within the hearing of the Gospel sound. Well may we ask, Why is it so?

[Other pressing matter has obliged us to curtail the report of the Edinburgh Canvass for Sunday-scholars.—ED. *M.P.*]

SUNDAY-SCHOOL MANAGEMENT.

SIR,—The small measure of experience I have had in Sunday-schools does not warrant my advising others; but perhaps the following scattered observations may serve to call out useful suggestions from other quarters, if of little value in themselves.

It appears to be very desirable to alter the classification for Sundays. The teachers should be more numerous than on week-days, each having not more than eight or ten; each Sunday-class having one *permanent* teacher, or two taking turns. If adult volunteers cannot be procured in sufficient numbers as teachers, I would suggest,—what I have found successful so far on short trial,—picking out a few of the best and steadiest of the scholars that have just left, and meeting them once a-week.

The plan I have adopted at these meetings is, first to read with them in turn, explaining and enlarging as we read, *The Sunday-School Teacher's Difficulties*,—an address at a Winchester meeting, by the Rev. A. Crowdy,—which contains many useful hints. (Wertheim and Co., 2*d.*)

Having gone through this, we commence with a prepared prayer; then the teachers mention any difficulties, or consult me about any thing that occurred on the previous Sunday. We then read verse by verse the gospel or epistle, or a lesson; and then take by turns a verse on which to put simple questions to each present, such as we should put to children. Faults in questioning are pointed out as they occur. I think they are improving in questioning—some much. At first the questions were very stiff; they seem to be learning to avoid questions to which the answer would be 'Yes,' and to elicit the meaning and point of the text instead of requiring the very words.

I would suggest that the clergyman should not have a class of his own. The first class may lose, but the whole school will probably gain considerably by his moving about, and in a kind and frank way helping the teachers and showing them how to teach. A teacher of some experience and power should be selected for the lowest classes, if they are to have any religious teaching—any thing beyond A B C.

I should be thankful for any suggestions founded on experience as to the question of forming children who come on Sunday only into separate classes. Certainly they are often very troublesome, and do some harm when mixed with the others.

The best tickets I know of are round bits of tin, with figures from 1 to 6, 12, and 24, stamped on them, kept in separate compartments of a box, and changed.

I believe one cause of children leaving church when they leave school is, the impression they have,—too often kept up by the clergyman and his family,—that they are doing something they ought to be ashamed of when they leave the school. This seems to me to be a great pity. Would it not be better to let the children feel that we know a time must come when they will leave, and to encourage them to come to the clergyman to take leave of him when they go? And if a few words were then kindly spoken, and a little parting present given, it would probably attach them to the Church, instead of producing the feeling of alienation which repels them so frequently.

Trusting that we may encourage each other in this portion of our work for our Divine Master by conferring on the subject, I am, &c. S. R.

READING TALES TO CHILDREN ON SUNDAY-AFTERNOONS.

SIR,—On a scorching Sunday-afternoon, when thirsty cattle rush to the marsh and the pool, and scarcely a breath of air finds its way across the upland into the churchyard to stir a leaf of the ivy clinging to the mullioned window and the mouldering wall, have any of your readers ever found themselves in a quiet country church, close to "the free seats"? If so, they will recognise the following picture. The farmers' men and lads of the rural Muggleton or Pottleton are trying hard to listen to the sermon. They can't do it, however; for they have been at hay or harvest work all the week, and are tired out. There they sit in the little side-aisle; and being too respectful to be seen drooping their heads, their poor sunburnt faces are turned upward, while, with eyes quite closed and lips just parted, they *seem* to be anxiously seeking the pulpit, the fountain of orthodoxy. They are fast asleep, and not one word of Parson Jones's excellent sermon do they hear. They are only matched by the little nodding schoolboy in the western gallery, who now and then brightens up to sleep more soundly.

Sir, I believe a parallel to this may be witnessed in many Sunday-schools on afternoons. The noble army of Sunday-teachers have given a great deal of valuable instruction in the mornings; but after dinner they find their scholars (especially the little ones) with their eyes shut, nodding as if at some imaginary object in front of them. "Sleep, sleep, nature's soft nurse," claims them for her own. Would not an attractive tale in easy language go far to rivet their attention, give them something profitable to remember, and render Sunday-afternoons happy afternoons? In several schools, I believe, the plan of reading tales, either to separate classes or to the whole school at once, has been adopted with success. I would only say to those who may be disposed to object to the plan, Select a good tale, and just try it for once.—I am, &c.

AUTHOR OF "THE HISTORY OF A CHURCH-TEACHER, &c."

Notes of Lessons for Sunday-school Teachers.

[The Committee of the National Society, while anxious to give publicity to any communications in the form of "Notes" which may be useful to Sunday-school Teachers, do not necessarily hold themselves responsible for articles inserted under the above heading.]

NOTES ON THE GOSPELS.

Scheme for Four Sundays in March.

Second in Lent . . .	Matt. xv. 21-28.
Third in Lent . . .	Luke xi. 14-28.
Fourth in Lent . . .	John vi. 1-14.
Fifth in Lent . . .	John viii. 46-59.

⁂ The words of the "Notes" should not be used. The teacher should convey their substance by questioning in easy language.

SECOND SUNDAY IN LENT.

Read Matt. xv. 21-28.

Jesus, i. e. 'Saviour'; the name given Him by Gabriel (Luke i. 31). The word 'Joshua' has the same meaning; and in the New Testament Joshua is called Jesus (Acts vii. 45; Heb. iv. 8). As Joshua led the Israelites into the earthly Canaan, so Jesus leads the faithful into the heavenly.

Thence, i. e. from the land of Gennesaret (Matt. xiv. 34).

Tyre and Sidon. Towns in Phœnicia, on the coast of the Mediterranean, in the north-west of Palestine, and about twenty miles apart. Tyre was famous for its trade, wealth, and luxury at the time Ezekiel prophesied against it. His prophecies have been literally fulfilled. It is now a heap of ruins, and therefore a testimony to the truth of God's threatenings, and to the care with which the books of prophecy have been preserved.

A woman of Canaan. St. Mark says she was a "Greek, a Syrophenician" (vii. 26). She was a Canaanite by descent. She was not of the seed of Abraham.

Vexed with a devil. St. Mark says she had an unclean spirit.

Send her away. From our Lord's answer, "I am not sent," &c., it would seem that the disciples meant, "Do for her what she asks, and let her go."

I am not sent but to the lost sheep of the house of Israel. Throughout the Testament we find that it was God's dealing to offer the Gospel to the Jews first. "Jesus came to His own, but His own received Him not." (See Acts xiii. 46.)

Worshipped Him. The word translated 'worshipped' in the New Testament is very forcible in the original. It means to crouch as a dog. She probably prostrated herself upon the earth.

Meet, i. e. right or proper. The Gospel, the bread of life, was first for the Jews.

To dogs, i. e. to the Gentiles. The Jews called the Gentiles *dogs*, but themselves God's children. Our Saviour does not use the term as one of His own, but as one applied by His countrymen, and evidently for the purpose of making His rebuke against the Jews (ver. 28) more severe.

Truth, Lord; yet the dogs, &c. She is willing to be called a dog, to accept the scornful title; and her faith turns it to her own account. Truth, Lord; though I have no title to the meal, I may still receive some small portion of it—a scrap as cast to a dog, a morsel of the favour of my God.

O woman, great is thy faith. She had faith in our Lord's power to cast the unclean spirit out of her daughter. We generally find that our Saviour demanded faith as a requisite in those who solicited an exercise of His miraculous power; thus His questions were "Believe ye that I am able to do this?" "Can ye drink of the cup?" &c.; that is, have ye faith to bear suffering for My sake? When He perceived a simple confiding faith, He generally granted requests in the fullest manner. [The teacher may here compare this readiness to answer faith by miracles, as seen in our Lord's acts, with what is related of that arch-impostor Joseph Smith, the founder of Mormonism. He published abroad his intention of performing no less a miracle than that of walking across the Mississippi. A large concourse of people assembled to witness it. Smith stood on the bank of the river, and cried out, "Believe ye that I am able to do this?" When the people answered, "Yes, yes," he replied, "Then if you have faith in my power there is no necessity for my doing the miracle."]

Application.

1. *Have you the faith of the Syrophenician woman in your prayers and acts here, and in the existence of joys at God's right*

hand? Three separate times did she show her faith. First, by coming; then Jesus "answered her not a word;" "but she worshipped Him," and cried, "Lord, help me!" (ver. 23-25.) This was the second proof of her faith. The third proof of it was exhibited in her answer to Him—"The dogs eat," &c.

2. *When after many prayers Jesus "answers" you "not a word," and the heavens seem like brass above you, do you still cling in faith to Him?* The importunate widow came frequently to the judge.

3. *The woman besought that the unclean spirit, or devil, might be cast out of her daughter: are you anxious that not only your own heart may be purged of the devil's presence, but that others may be delivered from him also?* It is a selfish wish to save your own soul and to care nothing and do nothing for the souls of others. The Church is a household with many members—a brotherhood; therefore by word, example, and kindly acts, you must do what you can for others, as you hope to find mercy at the last day.

THIRD SUNDAY IN LENT.

Read Luke xi. 14-28.

Casting out a devil. This casting out of devils shows that our Lord had power over the spiritual as well as the material world; in other words, over what men cannot see as well as what they can. [Point out that the gospels for the first three Sundays in Lent have reference to the work of our Lord in attacking and vanquishing in His own person the kingdom of Satan.] The Church would bring to our notice the same work to be done in a different manner by us, namely, through the power of the Holy Ghost, who cleanses the hearts of men, and helps them to resist the evil one. It says, "*a* devil." We may suppose that Satan has many agents, or evil angels; for if not, he must be like God omnipresent, since men who are thousands of miles apart are often tempted at the same moment. Satan (an *adversary*), the devil (or *the accuser*, Rev. xii. 10), Abaddon or Apollyon (*the destroyer*, Rev. ix. 11), and Beelzebub (*the god of flies*), are different names for the same person—the *prince* of the devils.

He casteth out devils through Beelzebub. They ascribed His power, not to His own Divine nature, but to the assistance rendered him by the devil. Compare the faith of the Syrophenician woman (in the gospel for last Sunday) with the disbelief of these Jews.

If Satan also be divided against himself. He shows that Satan would never assist Him in the work (even if he could), for that would be pulling down his own kingdom.

Finger of God, i. e. the evident power of God working in and by Me. God is a spirit, and as such, has no bodily parts.

Overcome, i. e. conquer or master.

Spoils, i. e. goods taken from him in the contest or fight.

Through dry places. The Jews supposed demons to have their abodes in uninhabited places.

Garnished, i. e. adorned and made ready for occupation.

Enter in and dwell there. They find a place ready, and take possession. Satan desires every heart as a dwelling-place for himself, and endeavours with all his power to keep it, or regain the influence over it which at any time he may have lost. There is no danger so great as that of returning to our evil state, as a sow that has been washed returns to its wallowing in the mire. Backsliding is dangerous work, much as we may forget it (Heb. vi. 4-6; 2 Peter ii. 20, 21; iii. 17, 18).

Application.

1. *He that is not with Me is against Me* (ver. 23). In earthly things you may take what is called neutral ground, that is to say, neither one side nor the other. You cannot do this in spiritual matters. If you are not among Christ's decided friends, devoted to Him in heart and deed, you are an enemy, and you will find yourself on the left hand after death. "Narrow is the way that leadeth unto life, and *few* there be that find it." It is by no means easy (as some make it) to save a soul.

2. *Beware, lest having been purified and enlightened by the Holy Ghost, you wilfully "grieve" and "quench" Him, and so invite the devil to take possession of your heart* (ver. 26). You *must* know whether at this moment you are endeavouring to second the work of the Holy Ghost, or making your heart empty, swept and garnished, for an abode of Satan. You have no right to say you are waiting for something yet to come—for more light, or something else. God has not left you from baptism upwards without giving you enough grace to *begin* the fight of faith. Procrastination is daily ruining souls. Why should we talk to you as if you were a Hindoo, and yet had to be baptised and enlightened? What are you expecting and waiting for—death? Use the gifts you have already, and God will give you greater (John vii. 17).

FOURTH SUNDAY IN LENT.

Read John vi. 1-14.

Sea of Galilee. From the towns on the shores of this sea most of the disciples were taken. They were called to be "fishers of men."

Tiberias. An important town in our Saviour's time, containing thirteen synagogues, or places where the Mosaic law was read. The Sea of Galilee was named after it.

Mountain. The sea is encircled by hills.

Passover. The feast held to commemorate the passing of the angel of death over the Israelites' houses in Egypt, when he destroyed the first-born of the Egyptians. Sometimes called the Feast of Unleavened Bread. Why?

These may eat. Jesus did not overlook the bodily wants of men.

To prove him. This does not mean that He did not know beforehand what Philip would say, for He is prescient, or foreknowing; but as God is said to try men (Gen. xxii. 1; Heb. xi. 17), so Jesus tried them, that their inward feelings might be made plain to the disciples themselves and to others.

Two hundred pennyworth. This quantity of bread, considering the value of money at that time, would be very considerable.

Andrew. He was the first who was called to be a disciple, and afterwards brought his brother to Jesus (John i. 41, 42). He is said to have been crucified on a cross shaped thus X.

Barley-loaves. Only used at that time by the poorest (1 Kings vii. 1; xvi. 18). In the latter periods of Grecian and Roman history barley-bread was given to the soldiers as a mark of disgrace.

Much grass. It was spring (ver. 4). Paley says on this point, that it must be the remark of an "eyewitness."

Given thanks. Hence draw the duty of asking a blessing on our food.

Distributed to the disciples. A quaint writer, speaking of this act of Jesus, says it was symbolical of the way in which He handed on His blessings to the Church by His disciples.

They would, i.e. as much as they needed.

That nothing be lost. Nothing should be wasted.

Twelve baskets. This surplus made the miracle more remarkable.

That prophet. The miracle pointed Him out as the Messiah who was to perform miracles.

Application.

1. *Though you did not see the miracle performed, you have the account of it on undoubted testimony.* Does it therefore lead you to believe in Jesus as the Messiah?

2. *It was a miracle performed to supply bodily wants: do you trust Christ for His promise that all needful things will be added unto you?* If so, you must seek first the kingdom of God, and His righteousness. "Man doth not live by bread alone." Christ knows what temporal things will be good for you.

FIFTH SUNDAY IN LENT.

Read John viii. 46-59.

Convinceth Me of sin. Who can prove Me to speak falsely, to be an impostor?

Why do ye not believe Me? He appealed to their own knowledge of what was true, and showed that they were therefore bound to accept Him as the Messiah.

Of God. That are anxious to do His will.

A Samaritan. The Samaritans were disliked by the Jews, and called schismatics. They came originally from Assyria, being sent by Shalmanezer to occupy the country held by the ten tribes, whom he had taken captive to Assyria. 'Samaritan' was used as a term of reproach (ch. iv. 9) by the Jews.

Hast a devil, i. e. art under the influence of a devil.

I seek not Mine own glory. I do not honour Myself as man does, as one apart from God. I came to do His will, to declare His love and power, and exalt Him among men.

My saying. That doeth My command.

Never see death. Not temporal death, for all must see that; but he shall partake of My glory in the world to come.

Abraham is dead, and the prophets. They regard no other death than that of the body, which even their father Abraham and all the prophets had not escaped; how much less, then, shall they! Thus they reasoned among themselves.

He is your God. If, therefore, ye esteem Him as your God, why do ye not honour Me who am His Son?

He saw it, and was glad. Abraham *by faith* saw Christ, and rejoiced in the promises to man through Him (Heb. xi. 13). Abraham's children actually now saw Him on the earth performing miracles, and proving His title to the Messiahship by a sinless life; and yet they rejected Him. They boasted of their descent from Abraham, but were too faithless to imitate him. It shall be even more tolerable for the people about Tyre and Sidon in the day of judgment than for them—the seed of Abraham.

Not yet fifty years old. He was certainly not fifty years old; for He began His ministry when He was thirty, and it lasted only three years. They *would not* see that He was a Divine Person. With them His miracles, teaching, and holy life, passed for nothing. They heard His doctrine, and saw His wonders; but, like their forefathers in the wilderness, they hardened their hearts.

Before Abraham was. In His divine nature He is eternal. There never was a time when He was not. The world was made by Him (John i. 3). Arius and his followers in the fourth century denied His eternity. [Read here the first part of the Nicene Creed.]

I am. This form of speech is used with reference to God only. God Himself used it when speaking to Moses from the burning bush (Ex. iii. 14; Is. xliv. 6). It denotes *eternal self-existence.* Boothroyd renders "I AM THAT I AM" in this way: I am *because* I am. The Jews probably understood it; and on this occasion took up stones to cast at Jesus for applying the title to Himself.

Application.

1. *Do you, like Christ, seek to glorify God, or yourself?* (ver. 50.) We are dust and ashes, and the fashion and glory of this world are fast passing away. (See John v. 44; 1 Cor. x. 31.) What does the glory awarded us by men avail us?

2. *Are you daily trying to keep (that is, fulfil) Christ's saying?* (ver. 51.) Unless you are, you cannot escape eternal death. Godliness is not a matter of mere feeling. Through Christ you must *work out* your salvation (Phil. ii. 12).

Notes on Words.

"You will not find that this study of words will be a dull one when you undertake it yourselves. Only try your pupils; and mark the kindling of the eye, the lighting up of the countenance, with which the humblest lecture on words, especially words which are familiar to them in their play, or *at their church*, will be welcomed by them." *Trench's Study of Words.*

1. Abstinence (Prayer-Book) signifies a partial, not an entire abstaining from food, when it is used in the same sentence with the word "fast," as it is under the head of *Tables and Rules.*

2. Absolution (Prayer-Book) means *a loosing from* the consequences of sin, or an acquittal: for an example, see 2 Sam. xii. 13.

3. After (Prayer-Book), as used in the Litany, may have the words *according to* substituted for it. "Neither reward us after our iniquities," simply means "neither reward us" (or make a return to us) "according to our sins."

4. Anon (Mark i. 30) may be expressed by the word *quickly* or straightway, or at once.

5. Anathema (1 Cor. xvi. 22) means accursed. The word *Maran-atha,* used in connection with it in this text, needs explanation. It signifies "*the Lord cometh,*" or "will come;" that is to say, to judgment and to punish sinners.

6. Bissextile (Prayer-Book) is another name for leap-year. The word means *twice* the *sixth.* Leap-year was so called because the addition of a day to February was originally effected by *doubling* the *sixth* of what were called the calends of the following month.

7. Bishop (Bible and Prayer-Book) is easily traceable to the Greek word *episkopos,* which signifies an overseer or overlooker; that is to say, an overseer in the Church of Christ on earth. *Episcopacy* means the government of the Church by Bishops; and those who abide by this scriptural form of government, observed in the Church down to the present time, and hesitate to set up their own fancies in the matter, are called *Episcopalians.* Timothy was appointed Bishop of Ephesus by St. Paul (1 Tim. i. 3; iv. 14); Titus, Bishop of Crete, an island near Greece (Titus i. 4, 5, 7). The Church of England thus speaks of Church-government:

> "It is evident unto all men, diligently reading the Holy Scripture and ancient authors, that from the Apostles' times there have been these orders of Ministers in Christ's Church,—Bishops, Priests, and Deacons. Which offices were evermore had in such reverend estimation, that no man might presume to execute any of them except he were first called, tried, examined, and known to have such qualities as are requisite for the same; and also by public prayer, with imposition of hands, was approved and admitted thereunto by *lawful* authority. No man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon, in the United Church of England and Ireland, or suffered to execute any of the said functions, except he be called, tried, examined, and admitted thereunto, according to the form hereafter following, or hath had formerly episcopal consecration or ordination."

This episcopal ordination was always by the imposition of hands (2 Tim. i. 6; 1 Tim. v. 22). Those who took part in the Synod of Dort lamented that circumstances did not allow them to retain Episcopacy, and hoped God would be merciful to them.

8. Bible (so called from the inner bark or rind of the papyrus anciently used instead of paper) is a Greek word, and means *The Book.* It is God's book—His revelation to man.

(To be continued.)

Correspondents' Suggestions and Answers to Inquiries.

"F. J." recommends Sunday-school teachers to study at their monthly meetings the "Notes of Lessons" printed in the *Monthly Paper.*

Notices to Correspondents and Inquiries.

[*Correspondents are requested to favour us with their communications* some time before *the 20th of the month. We cannot undertake to notice anonymous communications, or return Mss. which have been declined.*]

"A Country Vicar's" "Chronology of Events," &c. in our next.

"A Country Vicar (E.)." "N. S.," "F. W. Harper," "A Somersetshire Incumbent," "A Curate (S.)," "Philo," and "J. D." are thanked. Their letters, we hope, may shortly appear.

"M. S. S.," on "Discipline," and "Hurk," on "Sunday-school Teachers' Meetings," are thanked. We hope to insert their articles in our next, and shall be glad of a continuation of the same subjects.

"A Subscriber" is thanked for so kindly acceding to the request contained in the note we appended to her former letter. Her second letter, we hope, may soon appear.

"J. T. Hillier," declined with thanks.

Library.—"A Country Curate" wishes to know how best to keep up the interest of Sunday-scholars in their library, and whether they should pay for the loan of the books or not.

The Monthly Paper

OF THE

NATIONAL SOCIETY.

No. CXXV. APRIL. 1857.

The Meetings of the Committee of the National Society have been attended during the past month by his Grace the Lord Archbishop of Canterbury, the Earl of Powis, the Bishop of Oxford, Lord Lyttelton, Rev. Lord John Thynne, Rev. Sir Henry Thompson, Bart.; Sir Thomas Phillips, Ven. Archdeacons Sinclair and Harrison, C. B. Adderley, Esq., M.P.; T. D. Acland, Esq., and C. W. Puller, Esq.

Building Grants.

The following Grants have been voted by the Committee of the National Society since the last announcement:

Romford, *Essex*	£10	Northiam, *Sussex*	£20
Shooter's Hill, *Kent*	10	Hogsthorpe, *Lincolnshire*	35
Cookbury, *Devon*	10	Stokesay, *Ludlow*	30
Dundry, *Pensford*	24	Methwold, *Brandon*	30
Millom, *Cumberland*	18	Neepsend, *Pitsmoor*	55
Boughton Blean, *Kent*	13	Oakley Green, *Maidenhead*	30
Ainderly Steeple, *Yorks.*	30	Cockfield, *Suffolk*	25
Sudbury, *Suffolk*	10	Ancroft, *Northumberland*	30
Greys Thurrock, *Essex*	5		

The Treasurer has been authorised to pay the Grants voted to the Schools in the following places, the several buildings having been reported as completed:

Worcester, St. Peter's.
Llangennick, *Llanelly.*
Clayton-le-Moors, *Accrington.*
Southampton.
Haward's Heath, *Sussex.*
Paddington, *Manchester.*
Balsall Heath, St. Paul.
Oxford, St. Paul.
Beeford, *Driffield.*
Chesterton, *Stafford.*
Coln, St. Aldwyn, *Fairford.*
Lowestoft, St. John.
Peckham, St. Mary.
Hampstead, St. John.
Llandevaud, *Monmouth.*
Everton, *Liverpool.*
Bromwich, West, Christ Ch.
Gronville, *Jersey.*
Llanbrynmair, *Montgomery.*
Frampton Cotterell, *Bristol.*
Pontardawe, *Glamorgan.*
Harwood, Great, *Blackburn.*
Kington Langley, *Chippenham.*
Richmond, *Yorks.*
Manchester, St. Barnabas.
Liverpool, Trinity Church.
Cleethorpe, *Lincoln.*
Farsley, *Leeds.*
Deptford, St. John.
Pilling, *Lancaster.*
Stoke, *Surrey.*
Hulme, St. John, *Manchester.*
Dean, East, Christ Church.
Jersey, St. Mark's.
Kimbolton, *Leominster.*
Bradfield-Combust.
Dean, East, *Hants.*
Wicker, *Sheffield.*
Sudbury, *Suffolk.*
Berwick-on-Tweed.
Islington, St. Jude.
Bolton, Little, St. John's.
Greys Thurrock, *Essex.*

St. Mark's College, Chelsea.

The Annual Festival in commemoration of the founding of this College will be held, as usual, on St. Mark's Day, Saturday, the 25th instant. There will be full morning service, with Holy Communion and sermon, in the College Chapel, commencing at ten o'clock; and evening service at four o'clock. The sermon will be preached by the Right Rev. the Lord Bishop of London; and the offertory will be devoted to the support of the College chapel.

All former students of the College who may find it convenient to attend on this occasion will meet with the usual hospitality.

National Society's Central Schools.

Fixed Subjects for Examination of Children.

The following letter, published with the permission of the writer, is an answer to an inquiry whether he would consent to examine the children of the Central Schools in the particular subjects selected by the Committee as the course of study for the half-year ending Midsummer 1857; a list of which subjects appeared in the *Monthly Paper* for January 1857, p. 17:

Education Department, Council Office, Downing Street, London, Jan. 13, 1857.

Dear Mr. Lonsdale,—I shall consider it a great advantage to confine the examination of both schools to your programme. As a general rule, I always accept a list of subjects approved by school-managers; and I should be glad if several schools adopted the same plan. I have frequently had under consideration a plan which some of my colleagues found expedient, viz. to arrange a set of subjects for each class; but I am satisfied that it could not be done in London without giving occasion to complaints (in my opinion, not unjust ones) of interference. If I am not mistaken, I informed the teachers of both your schools last year that, if they presented me with an account of what the children in each class are expected to know, I would examine them in those, and in no other subjects; provided, of course, that they included all essentials. The list of subjects which you send me is open to no objection, excepting, perhaps, of including more than may be reasonably expected of your young people.—Believe me, &c. (Signed) F. C. Cook.

The Rev. John G. Lonsdale.

New Subscriptions.

The following Donations and new Annual Subscriptions have been contributed since the last announcement, and are hereby thankfully acknowledged. The List is made up to the 15th March.

Solihull Church Fund, per Rev. P. M. Smythe		£6	12	6
Dupuis, Rev. H. Y. *Richmond*		0	5	0
Roe, Mr. G. *Wareham*	a.	0	5	0
Spackman, Rev. C. *Stockton House, Rugby*	a.	1	1	0
M'Ewan, R. Esq. *Holbrook Ho. Richmond*	a.	1	1	0
Park, Miss, *Ince Hall, Chester*	a.	1	1	0
Horsley Church Societies' Fund, one-fourth		2	10	0
Nash, Mr. G. *St. Radigund's, Canterbury*	a.	0	5	0
Currie, Rev. H. G.		5	0	0
Joseph, Rev. H.	a.	1	1	0
Lyon, F. Esq. *Stafford*	a.	0	10	6
Hunt, Rev. T. M. *Oulton, Norfolk*	a.	1	1	0

Diocese of London.

Batten, S. Esq. *Earl's Ct. Brompton*	a.	1	0	0
Mackenzie, Miss, *Kensington*	a.	1	1	0
Wright, J. L. Esq. *Notting-Hill Sq.*	a.	1	1	0
Willion, A. H. Esq. *Lloyd's, City*	a.	1	1	0
Ealing Association, Proportion of Contributions for Home Missions		1	3	5
Andrews, Lieut.-Col. *Eaton Place*		1	1	0
Skinner, C. B. Esq. *ditto*	a.	1	1	0
Robertson, Mrs. *Eaton Square*	a.	1	1	0
Boodle, J. Esq. *Connaught Square*	a.	1	1	0
London, The Right Hon. and Right Rev. Lord Bishop of (increased to)	a.	5	5	0
Farrar, Rev. H. *Harrow*	a.	0	10	6
Lincoln, The Earl of, *Dover St.*	a.	1	1	0
Gill, A. Esq. *Gt. Queen St. Westm.*	a.	0	10	6
Stokes, Mr. *S.P.C.K. Dépôt, Saffron Walden*	a.	1	1	0

Diocese of York.

Wetherall, Rev. A. W. *Stonegrave*	a.	1	1	0
Barnard, Mr. W. *St. Mary's School, Beverley*	a.	0	5	0
Morris, Mr. W. *Cottingham*	a.	0	5	0
Dawson, Mr. J. *Beverley*	a.	0	5	0

Diocese of Bath and Wells.

E. S. C. *Bath*		2	0	0
Cabanel, D. Esq.		4	0	0

Bird, R. Esq. *Crewkerne*	a.	0	10	0
Norman, J. E. Esq. *ditto*	a.	0	5	0

Diocese of Chichester.

Jones, Rev. J. G. *Hurstmonceaux*	a.	1	1	0

Compton School, Collected by Mr. G. Sheldon:							
Hornby, Lady, *Little Green*					£1	0	0
Langdale, Rev. G. A. *Compton*					0	10	0
A Lady					0	10	0
Lilleywhite, Mr.					0	2	6
Proceeds of Three Lectures, by Mr. G. Sheldon:							
At Compton	1	14	8				
At Walderton	1	8	3				
At East Marden	1	0	6				
	4	3	5				
Less expenses	0	15	11				
					3	7	6
Plucknett, Rev. W. *Horsted Keymes*				a.	1	1	0

Diocese of Exeter.

Darbyshire, Mr. John, *Levan*	a.	0	5	0
Buller, —, Esq. *Plympton*	a.	1	1	0
Larpent, Mrs. *Ashburton*	a.	1	1	0
Weymouth, W. T. Esq. *Kingsbridge*	a.	0	5	0
Collection in Church, *Yealmpton, Plympton*		3	4	11

Diocese of Gloucester and Bristol.

Sundry Subscriptions, by Rev. J. Carter, *Frenchay, Bristol*		3	0	2
Bowden, C. W. Esq. *Westbury*	a.	1	1	0
Estcourt, Rev. W. *Newnton, Tetbury*	a.	1	1	0

Diocese of Lincoln.

Giles, Rev. R. *Partney*	a.	1	1	0
Batten, Rev. W. *Castle Gate, Notts.*	a.	1	1	0
A Friend, by Rev. R. Birley, *Lea, Gainsborough*		1	1	0
Yolland, Rev. J. *ditto*		0	2	6
Caldicott, Mr. *ditto*		0	2	6
Jarrard, Mr. *Widmerpool*	a.	0	2	6

Diocese of Llandaff.

Williams, Miss, *Monmouth*	a.	1	1	0
Tomlinson, Mr. J. *Pontaherpenyam, Newport, Monmouth*	a.	0	5	0
Richards, E. P. Esq. *Cardiff*		10	10	0

Diocese of Oxford.

Rusher, Mrs. R. E. *Oxford*	a.	1	1	0
Randall, Rev. L. *Warfield, Berks*	a.	1	1	0
Undergraduates, *Jesus College, Oxford*		2	10	0

Diocese of Peterborough.

Palmer, Rev. C. S. *Owston, Oakham*	a.	1	1	0
Clarke, Rev. R. J. *Towcester*	a.	1	1	0
Collection in Church, *Ashby St. Leger, Northampton*		1	1	0

Parochial Collections Fund.

(Parochial Collections, continued from February Number.)

The following collections are a portion of the sums already remitted to the Society, being in lieu of those heretofore made under the authority of the Royal Letter triennially granted in its favour. In the majority of dioceses the Bishops, in conformity with the recommendation of the Archbishop, have issued a Pastoral Letter, requesting the Clergy to preach a sermon and make a collection in behalf of the Society. In most cases the suggestion which emanated from the Committee of the Society has been added, that the proceeds should be divided between the Parent Society and the Diocesan Board of Education.

The returns are those received from the undermentioned counties since the last announcement (19th November) at the Receiver's office up to the 17th of January. They comprise, in some instances, the whole amount collected; in others only the moiety, the other half having been forwarded to the Diocesan Board. Collections received since 17th of January will appear in future Numbers.

Collections forwarded for the Society's General Fund are not included in this list, but have been acknowledged in the monthly list of contributions to the Society.

LINCOLN.			
Grayingham .	£0	13	0
Caistor . . .	3	9	9
Hackthorn and Cold Hanworth . .	5	18	6
Timberland .	1	1	10
Addlethorpe & Ingoldmells	0	15	1
Bigby . . .	1	15	0
Haltham-on-Bain	0	11	9
South Reston .	0	9	10
North Reston	0	10	0
Lincoln—			
St. Mary Magdalen . .	3	2	8
St. Nicholas & St. John .	1	4	7
Upton & Springthorpe . .	1	3	6
Humberstone.	0	14	0
Ancaster . .	1	12	6
Kirkby Underwood . .	1	7	0
Quarrington .	0	15	0
Belleau . . .	3	3	0
Ranby . . .	0	6	3
Sotby—			
St. Peter .	0	14	9
Brant Broughton	1	2	6
Potter Hanworth	1	15	8
Partney . . .	0	15	6
Stamford—			
St. John's .	3	0	0
Alford . . .	1	11	6
Aswarby . .	1	13	0
Barlings . .	0	14	3
Stainfield . .	1	0	0
Holton-le-Clay	0	12	6
Fleet. . . .	1	10	0
Grimoldby . .	0	8	0
Skidbrooke *c.* Saltfleet .	0	10	0
Hougham *c.* Marston .	1	18	5
Revesby . .	2	0	0
Little Ponton .	1	10	0
North Scarle .	0	9	6
Morton—			
St. Paul's .	0	15	0
East Stockwith	0	5	0
West Stockwith Epis. Chapel	0	17	6
South Carlton	1	17	3
Braceborough	1	7	6
Carlton Scroop	0	10	9
Frieston . .	£2	8	0
Langtoft . .	0	2	0
Stewton. . .	1	0	4
Stainly . . .	1	4	6
Gunby . . .	0	16	3
Winteringham	1	2	0
Whilton . .	0	12	9
Alkborough .	0	16	0
Edenham . .	7	12	6
Hannay. . .	0	7	6
North Carlton	1	0	6
Thorpe—			
St. Peter .	0	14	9
Belton—			
St. Peter and St. Paul .	4	0	0
Brocklesby .	1	15	1
Messingham .	0	12	6
Bottesford. .	0	9	3
Somerby . .	0	11	0
Sutterby . .	0	8	5
Dalby . . .	0	7	3
Withcall . .	0	10	0
Kelstern . .	0	10	0
Kirkby-on-Bain	1	10	0
Owersby . .	0	11	6
MIDDLESEX.			
Muswell Hill—			
St. James .	15	1	6
Paddington Parish Church .	9	2	0
Shepperton .	2	10	0
Hanwell . .	4	1	11
Wapping—			
St. John's .	7	5	0
St. Andrew's, Holborn .	9	2	6
St. Dionis, Backchurch . .	1	12	10
Pimlico—			
St. Gabriel .	3	15	0
St. Anne, Aldersgate .	6	8	4
Ditto Goldsmiths' Company *d.*	10	0	0
Mill Hill—			
St. Pauls .	7	19	8
South Mimms	2	14	10
St. James's, Clapton .	28	10	0
Hampstead .	25	8	3½
Fryern Barnet	6	7	0
MONMOUTH.			
Penrose. . .	0	7	6
Monmouth—			
St. Mary. .	£5	0	0
Llanvapley .	1	0	0
Pontypool—			
St. James .	1	5	3
Llanthewy Rytherch . .	0	6	0
Brynggwyn .	0	17	0
Machen . . .	2	12	3
Caerleon . .	1	4	7
NORFOLK.			
Gayton Thorpe	0	10	6
Gt. Moulton .	0	7	2
Gooderstone .	0	18	2
Thorpe . . .	1	5	0
Cranwich . .	1	3	0
Ludham . .	0	13	6
Surlingham .	0	10	2
Smallburgh .	0	18	0
Reedham—			
St. John's .	0	9	0
Barnham Broom & Kimberley	2	1	2
Gressenhall .	0	7	0
Roughton . .	0	13	8
Postwick . .	0	10	0
Aslacton . .	0	8	0
Stanfield . .	0	11	10
shill . . .	5	0	0
Horstead . .	0	17	8
Swanington .	1	3	0
Methwold . .	1	2	6
Docking . .	4	0	10
Burnham Thorpe	1	8	7
Burnham Westgate . .	1	15	0
South Walsham	1	2	0
Holme next Runcton . . .	0	18	6
Stalham . .	1	1	6
Shotesham. .	2	4	3
Reepham and Kerdiston	1	3	10
Norwich—			
St. Giles . .	2	18	6
Honingham .	3	13	0
East Tuddenham	3	10	0
Gt. Dunham .	0	17	3
Saham Toney.	1	7	6
Little Fransham	0	12	7
Kempston . .	0	10	5
Cockley Cley .	0	10	0
Diss	2	0	0
Gt. Fransham	0	7	4
Whissonsett .	0	15	0
Overstrand .	£0	15	0
Sidestrand . .	0	6	6
Denver . . .	3	14	5
Aldeby . . .	0	19	3
Carleton Forehoe	1	0	4
Crownthorpe .	0	7	5
Castle Rising .	4	0	1
Long Stratton—			
St. Mary. .	2	13	0
East Walton .	0	10	6
NORTHAMPTON.			
Cottingham *c.* Middleton	1	8	0
Fotheringay .	0	19	9
Daventry . .	10	7	7
St. James .	2	14	8
Gretworth . .	1	14	3
Nassington .	1	10	0
Norton . . .	2	8	0
Thenford . .	1	9	3
Yarwell. . .	0	15	0
Staverton . .	1	15	0
Brington . .	6	10	3
Gt. Oxendon .	1	0	0
Brockhall . .	4	17	0
Radstone . .	0	12	1
Slapton . . .	0	16	7
Kelmarsh . .	1	5	0
King's Sutton	2	2	6
Newbottle . .	0	10	6
East Haddon .	1	15	0
Paulerspury .	1	9	10
Rockingham .	1	16	0
Thornby . .	2	12	0
Earls Barton .	2	2	0
Kilsby . . .	2	4	0
Canons Ashby	1	10	0
Dodford . .	1	13	3
Eydon . . .	1	10	7
Little Billing .	0	17	0
Evenley . .	2	2	0
Hellidon . .	1	4	6
Weekley . .	1	13	10½
Little Oakley .	0	7	7½
Aldwincle—			
St. Peter's .	0	10	6
NORTHUMBERLAND.			
Cornhill . .	6	1	6
Felton and Long Framlington	4	10	0
Long Houghton	0	8	9
Birtley . . .	0	7	0
Norham . .	3	3	0
Embleton . .	0	19	10
Kirkharle . .	0	15	0

Whitley	£0	4	0
Slaley	0	5	0
Chillingham	1	0	0
Sighill	1	0	6

Nottingham.

Clayworth	4	10	0
Kinoulton	1	15	1
Staunton, Flawborough, and Kilvington	1	5	0
Cotham	0	17	6
Shelton	2	5	0
Kneeton	1	4	0
Tuxford	1	0	0
East Bridgeford	0	19	0
Sth. Collingham	3	10	0
Langford c. Holme	0	12	7½
Elton-on-the-Hill	0	16	0
Girton	0	8	0
Besthorpe	0	7	0
Walesby	0	15	6
Snenton	11	18	3
Everton	1	9	0
Warsop	3	4	9
Lowdham	3	16	10
North Wheatley	1	2	6

Oxford.

Dorchester	1	0	5
Mongewell	5	0	0
Gt. Rollright	0	10	6
Begbrooke	1	4	0
Ducklington	0	5	0
Cokethorpe	0	5	0

Rutland.

Uppingham	4	6	7
Burley	9	8	6
Langham and Egleton	1	17	0
Ridlington	1	7	6

Salop.

Cound	1	0	0
Donington	2	0	0
Quatt	2	17	7
Harley	2	18	6
Worfield	3	7	0
Shrewsbury— St. Julian	6	14	8
Wrockwardine	4	6	4
Eaton	0	19	1
Stoke-on-Tern	1	10	0
Childs Ercall	3	9	0
Calverhall	1	7	0
Habberley	0	10	0
Meole Brace	3	3	0
Hopesay	0	15	0
Westbury	1	5	8
Badger	5	5	0
Chetwynd	7	10	0
Edgmond	3	11	7
Longnor	2	0	0
Shawbury	1	9	9
Shrewsbury— Holy Cross & St. Giles	7	8	0
Caynham	0	15	6
Bucknell	0	10	0
Shrewsbury	1	5	0
Berrington	2	15	0
Aston	2	14	2
Hopton Wafers	1	13	0

Somerset.

Babington	0	5	9
Holcombe	0	14	0
Hinton Charterhouse	2	19	0
Limington	0	9	0

South Hants.

Southampton— St. Mary and District Ch.	4	0	0
Crux Easton	£0	10	0
East Cowes— St. James	1	10	0
Winchester— St. John Baptist	1	5	9
Houghton	1	13	8
Bonchurch, Isle of Wight	3	10	0
Stoke Charity	0	14	0
Highclere	1	18	10
Preston Candover	1	3	0
Woodcote, Donation by Rev. J. Barton	0	10	0
Chale	0	10	0
Herriard	1	15	0
Woolton Hill	7	0	4
Fawley	1	17	0
Hamble-le-Rice	0	12	4
Arreton, Isle of Wight	1	8	1
Yarmouth	2	0	0
St. Brelade, Jersey	0	12	0
Elson in Alverstoke	1	0	6
Hurstbourne Priors	1	1	0
St. Mary Bourne	0	17	0
Hurstbourne Tarrant	1	4	10
Monxton	0	17	4
Hawley	2	0	0
Echinswell and Sydmonton	0	16	0
King's Somborne	1	0	6
Lockerley	0	19	2
Winchester— St. Michael	1	16	3
Nateley Scures	0	10	0
Swanmore in Droxford	0	15	0
Therfield English	0	5	0
Empshot	0	9	7
Twyford	3	0	0
Longstock	0	15	0
Binstead	1	4	6
Alderney	2	2	3
Abbotts Anne	0	7	10
Hinton Admiral	2	1	3
Haccombe	0	15	0
Colmer & Priors Dean	0	3	6
Bramdean	1	2	10

Stafford.

Standon	2	11	1
Dilhorne	2	10	6
Forsbrook	1	5	9
Marchington-in-Hanbury	4	3	10
Newborough do.	3	6	4
Normacot	1	10	0
Blithfield	3	0	0
Ingestre	1	6	9
Walsall— St. Paul's	8	15	1
Kingswingford— St. Mary	7	12	0
Wetton	1	8	7
Gayton	1	7	10
Stowe	0	16	1
Willenhall— St. Stephen	1	0	3
Stonnall	3	3	0
Maer	2	0	0
Norton Canes	1	11	6
Burton-on-Trent— Holy Trinity	4	10	1½
Stretton	1	1	10
Horninglow	1	5	6
Winshill	0	18	4½
Alton, Cheadle	1	9	0
Ellenhall	£1	5	9
Darlaston	5	2	0
Meerbrook	0	17	0
Kidsgrove	3	1	6
Rugeley	8	13	7
Cheddleton	1	19	0
Aldridge	4	5	9
Wetley Rocks	2	5	6
Ipstones	2	3	1
High Offley	1	14	0
Castlechurch	4	16	1
Aston-in-Stone	2	3	4
Cheadle	3	5	8
Willenhall	1	0	0
Brereton, Rugeley	1	16	9
Weston-on-Trent	1	13	9
Draycot-le-Moors	0	11	0
Thorpe Constantine	1	2	6
Wednesbury— St. John's	1	16	0

Suffolk.

Henstead	2	6	9
Bechinghall Inferior	1	9	0
Southwold	2	13	6
Hoxne	2	10	3
Denham	0	14	0
Little Glemham	1	0	0
Fressingfield	2	2	6
Bromeswell	0	15	0
Brampton	1	6	0
Stoven	1	0	0
Gt. Waldingfield	3	0	0
Sudbourne	0	15	6
Orford	1	6	6
Thornham, Gt. and Little	1	17	3
Yaxley	1	5	0
Brightwell	0	10	0
Kesgrave	0	17	6
Felixstow	1	12	0
Higham	0	10	0
Shottisham	1	18	6
North Cove	0	13	7
Debenham	1	17	6
Brantham	1	11	5½

Surrey.

Worplesdon, St. Mark's Cha.	1	0	0
Titsey	1	0	0
Beresford Cha., Newington	4	15	0
Rotherhithe—			
St. Mary's	2	19	4½
St. Paul's	0	9	8½
Farncombe— St. John's	1	1	10
Red Hill— St. John	4	13	0
Croydon	24	0	0
Southwark—			
St. Thomas	4	18	2
St. Olave	3	10	6¾
Chessington	2	9	0
Shottermill	1	0	0
Blechingley	3	3	1
Kingswood— St. Andrew	4	3	6
Albury	1	2	0
Kew	6	14	7
Bramley	2	10	0
Norwood— All Saints	13	10	6
Piper Harrow	1	10	0
Stockwell	2	13	2
Walton-on-the-Hill	1	5	0
Ewhurst	1	11	6
Shalford	2	8	0
Cobham	£0	3	0
Merstham	2	0	0

Sussex.

Appledram	0	14	0
Hurstmonceaux	5	8	0
Clapham	1	19	0
Brighton— St. Nicholas	17	13	0
Singleton	1	14	2
West Chiltington	1	0	8
Iden	1	3	0
Lynchmere	0	7	3
Henfield	5	10	0

Warwick.

Allesley	6	9	3
Sherborne	3	5	0
Monks Kirby	8	4	0
Pailton	0	18	0
Copston	1	5	0
Withybrook	0	16	0
Tamworth— St. Patrick	1	13	0
Lea Marston	2	12	0

Westmoreland.

Dufton	2	0	0
Soulby Chapel	1	0	2
Natland	1	16	0

Wilts.

Fovant	1	0	0
Whiteparish	1	8	0
Redlynch— St. Mary	1	19	0
Maiden Bradley	1	18	0
Allington	0	11	6
Tollard Royal	1	12	0
Anstey	0	10	8
Sutton Veney	2	9	4
Swallowcliffe	0	16	0
North Tidworth	0	14	0
South Tidworth	0	17	6
Corsley	5	10	7
Durnford	0	14	6
Imber	1	3	4
Winkfield	1	0	0
Orcheston— St. Mary	1	10	10
Fisherton	1	5	6
Stourton	3	0	0
Berwick— St. John	2	3	7
Sherrington	0	18	9
Coulston	1	1	6
Edington	2	2	2
Chilmark	0	9	0
Codford— St. Mary	0	15	0
Devizes	6	0	0
Enford— All Saints	0	18	6
Fittleton	0	15	0
Mere	1	16	1
Stockton	1	3	6
Broad Hinton	1	3	10
Compton Chamberlayne	1	12	0
Trowbridge	2	1	6
Idmiston and Porton	0	14	9
Atworth & Sth. Wraxall	0	13	0
Holt	0	10	0
Great Bedwyn	2	5	0
Marlborough—			
St. Mary	1	15	0
St. Peter	1	18	2
Amesbury	4	6	5
Fisherton Delamere	1	5	6
Wylie	1	5	10
Bishopstrow	1	16	0

Ramsbury	£3	11	0
Odstock	1	1	0
Froxfield	1	2	6
Wilsford	0	18	6
Overton & Fyfield	1	3	0
Stanton	0	18	6
WishfordMagna	0	12	7
Alton Barnes	0	8	6¾
Alton Priors	0	10	7¼
Lyddington	0	5	0
Fonthill Gifford	1	6	6
Manningford Bruce	0	13	2
Coombe Bissett	0	18	11
Clyffe Pypard	1	0	0
Maddington	0	15	0
Shrewton	0	18	6
Winterbourne Cherborough	0	8	10
Little Langford	0	5	0
Durrington	1	0	8
Milston	0	11	0
Salisbury Cath.	4	0	3
Downton	3	0	8
Nunton	1	19	7
Longbridge Deverill	0	18	2½
Crockerton Cha.	0	10	3½
Monkton Deverill		11	1
Shipton Bellinger	2	0	0
Beechingstoke	0	13	6
Chirton	1	1	2
Laverstock	0	14	6
Woodford	0	15	3½
Wilsford	0	17	0½
WestGrimstead	0	12	0
Alderbury, Pitton, & Farley	3	11	6
Woodborough	0	16	6
Winterslow	0	12	3
Ludgershall	1	15	0
Semington	1	4	9
West Harnham	0	18	0
Buttermere	0	2	6
Tidcombe	0	3	9
Bishop's Lavington	1	10	0
Affpuddle	1	0	0
Steeple Langford	0	18	4

WORCESTER.

Brockleton	4	12	0
Kyre	0	8	7
Evenlode	0	10	1

YORK.

Adlingfleet	£0	10	10
Bishop Wilton	1	5	2
Ebberston and Allerston	1	1	0
Sproatley	0	11	6
Goole	1	19	9
Waghen	0	12	0
Sth. Kilvington	2	14	0
Wressell	0	8	3
Burnby	1	2	0
Darrington	2	10	0
Skirpenbeck	0	14	6
Carlton Miniott	0	7	6
Sandhutton	0	6	6
Hornsea	2	0	0
Eastrington	0	14	0
Londesborough	1	1	0
Rawcliffe	0	13	0
Hemingbrough	2	0	0
Slaidburn	4	4	2
Easington-in-Holderness	0	7	0
Kirk Deighton	3	2	10
Sowerby-by-Thirsk	1	8	0
Bishopthorpe	2	19	2
Eastoft	0	15	0
Kilburn	1	0	0
Melton	0	8	0
Mexborough	1	6	0
North Dalton	2	0	6
Norton	2	5	0
Kilnwick Percy	0	16	2
Sessay	0	18	6
Bridlington	1	0	0
Copmanthorpe	0	9	0
Huggate	1	2	0
Shirburn	3	0	0
Marfleet	1	0	3
Bilton	1	9	9
Warter	0	10	0
Hayton	0	6	6
Langton	0	14	10
Wykeham—All Saints	5	0	0
Nafferton	0	12	0
St. Cuthbert, Fishlake	1	7	0
Walkington	0	13	0
Driffields Ambo	1	7	0
Foxholes	1	5	0
Horseforth-in-Guisley	0	18	7
Market Weighton & Shipton	2	0	0
Campsall	2	0	0
Skelbrooke	1	1	0
Nether Poppleton	£1	14	0
Kirby-under-Dale	1	5	0
Acaster Selby	0	17	0
Lund	0	10	6
Middleton	1	10	0
Watton	0	9	9
Marr	1	10	7
South Milford	2	7	7
Wortley Chapel, Tankersley	2	0	0
York—			
Holy Trinity, King's Ct.	0	11	6
St. Saviour's	1	0	0
Selby	3	0	0
Terrington	1	0	0
Warmsworth	2	0	0
Ganton	5	14	6
Cowsby	0	8	6
Oversilton	0	3	6
Kexby—St. Paul's	1	8	6
Wistow	0	8	0
Holme-on-Spalding Moor	0	15	6
Riccall	1	0	0
Sancton	0	7	0
Thornton Dale	1	15	6
Barlby	0	14	6
Boston Spa	6	15	5
Braithwell	2	7	0
Barmby-on-the-Marsh	0	10	0
Settrington	1	5	10
South Cave	3	0	0
Goodmanham	0	10	0
Hollym *c.* Withernsea	0	18	8
Yarm	1	0	0

WALES.

ANGLESEY.

Llandyfrydog and Llanvihangel-Tre-'r-Beirdd	0	10	0
Holyhead	5	12	6

CARDIGAN.

Aberporth and Tremain	0	10	0

CARMARTHEN.

Llangeler	0	12	3

CARNARVON.

Beddgelert	0	12	7
Llangelynin	£0	11	0
Rhiw & Bryncoes	0	12	6
Llanengan	0	6	6
Llanbedrog	1	2	0

DENBIGH.

Llangynhafal	1	9	1

FLINT.

Erbistock	0	15	6

GLAMORGAN.

Penmark	0	6	9
Coychurch	0	11	0
St George-by-Cardiff	2	6	1
St. Bride's and Michaelston	0	8	0
Clydach	2	0	0
Llansannon	0	9	0
Peterstone-super-Ely	0	9	0
Merthyrmawr	0	10	0
Llantrisant	0	9	4

MERIONETH.

Llanvihangel-y-Traethau	1	0	0

MONTGOMERY.

Trelystan *c.* Leighton	1	3	2
Llanidloes	2	7	3

PEMBROKE.

Steynton *c.* Johnston	1	0	0
LampeterVelfry	2	6	0
Haverfordwest—St. Martin's	0	16	0
Uzmaston	0	10	0
St. Issell	1	0	0

ISLE OF MAN.

Columbia	0	8	7
Braddan—St. George	6	15	9
Manghold	0	6	0
German—St. John	1	1	3
Jurby	0	6	10
Douglas—St. Thomas	6	6	0
Kirk German	0	14	0
Foxdale-in-Kirkpatrick	0	5	3
Maughold Cha.	0	2	3
Andreas—St. Jude	0	11	0

East Suffolk Archidiaconal Board.

The Report of this Society for the past year adverts to the refusal of Queen's Letters in aid of the funds of the National Society, and expresses a hope that the Pastoral Letters issued in lieu thereof may be productive of the usual amount received under Royal favour.

The Report notices with much satisfaction "the liberality, and consideration for the interests of its branches," shown by the National Society in leaving it to the option of the parochial clergy to divide the collection between the Parent Society and the Diocesan Board.

The Board reports, that by liberal aid from the Committee of Council the Model Schools at Ipswich, for 700 boys, girls, and infants, have been enlarged and improved. The total outlay has been 2500*l.* Several persons have been under instruction in the art of teaching during the past year; and it is hoped that advantage will be taken of the facility afforded by these schools for training teachers for rural districts.

A grant of 50*l.* has been voted in aid of the pressing wants of the Norwich

Training School, and a gratuity of 4*l.* 10*s.* to assist a Schoolmistress to qualify herself for examination for a certificate.

The Board has signified its desire to co-operate with the Parent Society in awarding exhibitions for training teachers of a humble order.

Grants in aid of building and maintaining schools have been made to eleven parishes.

The Report further adds:

It is a well-established fact, and fully borne out by the grants made by the Committee of Council on Education, that the clergy and laity of the Church of England have made very great efforts during the last twenty years to promote the education of the poor in the principles of the Established Church; and returns made generally have shown that about one-eighth portion of the population are receiving instruction in schools provided for them. With a view to ascertain what the present state of Church education is, and what advance has been made of late years, an inquiry has been instituted into the number of schools connected with the Church, and the number of scholars receiving instruction in them. And it is very generally believed, that when these returns are published, they will be found to prove that the efforts to promote the instruction of the poor have been very successful, and the number of children actually attending these schools far exceeds any numbers hitherto published. And with regard to the quality of the instruction imparted, it may also be safely asserted, that this has also been advancing very rapidly; and the number of schools of a higher character than previously known is increasing every year. There can be no doubt that much of this improvement is owing to the labours of inspectors. For not only are well-trained teachers more numerous, but both teachers and scholars take pains to meet the examination of the inspector with as much credit to themselves as possible. But yet there can be no doubt also that many schools are not in such a flourishing state as could be reasonably desired. The great drawback to excellence, in rural schools especially, continues to be the almost infantine years of the scholars; and this may be affirmed will continue to be the case so long as the labouring poor find it not only convenient, but almost necessary, to eke out their own earnings by those of their children in order to subsist with any degree of comfort. An addition of eighteenpence, or two shillings, earned weekly by a child of from nine to ten years of age, is too important a matter in a poor man's housekeeping-expenses to be easily spared. To meet this, it is clear that no painstaking on the part of the clergy, who for the most part provide the schools, or of the teachers, will be found to provide a remedy.

Committee of Council.

Charles Henry Alderson, Esq., M.A., Barrister-at-Law, late Scholar of Trinity College, Oxford, and John Reynell Morell, Esq., have been appointed her Majesty's Inspectors of Schools; and the Rev. Thomas Wetherherd Sharpe, M.A., Fellow of Christ College, Cambridge, and the Rev. Benjamin James Binns, B.A., late Principal of the Carnarvon Training College, her Majesty's Assistant-Inspectors of Schools.

SYLLABUS OF SUBJECTS FOR STUDY, 1857.

The following Circular, explanatory of the Syllabus of Studies for 1857 given in the March Number of this Paper, has been addressed to Principals of Male Training Colleges:

Education Department, Downing Street, London, S.W., January 22, 1857.

REV. SIR,—I have the honour to enclose a revised copy of the syllabus (1857) of studies in the male training colleges under inspection by her Majesty's Inspectors; and I am directed, at the same time, to request your attention to the following observations.

It has been represented to the Lord President, that the authorities of the training schools under inspection would find it useful in the regulation of the work of the students to know the marks which are given for the different subjects at the annual Christmas examination. I have the honour to communicate to you the list of marks accordingly.

In this list it has been thought better to give the marks assigned for "Good" in each subject than those assigned for "Excellent," because "Good" represents a point frequently attained, and the word, therefore, appeals to the experience both of teachers and students. The marks assigned for "Excellent" are always in proportion to those assigned for "Good;" so that in every case a paper marked "Excellent" may obtain twenty-five per cent additional marks, but no more.

Among the subjects of examination are some, a knowledge of which the Committee of

Council consider so essential to the due discharge of the duties of a schoolmaster, that a failure in any one of them is held to be sufficient to deprive the candidate of all claim to a place in the Class List, however superior his other papers may be. These subjects are specially distinguished in the list.

In assigning marks to the different subjects, the Committee of Council have been guided by two considerations, viz. the powers of mind indicated by proficiency in each, and the direct practical utility of each for purposes of elementary education. Thus a good paper on history, or on Euclid, may justly be reckoned among the proofs of a cultivated and disciplined mind, likely to be highly useful in its influence over others. On the other hand, the knowledge of arithmetic is not only valuable in the same general sense, but is furthermore so essential to a schoolmaster, that without it he cannot discharge properly even the routine duties of his office. Full marks are therefore given for proficiency in history or Euclid, but failure in either or in both is not considered fatal. On the other hand, failure in arithmetic will always deprive a candidate of a place in the Class List.

The paper on school-management might perhaps be thought to deserve a higher number of marks than any other. This would be true if the subject of that paper did not enter largely into all the others. It has always been the practice to introduce questions on method into the other papers, and at the examination just concluded the proportion of such questions to the rest was considerably increased. Special attention will continue to be given to the answers. The result will be, that a large proportion of the marks assigned to any paper will depend on the degree in which the candidate shows himself capable of applying the subject of that same paper (whatever it may be) to the purposes of elementary instruction.

It should continue to be distinctly understood, that proficiency in a few subjects is valued more highly than mediocrity in many. Their Lordships are obliged to admit many subjects into their programmes, in order to leave the training schools at liberty to regulate their course of study at their discretion. But it is not their Lordships' desire to encourage a large extent of superficial study. And in no case will two papers marked "Moderate" receive as many marks as would have been given to one of them marked "Good."

The minimum number of marks required to obtain a place in the Class List is also specified in the enclosed table.

Failure in one of the essential subjects will not necessarily exclude a student at the end of his first year from the schedule mentioned in the Minute of 2d June 1856, as well as from the Class List. The schedule carries with it no personal privilege whatever, beyond that of being allowed to remain in training for another year at the public expense. The Committee of Council may therefore occasionally see fit to retain in the schedule the names of candidates who have failed in one of the essential subjects, but whose exercises generally indicate sufficient promise to justify their further training.

Failure in one of the essential subjects at the end of the second year (in the case of a student), or at any renewed examination (in the case of an acting teacher), will cancel all claims to a certificate arising out of any previous trial. (Minutes 1854-5, pp. 23-4, and p. 28.)

Some changes (over and above the usual variation of certain of the subjects) have been introduced into the syllabus, of which the principal consist—

1. In adding English literature to, and including physical science among, the alternative subjects of the second year.
2. In requiring rather less under the head of mechanics at the end of the first year.
3. In confining school-management to means and methods in general, as distinguished from their application to special subjects.
4. In confining the historical examination of the second year to certain periods, and in greatly reducing the extent of the examination in the third year.
5. In adding English literature to the alternative subjects of the third year.

My Lords hope that those changes, coupled with the publication of the scale of marks, may have the effect of increasing liberty of choice among those who conduct the studies of the various training schools, and also of giving a more sound, composed, and liberal character to the efforts of the students within well ascertained limits.

Their Lordships have decided not to undertake a *vivâ voce* inspection in music. At the same time, they are aware that the paper examination is not a sufficient test of practical power. They have provided, therefore, that no candidate shall get the benefit of the marks attached to this exercise without first producing evidence that he possesses the actual power of discriminating musical notes.

It only remains to add some remarks upon the exercise in Welsh.

No marks will in future be given for this paper *at the examination*, inasmuch as it is not of any *general* value in a master's attainments, but only *with reference to certain parts of the country*. The Welsh papers, however, that are marked "Good" or "Excellent," will in future be recorded against the candidate's name by the letter "W" in the calendar; and as often as the inspector certifies of any particular school that it is one in which a knowledge of Welsh is needful in the teacher, an extra payment of 5*l.* will be allowed, over and above the usual augmentation, to any certificated teacher marked W.

It is hoped in this way to encourage masters who profess a knowledge of Welsh *to re-*

main in the schools where alone it is useful. Such knowledge will not help to raise the value of their certificates in any other situation.—I have the honour to be, &c.

R. R. W. Lingen.

(For the *Syllabus* see March Number of this Paper.)

Schedule of Marks.

	First Year.		Second Year.		
	Good.	Failure.	Good.	Failure.	
Religious Knowledge:					
The Bible	60 } 100	*	60 } 100	*	Note 1. Excellent is in every case 25 per cent above good.
Liturgy, Church History, &c.	40	0	40	0	
Arithmetic	60	*	60	*	
Grammar and English Language	60	*	60	*	
School-Management	60	*	60	*	
Reading	60	*	60	*	Note 2. * Excludes Candidates from a Certificate, and cancels all claims arising out of any previous Examination. (Minutes 1845-6, pp. 23-24, and p. 28.)
Spelling	0	*	0	*	
Penmanship	60	*	60	*	
Report on Class Teaching			100	*	
History	60	0	60	0	
Geography	60	0	60	0	
Geometry	60	0			
Mechanics	50	0			
Algebra or Latin	50	0			
Physical Science, Higher Mathematics, English Literature, or Latin (each)			60	0	
Drawing	50	0	50	0	
Music	50	0	50	0	
Third Class	300		350		
Second Class	450		500		
First Class	600		650		

Correspondence.

[*The Committee of the National Society are thankful for any communication likely to assist School-Managers and Teachers, or otherwise promote the work of Church Education; but they do not necessarily hold themselves responsible for the opinions of the Editor's correspondents.*]

To the Editor of the National Society's Monthly Paper.

The History of a Church-Teacher in his Difficulties, Struggles, and Success.

(This series of chapters was commenced in the Number for August.)

Chapter XIV.

We boast much of the powers of machinery, and descant with considerable eloquence on the wonders of those motive forces which man by his ingenuity has evolved from tangible materials scattered around him; but what is more extraordinary and wonderful than that mighty, mysterious, and subtle principle of association, which seems to cling to the human mind as a necessary part of its existence? Not only does it appertain to the human mind, but it is also a thing of the heart. It is more vivid in its working than the electrical fluid, and far more inexplicable. By its operation we are carried back in thought and sensation through the long vista of intervening years to some one day or hour consecrated, as it were, to a particular circumstance of our life, to some one event towards which the whole current of our being set. We seem to breathe the atmosphere we then breathed, to see the face we then saw, to hear the voice which then sounded in our ears, to live over again in our own individuality, and in the presence of others, days long past, and to take one sudden plunge backwards into the vast ocean of time. And be it observed, that the pleasure attending this mysterious act of reversion is always proportionate to the pleasing nature of the day or circumstance to which our thoughts revert; for who is anxious to recall past sorrows, or to let memory wing her way backwards to the cold shades of former calamities? But memory, though so often "a pleasing source of pensive pleasure," is very imperious and autocratical, and will not be restrained at our will. She adopts most eccentric motions, and scorns the restraint of laws. The falling of a leaf, the cadence of a song, the tones of a voice, the footfall of one who passeth by, or the dim outline of a human form, though seen only for an instant through a partly-open door, is sufficient to attach wheels to her chariot and give speed to her flight. How solicitous, therefore, should we be to leave no unworthy landmarks on the sands of time, which in after-days she may revisit! This Sydney felt in a great degree when leaving the training college, within whose walls he had lived for nearly two years. He knew well the day of his departure was one which ever after would be attended with very unpleasant associations. As we have seen, he had completely failed in his examination; he could carry away with him no certificate, nor had he a situation to afford him support for the future. He had written to Boyd to inform him of his failure; but, what was very extraordinary, had received no answer to his letter. The sympathy for which he yearned was not forthcoming. One by one his fellow-students were leaving the college,—yes, leaving it for ever,—to enter upon new trials and duties in far-off places; and each parting shake of the hand only tended to increase the feeling of loneliness and depression now fast stealing over him. He longed to hide himself in Elmton, yet dreaded to start for his native village. Sometimes he would ask himself the question, "What is to keep me when I get there?" The college was day by day becoming more empty; and in going along the silent corridor to bed, he frequently started in alarm at the hollow mournful sounds of his own footsteps. Like Fear, who is personified in one of the greatest efforts of genius of modern days,—Collins's *Ode to the Passions*,—he recoiled at "the sound himself had made." He waited, and still waited, for a letter from Boyd, his (now more than ever) beloved master; but still it came not. He counted the minutes between his uprising in the morning and the arrival of the post, and each night numbered the hours until post-time on the following day. Like the gentle Cowper, in "Lines on the receipt of my Mother's Picture," he was the "constant dupe of to-morrow." At night, when he reached the door of his dormitory, after lingering out the weary day in sadness, and feeling the full weight of that hope deferred which maketh the heart sick, he longed for one, even one only, of his former companions, with whom he might share the burden of that sorrow which weighed on his spirits like some horrible incubus. But his former companions were either gone home for the vacation, or had entered on the duties of their situations. One or two strangers had come, but he rather shunned them; and besides, they slept in another part of the college. His grief was indeed great. It mingled with his prayers, and distracted his attention; it threw a dull shade on the cloud of incense which strove to rise upward from a heart oppressed with care, and imparted a sickly cast to his thoughts. Does the tempter really present himself in such moments to plant the germ of doubt and despair? Sydney (why should we conceal it?) found himself once or twice in the silent hours of the night, as he lay there alone in that cheerless corridor, entertaining thoughts of religion which made him shudder the next moment—so shudder, that his bed shook under him as he ventured to embody them in words of men. By whose intervention was it that at such moments he seemed moved by a powerful impulse to think of the last words of his dying sister, and to pray that never again might such dark clouds envelop and trouble his soul? On the morning succeeding one of these his worst nights, a letter was put into his hand, addressed in schoolboy characters, and bearing the Elmton postmark. He broke the seal, and read in writing, very undecided and tremulous in appearance, the following:

Elmton.

MY DEAR SYDNEY,—How I mourn your failure! Come home at once. You must not expect to see your mother quite as well as usual. As for myself, I am sorry to tell you that I have been confined to my bed for the last three weeks, where I now lie very weary, and in much pain. Giles says he will meet you at the station for the half-past six down-train the day following your receipt of this. —Yours ever. R. BOYD.

CHAPTER XV.

"Come in, Mowbray," said the Principal. "Well, I understand you leave this afternoon."

"Yes, sir," replied Sydney; "I heard from my friends yesterday morning."

"Well, Mowbray, I have delayed saying to you what I wished," said the Principal, "until you were about to leave the college. I think it right to remark, that I have been satisfied from the first with your conduct and bearing. You have always been civil, obliging, respectful, and punctual. I have reason to believe that you gained the respect of your fellow-students; indeed, your behaviour towards poor Wilkins in that severe illness which he had was to the last degree kind and exemplary. In the unfortunate business connected with the trespass of some of the students upon General Brackenbridge's property, you were most truthful. I see no reason to conceal from you the fact, that in the practising school your course has been highly creditable. You have a method of instructing a class which is quite pleasing. I have now said all I can in your favour. I *must* say I was much pained by the result of your examination, though not altogether unprepared for it. You are a young man, the world is open before you, and He who disposes all our affairs can alone know whether I may ever see you again. I suppose not. I should be sorry to let this opportunity of giving you some advice pass away without taking advantage of it. I attribute your failure in the recent examination to a species of restlessness in which you have indulged, and which has prevented your being plodding and persevering. You have sufficient activity of mind, but it is not wisely directed. You look more to surface than to depth. Instead of taking up and prosecuting with vigour the study of a few useful subjects, you flit, like a bee among flowers, from one to another, and make no progress in any. You allow your imagination to run to seed; and if you do not alter, you will in consequence run to seed yourself some of these days, much to your own sorrow. Think more of depth of thought and solid acquirements, and less of brilliancy of manner. Little or nothing in this world is done without regular labour. You cannot leap into success. You may leave your address; and as soon as a situation offers itself which can be taken by a teacher *without* a certificate, I will communicate with you. In the mean time you can think of what I have now told you."

Sydney had an interview with the Vice-Principal before he left the college, and learnt, much to his regret, that it was likely he would have been appointed assistant in the practising school had he been successful in the examination which had just taken place.

On returning to the scene of his childhood after an absence of a short period spent in the busy world, who is there who has not felt that strange sensation of things having become smaller in appearance? The difference must not be referred to any intrinsic diminution in the objects themselves, but to that enlargement of mind which this very absence has occasioned. To Sydney the church and school of Elmton seemed to have become somewhat contracted in their proportions; and as he passed up the street of his native village, he almost imagined it was narrower than when last he walked down it. He saw with much uneasiness of mind that a great change had taken place in his mother's appearance. Her face was thinner and paler, and altogether more care-worn; and several wrinkles seemed to have been planted before their time. Her eyesight had failed considerably; and, as he afterwards found, had been seriously affected by an attempt which she made to get ready in a short period some mourning-dresses,—black being, as the reader knows, very injurious to the eyes which are engaged upon it by candle-light. Indeed, he heard with much emotion that at this time she would have wanted the common necessaries of life unless Edith, the daughter of Job the blacksmith,—who, having completed her apprenticeship as pupil-teacher in the Longcross School, was at this time in charge of a school in a neighbouring village,—had come to her rescue, and insisted on finishing the needlework for her. Boyd was lying very ill, suffering from an attack of acute pleurisy and lowness of spirits, and his school was in charge of a temporary master. Sydney seemed in his own eyes to be a monster, and reproached himself for his failure every hour of the day. He inserted an advertisement in the leading educational periodical of the time for a situation as schoolmaster, but without success. He then inserted one in a provincial paper published in the nearest town; and on the following Saturday saw it in all the glory of large type, standing just before another which stated that "a bay colt was for sale at a low price, and parties wishing to purchase must apply at the sign of the Fox and Goose." The bay colt must be *still* on sale, if this advertisement received no greater notice than Sydney's. Sydney took to prowling about the fields, except when he talked to Job in the smithy to turn thought from his own calamity. On returning home one day after one of his solitary rambles, he found a note waiting for him, addressed in the handwriting of the Principal of the M— College. Its contents ran thus:

M— College, January 16th, 18—

DEAR SIR,—A situation for an *un*certificated master, worth 40*l*. per annum, is vacant at Sinkabbot, in what is called the "black country." The clergyman's name is Rev. J. N—, and the post-town of the place is S—. There is a small schoolhouse unfurnished. If you would like to accept the appointment, let me know by return of post, and I will propose you. The master will be required to enter on his duties in a fortnight from the date of this note.

Let me add, that I trust you have made up your mind to apply yourself to study regularly and methodically, with the view of trying for a certificate at one of the general examinations at Easter.—Yours, &c. * * * *

Drowning men catch at straws; and Sydney was only too glad to accept the post thus offered him.

[To be continued.]

West-of-England Middle-Class Prize-Scheme.

Sprydoncote, Exeter, March 2d, 1857.

Sir,—As your Paper is not strictly confined to elementary education, I think it is probable that your readers may take interest in a movement on middle-class education in the West of England. I must premise, that it is wholly unconnected with the National Society; it is not even confined to the Church of England. It is rather built on the good understanding which has grown up between a large number of laymen,—landowners, farmers, tradesmen, and manufacturers,—united in a large agricultural society. They have learnt to understand and trust each other, and to feel the value of sound general education.

If we can secure for the middle classes generally an education equal to that given in training schools, we hope we shall have done something towards paving the way for a better understanding between various classes, and extending the benefits of a liberal education to those whose lives must be spent in business. It is probably desirable that the experiment should be well tried in one place first; but if the attempt should be made elsewhere, I venture to point to the great importance of its originating as a lay, and not a clerical movement.

Among the principal features to be noticed in our plans are these. It is not a scheme of *education*, but a scheme of *examination*. No attempt is made to found what are called middle schools. No inspection is proposed. The promoters aim only at helping parents to judge of the value of the education they are paying for; and they hope in this way to encourage those masters who are giving a solid and really practical education.

With regard, therefore, to the internal economy of schools, the regulations for moral discipline, and the habits of public worship (points which have hitherto proved a stumbling-block in most middle-class schemes), we attempt no interference, and therefore incur no responsibility; *that* must rest with the parents.

In reference to religious knowledge, we simply offer to parents the security of an examination on a definite basis,—that of the Church of England; but they are at liberty to resort to other examiners in whom they have more confidence, and no one is obliged to declare himself a Dissenter. As this question is much agitated elsewhere, I beg to repeat, *we are not an institution for education.*

Our prizes are numerous rather than large. It is more important to give encouragement widely than to single out special cases of talent. We offer about 120 guineas for competition next Midsummer: about 60*l.* in prizes of 5*l.* each; 40*l.* in prizes of smaller amount. One candidate may possibly gain prizes in four departments. There are also two prizes for general excellence of 10*l.* each; so that, while there may be from twenty to forty candidates successful, two may gain as much as 30*l.* each. In this way we endeavour to combine the opposite principles of prizes large enough to attract, and numerous enough to encourage, candidates.

The committee have issued notices to competitors, giving full details as to the examination, copies of which I shall be happy to forward to any one who wishes for further information.

The importance of the security given by the co-operation of Mr. Temple and Mr. Bowstead, under the sanction of the Committee of Council, as shown by the following correspondence, is too obvious to need comment. Nor can the recognition by the Council Office of the wants and feelings of the middle ranks, however guardedly expressed, fail to act favourably on the education of the poor, by giving to the employer of the labourer an interest in the present system of voluntary efforts aided by Parliament.—I am, &c. T. D. Acland, Jun.

Note.—The following extract from Mr. Temple's paper in the Oxford Essays goes straight to the point:

> *The one thing which the middle classes want,* AND WHICH THEY CANNOT GET WITHOUT HELP, *is organisation.* Let the schools remain self-supporting, but let the systematic action introduced by the Government into the working of elementary schools be extended to theirs; let inspectors visit and examine; let exhibitions and scholarships be founded; let first-rate teachers be distinguished; let the nation give so much money as will organise these schools into a system,—and 50,000*l.* a-year would completely do it,—and the middle classes can do the rest for themselves.

Letter to the Committee of Council on Education, with the Secretary's Reply.

Sprydoncote, January 23d, 1857.

Sir,—I have the honour to submit for the information of the Committee of Council on Education certain proposals adopted at a meeting held at Exeter, on the 7th January, for the purpose of establishing a system of examination and prizes for boys educated with a view to employment in agriculture, arts, manufactures, and commerce; and to express the hope of the promoters that the plans proposed may receive assistance from their Lordships.

The committee formed on the 7th instant includes, in about equal proportions, magistrates, professional men, tradesmen conducting extensive business, and practical agriculturalists. It is composed principally, but not exclusively, of members of the Church of England.

Many of the promoters of the prizes take an active part in another society, numbering above a thousand members, and having for one of its principal objects the diffusion of knowledge on subjects affecting agriculture. Considerable interest on the subject of middle-class education has been awakened by the operations of this society in the western counties, particularly in consequence of a memorandum written by Lord Ebrington, and published in the society's journal, together with a prize given to the young farmer who should pass the best examination; so that what is now proposed is likely to be well received in this district.

It cannot escape observation, that many persons in the middle ranks regard with jealousy and suspicion a standard of education for the poor, of which they themselves in their younger days had no experience; and that the fact of their own children deriving no benefit from the large sums expended in providing a supply of trained masters, is to them a source of dissatisfaction. It is stated moreover by intelligent masters of commercial schools, that the inducements held out by the Government to pupil-teachers and certificated masters tend to limit to an inconvenient degree the supply of competent assistants for the schools of the middle classes.

If it were possible to offer to the middle classes generally, on moderate terms, a sound English education, such as that given in training schools for teachers under the inspection of their Lordships, it is believed that it would be hailed as a great boon, for which the annual charge would be readily defrayed.

But peculiar difficulties surround the attempt to found new institutions for this purpose at present, while other causes impede the endeavours made in certain localities to render existing endowments as efficient for the desired end as they might be.

There is, however, good reason for believing, that among the existing masters of commercial schools are to be found men of integrity and ability, who only need to be supported and encouraged to give an education at once solid, liberal, and practical; that examinations such as are proposed would in some degree supply the required encouragement without provoking alarm as to undue interference, and that the principles of sound mental training would, as a natural consequence, be better appreciated by the parents of the boys.

The beneficial influence on the elementary education of the poor of such results, if attainable, needs no comment. That such results are likely to ensue has been shown by more than one experiment tried privately on a small scale.

In proposing a system of public examination, not confined to boys of one class, the promoters aim less at the advancement of any particular art or science, than at the improvement of general education. This view is in accordance with the opinion of several most intelligent practical farmers, who take a very warm interest in the question.

It is therefore intended to require a certain degree of proficiency in general education as an indispensable condition for the receipt of a prize in any branch of knowledge; and more particularly it will be stipulated that candidates for distinction in *Practical Science or Art* (D) shall qualify themselves by previously passing with credit an examination either in *Language* (B) or in *Mathematics* (C).

Every candidate, for whatever prize, will be required to afford proof that his religious instruction has not been neglected. He will have the option of passing an examination of an elementary character in *Religious Knowledge* (A), to be conducted by members of the Church of England, lay as well as clerical, or of producing a certificate from some minister of religion in whom his parents or guardians place confidence. With this qualification, the prizes are open to all alike.

It is obviously of the highest importance that the examinations should be conducted by persons of experience and sound judgment, whose friendly intentions and impartiality are above suspicion.

This character would be most effectually given to the examinations, if their Lordships should be pleased to allow such of her Majesty's Inspectors as they may appoint to co-operate with a Board of Examiners locally appointed, and to report to their Lordships the results of the examination, with their opinion of the plans proposed, which at present can only be regarded as tentative and experimental. It would be desirable that the inspectors should not be exclusively clergymen.

The examinations will probably be framed, as far as circumstances admit, on the model of the examinations for training schools under inspection, and may be expected to be comprised within one week.

I am desired to add, that Lord Courtenay, Sir Stafford Northcote, together with the President, Sir John Kennaway, and the Secretary, have been deputed to communicate with their Lordships should any further explanation be deemed desirable.—I have, &c. T. D. ACLAND, JUN., *Sec.*

Privy Council Office, London, 25th February 1857.

SIR,—In reply to your letter of the 23d ult., I am directed by the Lord President to inform you that his Lordship has instructed the Rev. F. Temple, who is personally known to you, and J. Bowstead, Esq., two of her Majesty's Inspectors of Schools, to afford assistance in giving effect to the scheme of examinations and prizes which was adopted at Exeter on the 7th ult.

You state that "the examinations will be framed, as far as circumstances admit, on the model of the examinations for *training schools* under inspection." The Rev. Mr. Temple is the officer by whom the great majority of those institutions (for males) is inspected; and he is besides well acquainted, as you are aware, with the condition of the district from which the candidates will be drawn.

Mr. Bowstead, sometime fellow of Pembroke College, Cambridge, has been officially employed in the inspection of British and Protestant Dissenting schools in the West of England, having previously acted as one of the moderators at Cambridge, and as an examiner in the office of the Committee of Council on Education.

Mr. Temple and Mr. Bowstead will be at liberty in the latter part of June.

The Lord President, in placing at your disposal the services of two gentlemen whose time is of the highest value, and in constant demand, for official purposes, relies upon your assurance, that the Examination will be confined within one week. His Lordship also assumes that the entire execution of administrative details will be undertaken by the promoters.

The inspectors will be ready to afford general advice, and to assist in setting, and in estimating, the Examination Papers; but all correspondence with candidates, engagement of rooms, arrangements for attendance, and the like, must be conducted by, and on the responsibility of, other persons.

Every expense also, of every kind whatever, beyond the presence of the inspectors, must be defrayed without charge to the public.

The Lord President will not be able to authorise her Majesty's Inspectors to interrupt the course of their ordinary official duties by frequent journeys for purposes of conference or heavy correspondence.

Should such a result ensue, his Lordship will be under the necessity of withdrawing his consent from the plan.

The Lord President hopes that it will not be necessary to continue the assistance of her Majesty's Inspectors permanently, but that such arrangements may be settled, in concert with them, as will admit their attendance to be hereafter dispensed with. Examinations of this kind were not contemplated in creating the Inspector's office: and although his Lordship admits the bearing of them to be considerable upon the education of the lower, as well as upon that of the middle, classes, nevertheless his Lordship would prefer to see this indirect benefit accomplished without the extension of official agency.

Mr. Temple and Mr. Bowstead may always be addressed at this office. As Mr. Temple resides in London, you will probably find it convenient to address the correspondence (within the narrowest limits possible) to him, as often as it does not concern Mr. Bowstead only.—I have, &c.

R. R. W. LINGEN.

PUNISHMENT IN GIRLS' SCHOOLS.

SIR,—As the letter on this subject which appeared in your October Number has been but slightly noticed, I venture to send a few remarks, which (if you think them worth inserting) may, I hope, be at least *suggestive* of some better plan than the really disgraceful one mentioned by G. H. A.

When, about five years ago, I took charge of my present school (which is a tolerably large one), I found the children very disorderly, and in several instances rebellious and impudent.

I was much puzzled what mode of punishment to adopt. I did not like the cane; on the contrary, I was "decidedly against such a system for girls." Nevertheless, order must be attained by *some* means. I tried tasks; but found it impossible to carry out the plan, except in the higher classes; and even there it appeared to me objectionable. I do not like to make learning a *punishment.*

I also tried keeping the offenders after school-hours; but neither did this work to my satisfaction. At last I bought a cane. I drew up certain rules, which if observed, I thought, would insure order; and made it well understood that these could not be broken with impunity.

They were broken, of course, and I was obliged to visit the offence with stripes; not, however, upon "arms, neck, and back," and never with greater severity than I deemed necessary to inspire the child with respect for the punishment. I use the term advisedly,—for a punishment will be despised which only pretends to be one; whilst, on the other hand, children should feel that your object is not to give pain, but to convince them that "the way of transgressors is hard." I have the same cane still, though it has long since fallen almost into disuse, for the want of subordination which led to its introduction exists no longer; a word, and generally a look, being sufficient to repress disorder. I must admit, however, that a strict disciplinarian would probably see much to find fault with, for I have never striven to make the children work with the precision of automatons. I would not be regarded as a drill-sergeant, but as a friend, whose word and authority, however, are indisputable.

I spoke of tasks as an improper mode of punishment; I would not, however, be understood to mean that they are so always. I would never allow a lesson to be neglected. If the child does not choose to attend to it at the proper time, I would have it done afterwards; but if she has been guilty of any other fault, I would not convert that into a punishment which on all other occasions it is my aim to render pleasant. But it may be said that I have not yet pointed out a more excellent way. "Girls are often very provoking, obstinate, and impudent, and require to be severely chastised;"—"what punishment should be substituted?" I cannot complain of impudence, or of obstinacy so determined as to resist "kind words;" but graver faults do now and then occur, as dishonesty or deceit. These I *never* punish with the cane. Such faults are not always committed by children from deliberate wickedness; and it is needful first to show them as clearly as possible the nature of their offence and its consequences,—its sinfulness in the sight of God, and the disgrace and punishment which it entails. But as it is necessary that they should not only clearly perceive all this, but deeply feel it, I deprive them, in the case of dishonesty, of the privilege of using any thing that is school-property, and cause it to be well understood *why* I do so. And in the much more common fault of lying, a child may generally be made to feel keenly the disgrace and mortification of having her word distrusted, and to appreciate the position of those who deserve confidence from their habitual truthfulness.

I do not myself think the question of punishment so perplexing as some appear to do. If you can once establish the right feeling among children, the merest trifle may be made either a reward or punishment. The very highest honours at my disposal are certain little offices of responsibility, which, although they entail some trouble upon those who hold them, are eagerly sought for when a vacancy occurs, and the duties almost invariably discharged with pride and credit. To be deprived of these for misconduct would be considered about as deep a disgrace as I could possibly inflict, and would be felt by the school generally as an event of consequence. A teacher, I am quite convinced, will derive both more pleasure and success from exerting her ingenuity to devise rewards than will ever be gained by the contrivance of punishments.

I know it has been objected that rewards have a tendency to create jealousies and foster greediness; but I do not think that these evils are inevitable. I should give *valuable* rewards very sparingly; if a child prizes her gift solely because it is more *expensive* than her companion's, she is doubtless rather injured than benefited by it; but if, without (as I believe) engendering selfishness or ill-will, I can substitute *rewards* for punishments, I shall at least have made the children happier, and rendered my own work pleasanter by the exchange.

Suppose, for instance, I can make my signature equivalent to a reward for neat writing; then the hope of obtaining it will stimulate the children to take pains, and the withholding of it becomes a punishment.

For every written exercise I adopt this plan; but it needs care. They must have entire faith in my justice, and then a mark will be at once a pleasant token of my approbation, and a guarantee that the work is creditably done; but unless they have this confidence, the mark is worse than valueless; and, after all, I believe faith in the teacher is the great secret. The school is a little kingdom; and in proportion as the teacher is what I may call *popular*, she will be also successful.

It is doubtless important that the plans be good; but I think the spirit in which they are executed is even more so.

I have read in some educational work (I do not now remember which) a remark, to the truth of which my own experience can testify; it is somewhat to the following effect: "In schools, as in communities, there will be a few leading spirits—the directors of public opinion, the ringleaders in mischief, or the most efficient promoters of order, according as their sympathies are enlisted on one side or the other." The teacher, therefore, should be a person of many expedients, striving by all means to win their unconscious co-operation. Just in the degree that "governess" is regarded as an oracle by these, in the same degree will the necessity for severe punishment disappear. —I am, &c. Arcanum.

Examination is not a Lottery.

Sir,—Most of your readers will perhaps thank "B. J. J." for drawing attention to Mr. Boyd's assertion, that an examination is a lottery. Mr. Boyd's opinion on this point is *not* mine; and "B. J. J." is premature when he corrects me, as he will see. The expression of which he complains was actually used by a teacher, now dead, who obtained a fair position in the class-list; for I may observe, that a great deal of the "History of a Church-Teacher," &c. is taken from real life. I believe as firmly as "B. J. J." himself: (1) that no more efficient system can be devised than that of examination for ascertaining a man's attainments; (2) that the present examinations of teachers and pupil-teachers are fairly and honourably conducted. In short, I believe that in these examinations the saying holds good, *Palmam qui meruit*, &c.

I know several teachers who as youths gained very low certificates, and did not rest until they had gained higher ones. Others, who obtained low certificates when very young, have ended by becoming fair classical scholars (some mathematical, for all I know); but circumstances did not allow them to go up a second time to try their knowledge. Of these, one, if not more, is now a hard-working clergyman. Thus far, then, "B. J. J." and myself are of the same opinion. I hope, when he mentions the *οἱ πολλοὶ* as not being particularly sharp and discerning, he does not forget that their collective discrimination ought and does amount to something very considerable; and that they are much given to the practice of consulting together and comparing notes, and expressing their opinions of men and things pretty freely. Those who do not belong to the *οἱ πολλοὶ*, but stand apart as individual lights here and there, have not that advantage which contact with persons of equal powers insures, and therefore begin by gaining the character of guiding beacons, and end by being "snuffed out" altogether. There are "captains" among the *οἱ πολλοὶ* in other places than Cambridge; and therefore I cannot believe that these are long "taken in" by mere charlatans such as "B. J. J." describes. Here, then, he and I do *not* quite agree; but in the main we are one.

I cannot suppose that my series of chapters will meet in *all* respects with general approval (who could write a series which would?); so I will ask your readers not to involve me in further correspondence, but just pick out and remember what they like in it, and forget what they do not.—Yours, &c.

Author of "History of a Church-Teacher, &c."

PRAYER FOR EDUCATION IN THE PRAYER-BOOK.

SIR,—Every teacher who has had any amount of practical experience in National schools, can say with me, that many are the trials and difficulties with which we have to contend, especially in agricultural districts, where ignorance prevails to a great extent, even among the farmers; also that, be the troubles what they may, the best means of overcoming them, and of cheering and guiding us in the right way, is hearty and sincere prayer to the God of all wisdom. Yet how often is prayer our *last*, instead of our *first*, resource!

On this point I venture to make the following proposal: Let every school-teacher put his or her signature to a petition, requesting *that a special prayer be inserted in the Prayer-Book for the promotion of education, or a short petition in the Litany for school-teachers and instructors of the young.* These petitions might be first drawn up and signed at the various local associations, then forwarded to some central dépôt, and be presented to Parliament and to Convocation. When the Prayer-Book was drawn up, the clergy were the authorised teachers, and they were named in the Litany, as were also all persons holding any responsible office; and who will deny that the school-teacher is not a person of responsibility also? How would the heart of every teacher throb with delight when hearing the voice of the whole parish raised to God in his or her behalf!

I shall wait and see what notice is taken of my proposal, before I, as the secretary of a Schoolmasters' Association, draw up a petition and present it to the members for consideration.—I am, &c. H. C. B.

HOW TEACHERS MAY AID THE NATIONAL SOCIETY.

National Schools, Compton.

SIR,—What school is there that has not, either directly or indirectly, received some benefit from the National Society? What school is there in which some of the excellent books issued by it are not used? None. Every teacher, therefore, must feel interested in its welfare; and, as a body, the teachers of this country owe to it a debt of gratitude, which, in my opinion, they cannot better repay than by assisting to augment its funds. It may be asked, How can a teacher out of his limited income be expected to do much? Out of his pocket, I do not say he can; but out of his head, I think, he may do something, if he will only try. I will answer the next question (how?), which I fancy will be asked by all who read these remarks, by telling how *I tried* myself, and how I succeeded; and I think, sir, that if every teacher who sees your valuable Paper next month will try a similar plan, he will soon be in a position to pay off a portion of his obligation to the Society.

With the sanction of our excellent vicar, I undertook to get up a little entertainment in the schoolroom with the magic-lantern belonging to our school-committee, which has been used through the winter to illustrate a series of lectures given by the vicar and myself. I issued notices, stating that the entertainment was to be in aid of the National Society; and afterwards called round the village with tickets, which I sold at a moderate charge,—corresponding of course to the means of the different parties in the parish,—and at the same time took the opportunity to explain briefly the objects of the Society. As the time approached, I had a further call for tickets, and disposed of a sufficient number to fill the room comfortably. Well, the evening came, and with it more money; but as some one sent a report of it to the *West Sussex Gazette*, I will give you the result as there stated: "To the honour of the village be it said, the room was crowded; some being compelled to stand, others sitting on the ground in front of the apparatus; the amount collected being 1*l.* 14*s.* 8*d.*" I did not expect to get much out of a scattered agricultural population of 600; but I was so far satisfied with my success at home, that the following week I tried the experiment in two small villages between three and four miles distant; and I have had the satisfaction of remitting to the Society's Receiver 3*l.* 7*s.* 6*d.*, the net produce of these three simple entertainments given in villages the combined population of which does not much exceed 1500. In addition to this, I have collected donations to the amount of 2*l.* 2*s.* 6*d.* in our own parish; and I may also here state, that many persons purchased tickets who had refused to give me a trifle by way of donation. I think this shows that the greater part of the amount would not otherwise have come into the Society's hands.

I am afraid you will think this communication long; but I have made it in the hope that my fellow-teachers will take up the matter in some similar manner. I have shown them that it is practicable, and I leave it to them whether they will not one and all try. Let them do it with a good heart, take *Nil desperandum* for their motto, and they will be sure to succeed,—I say sure, because those who try must get something.

Each one who inclines to the above plan (and I trust there will be many), would of course get up the sort of entertainment most likely to take in his own neighbourhood—such as a little concert, a lecture on some popular subject, or, as in my own case, an entertainment with a magic-lantern.

Female teachers and others, who do not like to try the above experiment, might obtain a collecting-box, and ask friends and neighbours to drop in their mite: "every strand adds to the strength of the rope."—I am, &c.

A Church School-Teacher.

[The Secretary of the Society would be happy to forward suitable papers for distribution to any teacher who may be desirous of acting on the suggestion of our correspondent.—Ed. *M. P.*]

Attendance Cards.

Sir,—As a correspondent in the January Number of the *Monthly Paper* appears to censure the scheme for securing regularity of attendance inserted at page 210 of vol. x., perhaps you will allow me to make a few explanatory remarks respecting it.

He styles it "a scheme .... which I imagine every district is not prepared (probably not able) to adopt." The non-ability must arise either from the expense or the trouble attendant upon it. If the former, I imagine his plan to be attended with at least an equal outlay of money; for his "ticket" expressly guarantees *every* boy who has been regular and punctual a prize. Now these two conditions exist in ours, but are joined to satisfactory home-lessons, conduct, and attainments (especially in the elementary subjects). It is but natural, therefore, to suppose that we give a smaller number of prizes. Certainly they are given every quarter, but only cost ten shillings on each occasion. Our object in giving them frequently is, to give the children a period comparatively near to which they may look forward. A year is a very long period to a child.

The cards are 14*s.* per 1000, and are intended as a substitute for the Government "scholar's certificate," as well as a record of the child's conduct, progress, &c. They cost four or five shillings yearly. The parents think highly of them. Many have been framed, others sent to distant parts of the kingdom, and one is now in America. If a child's attendance, conduct, &c., are satisfactory, but his attainments are below the average, he receives a card without a prize. If one of the requisites be defective, an admonition paper is sent to the parents, stating the causes of his failure, &c. Thus each parent is furnished with a quarterly account of his child.

As regards *trouble*, I think it is much more difficult to obtain a correct *average* of progress,—based, as it should be, upon the relative importance of the subjects,—than to make a statement of the degree of acquirement in each. The latter is also much more satisfactory; for "general progress" is a very vague term. Parents naturally wish to know the subjects in which their children have done well, and those with which they are but imperfectly acquainted.—I am, &c. Αδελφος.

On teaching Spelling.

Sir,—At a time when the "press" is sounding our bad spelling from Land's End to John O'Groat's, perhaps a few suggestions upon the method of arriving at something approaching accuracy may not be deemed inadmissible.

We have the *Spelling-Book Superseded*, a very nicely-arranged useful little work; but still it is only a help; and if we would have correct orthography, we must resort to every ingenious expedient to attain it. Lessons in spelling must be varied and untiring; and if properly carried out, will occupy the greater portion of school-hours.

In the first place, dictation-lessons should be given; when finished, the pupils should change slates and correct mistakes. In this exercise the "beam and mote" are beautifully exemplified. It is then the teacher's business to examine slates, and promote or degrade according to circumstances.

Another plan of aiding this difficult work is, to make the pupils write from one letter. Quick pupils will find 180 words in twenty minutes. By this method, words are carried through their different inflections, and the several parts of speech are distinguished by the termination. But this is not enough; children must also write from memory, each pupil taking a different subject and giving it in his own simple language. Bible-stories, natural history, and anecdotes, are favourite subjects; but even with all this, they will often be at fault; for spelling greatly depends upon the eye, and a careless reader will never spell correctly: hence the positive necessity of deliberate reading.

If we would be sound teachers, we must conquer this difficulty; and it is only to be done by constant practice. Euphony has comparatively little to do with the result; consequently the eye must be exercised. As regards the fearful coinage of unspeakable words in saying the Church Catechism, this error is to be remedied by the teacher reading it out slowly to the whole school immediately after morning prayers. Twenty minutes spent in this manner is by no means lost time, as the experiment will prove; for after a month's drilling it will only be necessary to go through the exercise twice a week. At the same time, a teacher should be selected whose enunciation is very clear, and who will not be satisfied with hearing three or four distinct words slurred into some undefinable jargon.

Dictation does much towards correcting the evil of bad spelling; and the younger pupils should be encouraged to write short sentences occasionally. If not sufficiently advanced to do this, they ought to copy from the black-board.—I am, &c. H. R.

Lessons for Criticism.

Sir,—I think it is generally admitted that giving lessons for criticism, and hearing lessons well criticised, are among the best means of fitting teachers for their work. Comparatively few, however, have the opportunity of gaining improvement in this way. Would it not be an advantage to those who have not, to *read* lessons, with a skilful criticism by some other hand? For myself, I should be quite glad to see them occasionally take the place in your Paper of the Notes of Lessons, which appear to me of comparatively little use. Any teacher who has a fair share of information, or access to a few books, may draw up excellent Notes; but it requires skill and practice of a very different kind to make those Notes available in the class.

Teachers who take up Notes of a Lesson, are still thrown upon their own resources for the manner in which they shall use them. The Notes tell them what to teach, but do not tell them how.

I fear I may be presumptuous in offering a suggestion on such a subject; but if you will pardon me for doing so, I would ask, whether it might not be very generally useful, both to teachers and pupil-teachers who read the *Monthly Paper*, if the former were allowed occasionally to send lessons *as they have given them* (not the Notes merely, but their questions, and the answers they have elicited), to be afterwards criticised by other teachers?

Trusting that you will pardon this long intrusion, I am, &c. H. A.

[We should be glad to receive lessons for criticism; but our correspondents will kindly bear in mind that, notwithstanding a considerable increase in our pages, our space is limited.—Ed. *M. P.*]

Capitation Grants.

Sir,—With your permission, I will occupy a small portion of your space devoted to correspondence with a few remarks on a subject not altogether without importance either to school-managers or teachers,—a subject which, from the numerous inquiries made respecting it, and the answers generally given to them, is evidently little understood; perhaps in many cases misunderstood.

In April 1853 the Committee of Council on Education passed a "Minute as to grants for the support of schools in the agricultural districts, and in unincorporated towns . . . in England and Wales," which has since been extended to all schools under inspection. These grants are generally called "Capitation-Fees." It has often been asked, to whom the capitation-fees belong; and, in a monthly journal of some note and of considerable utility to schoolmasters, there recently appeared the following statement, put forth by the editor himself, as an answer to one who desired to know whether there is any fixed rule for apportioning the "Capitation Grant:" "The capitation grant, like the school-fees, is the property of the managers. Our advice to school-managers is, to place one portion of it at the service of the master, and to devote another portion as rewards to such children as have been most regular in attendance, and most exemplary in behaviour." I am inclined to think that the editor here referred to has said more than he really meant. I have more than once carefully read the Minute which authorises capitation fees to be paid from the fund annually voted by Parliament in aid of education, and yet I can nowhere discover the least hint that they are "the property of the managers." The Minute sets out by declaring (see Minute 1852-3, page 14), "that any school now admissible, or which shall hereafter be admitted, to grants under the Minutes of August and December 1846, may receive a grant towards *the expenses* of the preceding year." Then follow the regulations and conditions, the fourth of which requires, "that the school shall be kept by a master or mistress holding a certificate of merit under the Minutes of 1846 (or else registered); and that *at least seven-tenths of the whole income, including the grant, shall be applied to the salary of the teacher and assistant-teacher.*" This regulation clearly defines the teacher's *claims*, and is a *plain rule* so far as he is concerned. And the next condition, the fifth, however cautious the Committee of Council may be in their conduct as regards direct interference with the expenditure of a school's income, seems to me to set forth one of the main objects they had in view when the Minute was passed: "That *the grant*," it says, "*applied in aid of the stipend of the master or mistress* may be accepted by this Committee, in lieu of the voluntary contributions required in fulfilment of the pecuniary conditions of the grants in augmentation of teachers' salaries, under the Minutes of August and December 1856." Can it be for a moment doubted whom the Committee of Council intended to benefit when that regulation was drawn up? Their aim was clearly to enable schools in rural districts to secure the services of competent teachers, by placing funds within reach of the managers for that very purpose. In those cases where the funds of the school are ample without "the grant," I am of opinion, that both the letter and spirit of the "Minute" will be most nearly acted up to, if the capitation fees are given to the master as an increase of stipend.—I am, &c. X. Y. Z.

Writing.

Sir,—I have been led to pen the following remarks from having read certain letters in your valuable Paper upon the subject of writing. Should they meet with your approbation, perhaps you will favour them with a corner in your next. It seems to me that the great object of writing is utility, rather than ornament. Writing is simply a mechanical agency, used to express in a legible manner the operations of mind, matter, or every-day life. The point aimed at in every mechanical invention is adaptation to requirements, or simply a combination of readiness and perfection. Such should surely be the aim of those who attempt to teach writing. As a rule, is this readiness attained in schools?

I am well aware that in many cases it is; but what an amount of labour is always bestowed to obtain such a result, and how often entirely in vain! The question naturally arises, Can any thing be done to improve the present system? I would suggest some such plan as the following: Take a class of children; give them the necessary drill in sitting and holding the pen; place before them a copy, not on a slip, nor in their book, neither engraved nor lithographed, but simply written with a piece of chalk upon the black-board. The board should be ruled in some way. Nothing answers better than a board ruled for music. With a little practice, a very perfect large-hand copy can be set the width of the stave. A small-hand copy can likewise be set in one space of the stave. These two copies will supply a class of children with a morning exercise. But what are the benefits of such a plan? First, it economises time: one copy is multiplied fifty or one hundredfold, as the case may be; secondly, it enables the master to give simultaneous instruction in any fault of common occurrence; thirdly, it enables him to bring every letter and peculiarity of the alphabet successively under the notice of each child; fourthly, it gives each child more practice, and less excuse for mistakes; fifthly, it enables the master to teach the simplest, oldest forms of the letters by means of the larger hand, and the more ordinary as well as expeditious forms, in general use in running-hand, by means of the small-hand. It is the sticking to the stereotyped, stiff, unalterable form of every letter that renders a boy of fourteen the praise of his parents, who only look at his school copy-book, and the pest of the man of business, who plies him with copying and dictation. I am persuaded the black-board may do much to remove this evil, and to lighten the labour of the teacher also. I can speak from experience as to the results that may be obtained, and am persuaded that a trial will lead many to adopt a similar plan.—I am, &c. Othello.

Teachers and Situations.

Sir,—A few remarks on this subject seem to be called for by some one; and for this reason I have called the attention of my fellow-teachers to the subject.

The question, Are there not too many teachers in England for the situations? is often asked; and I may venture to answer that there are. And are not matters getting worse? Are there hopes that a remedy is being devised for it?

Hundreds of students are annually leaving the training colleges as candidates for situations; and, if reports be true, difficulties are met with in procuring situations for them. If these difficulties are found in obtaining employment (and managers generally apply to these institutions for teachers) for them, how much more difficult is it for teachers who are in want at any other seasons than Christmas! Do we not see educational periodicals crowded with advertisements month after month of teachers unemployed? The time is come when we ask, What is to be done? The government ought to throw open vacancies in the civil service to such. It seems a hard matter that, after having completed five years' apprenticeship as a pupil-teacher, obtained a Queen's scholarship, and finished one or two years' training, we should then experience difficulties in obtaining situations. Apologising for the length of this, I am, &c. B.

EDUCATIONAL PRIZE-SCHEME.

Shirley, Birmingham, 19th March 1857.

SIR,—The subject of prize-scheme examinations is now becoming of such importance, that it is most desirable that members of the Church should specially have their attention directed to it; and with a view of promoting this object, I send you the working of a scheme that has been originated, and is carried on, under the auspices of the Coventry Archidiaconal Church-Extension Society, and that embraces in its area well-nigh the county of Warwick; the town of Birmingham, from local circumstances, being excluded.

The second annual examination was held this year, on March 3d, at Coventry, Solihull, Baddesley Ensor, Stockton, Sutton-Coldfield, Nuneaton, Bedworth, Whitnash, and Rugby, under the supervision of the Rural Deans,—the Revs. Holville W. Bradley, W. Webb, W. K. R. Bedford, R. C. Savage, J. Moultrie, P. M. Smythe, H. Bellairs, and T. R. Young. Three hours of the morning were busily occupied by the candidates, 350 in number, in the general examination for the prizes of the society. Two hours of the afternoon were devoted by 150 of the boys and girls to contending for special prizes offered by private individuals for excellence in the knowledge of the Holy Scriptures, Book of Common Prayer, Catechism, History of the English Church, History of England, arithmetic, and grammar. The same period was devoted by upwards of 100 girls to contending for prizes in sewing, knitting, darning, &c. The classifying the merits of the little sempstresses is left to a committee of ladies, consisting of Lady Erskine, Lady Leigh, Hon. Mrs. Adderley, Mrs. Bracebridge, Mrs. Bellairs, Mrs. Pilkington, Mrs. Moultrie, and Mrs. Savage; the greatest portion of whom met at Coventry on the 12th ult., and adjudged the several awards. The examination for the general and special prizes is conducted entirely on paper. The whole of the papers were forwarded to three examiners appointed by the Archdeacon (the Revs. W. Drake, P. M. Smythe, and Nash Stephenson), who will make known their decision in sufficient time to enable the successful candidates to assemble at St. Mary's Hall, Coventry, on Thursday, 23d April, the anniversary of the society; so that in public they may, with the girls who have obtained the work-prizes, receive their well-earned rewards. The interest of the occasion will be increased by the fact that Dr. Hook will preach the anniversary sermon of the society in the morning, in the Holy Trinity Church. The great and crying evil of the present day is not the deficiency of school-buildings, but the deficiency of efficient instruction in such as already exist; and it is to the beneficial operations of prize-schemes that the friends of education are now looking for the remedy and cure of this extensive and radical defect. Prolonged attendance at school, increased regularity whilst there, individual exertion in preparation for the competitive examinations, are found to be the inevitable results of a well-digested scheme. The prescribed subjects for examination form the entire subjects of study in the schools that purpose to contend; and the questions that have been drawn up form the model of the questions in the schools for the year ensuing. It is perfectly clear, that in prize-scheme associations, when Churchmen and Dissenters unite, all questions bearing on the distinct dogmatic teaching of the Church must be excluded; and for the reasons already assigned, it is equally clear that in the area to which such a scheme confines its operations, the explanation of the Church Catechism and Prayer-Book will be either altogether omitted, or at best but perfunctorily given. To this very startling truth the attention of Churchmen should be instantly and urgently directed; for a network of secular and latitudinarian prize-schemes is fast covering the country. Diocesan Boards of Education should also take the matter in hand, and without delay should occupy the yet unoccupied ground. I would respectfully venture to suggest to the Committee of the National Society the question of sanctioning the efforts of the Church in her corporate capacity by giving small grants in aid to diocesan boards. The high sanction of their name and support would arouse public attention, stimulate the efforts of diocesan educational societies, call forth voluntary efforts in aid, and at an inconsiderable cost be most effectual in stemming the growing evil alluded to; and would be promoting, in the best sense of the words, Church-extension and Church-education throughout the country.—Yours, &c. NASH STEPHENSON,

Hon. Sec. to the Coventry Archidiaconal Church-Extension Society.

PAROCHIAL ASSOCIATIONS.

SIR,—Being under the impression that the problem yet remains unsolved, "How are we to bias the adolescent habits of the boys and girls whom we have carried through our National Schools so as to raise the moral tone of the labouring population in agricultural districts?" I take the liberty of requesting your permission to make your Paper the medium of communicating to those whom it may concern the result of an experiment which has been tried in my own neighbourhood.

I was present the other evening at a lecture delivered in the schoolroom at Chorley Wood, Herts, by Mr. Wm. Longman; a gentleman who, having literature for a profession, has with much wisdom made natural science his relaxation. The subject of the lecture was, "Switzerland;" and, as a matter of course, the lecturer was well up in it. But what particularly impressed me was, that *for more than two hours* he succeeded in engaging the fixed attention of a crowded audience, nineteen-twentieths of whom were composed of the class for whom the entertainment was specially provided. I do not use the word "entertainment" slightingly; for I think the lecturer showed great skill in largely tempering his instruction with amusement,—not that of the Albert Smith school, but that which is legitimately excited by lively anecdote and graphic description. He evidently hit off the sort of thing that takes with the class of whom I am writing. And how, it may be asked, was this managed? First, the neighbouring gentry were admitted on payment of a fee of sixpence. This looked as if the lecture would be worth hearing. Then there was a number of maps, diagrams, photographs, and drawings, besides specimens in natural history, and carvings, which were frequently referred to, and so prevented the interest of the hearers from flagging. Close by the lecturer's desk stood a vocabulary, printed in large type, of all the hard words used in the course of the address,—"avalanche," "alpenstock," "Alps," &c. The descriptions were given in plain, simple language, with no attempt at rhetorical periods; and the illustrations were borrowed from familiar objects; the extent of a glacier, for instance, being compared to the distances between well-known adjacent localities, and its probable weight estimated by reference to a corresponding weight in cubical yards of iron. The main feature of Mr. Longman's plan, however (for plan it is, recommended by two years' success, though this was, as he told us, his first appearance as a lecturer), is, that he offers small prizes in money for the best and second-best abstracts of a lecture sent in by any of the young men and women who are members of the association. The names of the successful competitors are publicly announced on the next night of meeting; and as these are pretty sure to be known to all in the room, an additional motive is afforded for being present. At all events, come they do; and, moreover, form as manly an audience as one would wish to address. The device of giving money-prizes gains weight, I doubt not, by being promoted by a layman co-operating with the clergyman, when, perhaps, the latter acting alone might lay himself open to cavil; yet, even under less favourable circumstances, I am inclined to think that a similar measure would infuse life into many a parochial association which, in spite of zeal and patience, has hitherto disappointed the hopes of its founders.—I am, &c. T. T.

CLASS-LIST OF QUEEN'S SCHOLARS.

SIR,—Respecting the "class-list of Queen's scholars," the observation of your correspondent "H." makes it right to state, that the youth whose name stands alone and at the head of the "first-class scholars," so placed as the result of competition with candidates from schools in all parts of the kingdom, and the master who taught him, had no such advantages as those to which your correspondent refers.

"John Jewell," the scholar in question (one of our pupil-teachers), went immediately from the National school in this parish to the examination, and had had no advantages beyond those afforded by the instruction of the intelligent and assiduous master, Mr. Joseph Forster, and such as, by a Bible-class, &c. at my house, we are accustomed to offer to all the young persons trained in our parochial schools.—I am, &c. H. W. WRIGHT,

Incumbent of St. John's, Newcastle-on-Tyne.

PROVISION FOR COATS, CAPS, ETC.

Stratford-on-Avon, 19th February 1857.

SIR,—I observed bags recommended a short time since for holding coats, caps, &c.; and having experienced the disadvantage resulting from the want of a cloak-room, was anxious to adopt any means that would tend to keep the children's things together, and accordingly commenced with one; but soon found some degree of inconvenience in putting the things in or taking them out, resulting from the material being so limp; and this I should have been quite willing to have put up with, had it not suggested something which I think better, viz. baskets. I have one for each class, made of light wicker, two feet deep by sixteen inches in diameter, stained and varnished to harmonise with the woodwork. When in use, they stand in the centre of the class, and at a given signal, are pulled up to the ceiling or let down, as may be required. Several persons have seen them, including teachers, and all pronounce the plan very good. It is not by any means offensive to the eye, and is very durable and economical. If you think the above worthy of a space, it is at your service.—I am, &c.

JOHN GUPPY.

Notes and Queries.

CORRESPONDENTS' ANSWERS TO INQUIRIES.

PUPIL-TEACHER CASE: NEEDLEWORK.—"Violet" thinks that the appointed hour and a half provided by Government is intended for instruction alone, and not for needlework; but in case of need, a right feeling between the teacher and mistress would determine the case.

SUBSTITUTE FOR BLACK-BOARD.—"W. J." [Smooth brown or cartridge paper, pasted on the school-wall, with about four coatings of common ink, was recommended by a correspondent as a substitute for a black-board. See page 250, *Monthly Paper*, 1855.—ED. *M. P.*]

PUPIL-TEACHER CASE: PUNISHMENT.—SIR,—In reply to the question of "J. T.," I will state what occurs to me as the proper course to pursue. The master should formally report the case to the managers, and state that, unless the pupil turned over an entirely new leaf, he should not be able to sign his papers at the end of the year. I, as a school-manager, should then see the pupil and his guardian together, and should distinctly inform them of the consequences of the pupil's present course, which, unless altered, would end in loss of his stipend and cancelling of his indentures. If the home-influence is not sufficient to produce amendment, it is not probable that punishment at school would be of any avail. J. M.

BOOKS ON METHOD.—"E. Adams" recommends "Marie" Mr. Sydenham's work, entitled *Notes of Lessons in their Principles and Application*, and Mr. Jones's *Notes of Lessons*; also Mr. Richards's *Manual of Method*, to be obtained at the National Society's Dépôt, price 2*s*. 3*d*. Mr. Sydenham's work is published by Longman and Co., price 3*s*.

GERMAN ATLASES.—"Un Etudiant" is informed that Williams and Norgate, 14 Henrietta Street, Covent Garden, supply the atlases for which he inquires.

BOOKS.—"Alpha" recommends "R. T. Ford" the *Geographical Word-Expositor*, by Edwin Adams.

INQUIRIES BY CORRESPONDENTS.

BOOKS WANTED.—"One of our Readers" asks the publisher and price of Mr. Morrell's work, *The Analysis of Sentences Explained and Simplified*. Also, COLLECTIVE LESSON. What is meant by a Collective Lesson?

"A Regular Subscriber" wishes to be recommended a work entirely on Parsing.

"A. M." wants a good work on either Types or Sacrifices (with the price) suitable for a teacher in preparing oral lessons on the above-named subjects.

"J. S." wants a cheap and useful work on Land-Measuring.

"G." wants a good work, and one that is cheap, on Practical Geometry, so as to enable a teacher to pass the examination on that branch.

OUTLINE ATLAS—CERTIFICATES.—"G. L." wants to know the name of a cheap Outlined Atlas, suitable to the examination papers; and whether untrained masters can sit for a certificate. [Yes, if above the age of twenty-two, and in charge of a school under inspection. See *Church Education Directory*.—ED. *M. P.*]

BOOKS TO READ FOR A CERTIFICATE.—"Peto" asks where he could meet with books (suitable for one who is reading for a certificate) on the following subjects: 1st. Church History in the fifteenth and sixteenth centuries; 2d. A good work on the Liturgy; 3d. Outlines of the History of England; 4th. Outline Maps of the countries of Europe, with the price and publishers.

STUDY OF BOTANY.—"T. L." asks what book it would be advisable for a person to study who intended to pass an examination in Botany, in order to obtain an apparatus grant.

BOOKS TO STUDY.—"J. H. C." asks what books are recommended by the Committee of Council for the study of the following subjects: Elementary and Experimental Chemistry, Electricity and Voltaic Electricity, Natural Philosophy, Music (vocal), English Composition and Literature, and School-method.

PUPIL-TEACHERS: SYSTEM OF INSTRUCTION.—"Quintius" asks the manner in which masters communicate instruction to their pupil-teachers, whether they keep to one subject for one day's lesson; what subjects they take the first; or if they keep them at work the whole hour and a half at once, or give them their lessons at separate hours.

THE SYLLABUS.—"R. P." asks whether the candidates for certificates will be required to take up all the subjects which are mentioned in the "Syllabus;" and also what is meant by "describing the map of any country."

UNION-SCHOOLS AND CERTIFICATES.—"K. L." asks—1. Whether a certificated teacher would lose her certificate by taking charge of a union school, or whether it would only be suspended: one who sat last Christmas, and was successful, and whose school has been examined twice? 2. Would the foregoing examinations entitle her to her parchment at once, or would she be compelled to wait for it until two more examinations have passed?

HOW TO DESCRIBE A COAST-LINE.—"C. J. D." wishes to know the proper method of describing a coast-line. Is it expected (he says) to describe every little inlet, cape, or head, in regular order, or to give a general description; or should the answer state whether the coast-line is marshy, rocky, &c.? He would be glad if some work could be mentioned on the subject.

ORGAN BUILDING.—"O. G." asks where organ-bellows and wind-chests, with sound-board complete, may be purchased; and what would be the price of each suitable for an organ with three or four stops, and compass about four octaves.

SCHOOL-DESKS.—"W. J. L." wishes to know what is the best method of cleaning polished birch-desks. Should furniture-paste be applied; if so, how often?

"M. J." asks, under what restrictions, and upon what conditions, can a certificated teacher sit for another certificate when her present one has been held six years, and her age is above thirty-three?

Schoolmasters and Schoolmistresses' Associations.

*** It is particularly requested that proceedings of Associations may be sent to the Editor as early in the month as possible, and in a *brief* form.

GAINSBOROUGH.—The first monthly meeting of this Association was held in the National School, Gainsborough, on the 28th of February. The Rev. J. H. Pooley, Rector of Scotter, and Rural Dean, presided. Measures were agreed upon for the formation of a circulating library, and the rules of the Association were drawn up. The officers of the Association are: The Lord Bishop of the Diocese, patron; the Ven. Archdeacon Stonehouse, president; the Rev. J. H. Pooley, vice-president; Mr. Tearle, Gainsborough National School, treasurer; Mr. Fyles, Scotter and Scotton National School, secretary.

DERBY AND DERBYSHIRE.—The general quarterly meeting of this Association was held in the Curzon Street Schoolroom, Derby, on March 7th. A lecture "On the method of imparting scriptural and general religious knowledge," was delivered by the Rev. W. F. Wilkinson, Vicar of St. Werburgh's, Derby. It was determined that the meetings of the Association should for the future be held monthly, instead of quarterly as hitherto. After dinner the subject of the Benevolent Institution was brought before the meeting. General and strong dissatisfaction with the rules of the institution was manifested. It was also a matter of surprise to the members that the institution should be stated to be already in operation, as it was understood that there should be another general meeting before the matter was finally settled. No definite resolution was, however, arrived at; the discussion having been adjourned to the next general quarterly meeting.

NOTTS AND WEST LINCOLNSHIRE.—The quarterly meeting of this Association was held on Saturday the 14th of March, when an excellent paper "On the life and writings of Milton" was read by Mr. Hemming, of St. Mary's School, Nottingham. A lesson "On mountains" was given to a class of boys by Mr. Williamson, of Beeston. A discussion was held respecting the proposed Teachers' Benevolent Fund, and the following resolutions were passed on the subject: 1st. "The annuities offered are insufficient; the time specified before they can be received is too long, and the method of obtaining them is quite uncertain; and as these annuities may be withdrawn if the members' circumstances are improved, this might foster improvidence." 2d. "The system of votes is most objectionable, as each member ought to have a claim by right of membership." 3d. "The funds will be insufficient on account of the small rate of the subscriptions, as any member may claim a benefit by paying five shillings per annum." It was also the opinion of the meeting that the present payment of the male pupil-teachers is insufficient.

BARNSLEY.—The three last meetings were held at Barnsley. At the January meeting, Mr. James Barraclough, of Ardsley, read a paper on the "Severn and its tributaries." At the February one, Mr. Ford, of Silkstone, read a paper on the "Effects of heat;" and Mr. Gascoine, of Leeds, on the "Steam-engine." In March, Mr. Barraclough, of Hoylandswaine, read a paper on the "Commercial polity and wealth of Solomon." The April meeting will be held at Ardsley.

NOTICES OF BOOKS.

PUBLISHED BY LONGMAN AND CO.

An Elementary English Grammar, by the Viscount Downe. 150 pages 18mo, cloth cover, price 1*s*. "Intended to smooth the difficulties of elementary grammar in both the domestic and village schoolrooms of England." Contents: Alphabet, article, substantive, adjective pronoun, verb, active and passive voice, compound tenses, participles, nominative absolute, irregular verbs, adverbs, prepositions, conjunctions, interjections, punctuation, syntax, and prosody.

A System of Mental Arithmetic, after the Method of Pestalozzi, for the Use of Teachers, by Thomas Tate. 43 pages 8vo, paper cover, price 1*s*. Contents: Exercises and questions in the four first rules, in Rule of Three, in ratios—Miscellaneous problems—Proportion—Fractions.

Notes on the Geology, Mineralogy, and Springs of England and Wales, by Edwin Adams. 54 pages 18mo, stiff paper cover, price 8*d*. Contents: An account of the separate geological formations, of the several mineral productions, and of the different mineral waters, in England and Wales. A Glossary explaining the various words used is appended.

Grandmother Katie; or, Trials and Troubles, and the Way out of them. 87 pages 12mo, paper cover, price 1*s*. A tale intended "to be adapted to the comprehension of the uneducated."

By Walton and Maberly.

Natural Philosophy for Schools, by Dr. Lardner. 241 pages 12mo, cloth boards, with 328 illustrations, price 3*s*. 6*d*. Contents: General and special properties of bodies—Force and motion—Gravity—Centrifugal force—Molecular force—Elements of machinery—Moving powers—Hydrostatics—Pneumatics—Sound—Optics—Heat—Magnetism—Electricity—Voltaic electricity—Electro-magnetism—Thermo-electricity—Electro-chemistry—Electro-metallurgy—Electro-telegraphy—Electro-illumination—Medical electricity.

Pictorial Illustrations of Science and Art, with Explanatory Notes. Parts I. and II., each containing 3 Sheets, 27 inches by 22 inches, in large envelope, price 1*s*. 6*d*. each part. Contents of Part I.: Sheet 1. Mechanic powers; 2. Illustrations of machinery; 3. Watch and clock work. Part II.: Sheet 1. Elements of machinery; 2. Motion and force; 3. Steam-engine. Any sheet may be purchased separately, price 6*d*.

By Sampson Low, Son, and Co.

A System of Physical Geography, together with a Special Account of that of the United States, by D. M. Warren. 92 pages 4to, with numerous illustrations and maps, stiff cover, price . Contents: *Geology*—Structure of land, continents, islands, mountains and valleys, plateaus, plains, volcanoes, and earthquakes. *Hydrography*—Springs, rivers, lakes, the ocean, waves, tides, and currents. *Meteorology*—The atmosphere, temperature, winds, dew, fogs, rain, snow and hail, climate, electrical and optical phenomena. *Organic life*—Botanical geography, zoological geography, ethnography.

By G. J. Stevenson.

The Epistles analysed, by John Thurlow. 40 pages crown 8vo, limp cloth cover, price 1*s*. Contents: Under each separate Epistle in the New Testament is given an account of the planting and state of the particular Church; the time and place of, and remarks on, the epistle; together with a short analysis of it, and texts illustrative of the analysis.

By Darton and Co.

Arithmetical Tables, including those of the Decimal Coinage, by W. B. Tegetmeier. 36 pages 18mo, stiff paper cover, price 6*d*. Contents: Numeration, addition, pence and multiplication tables—Tables of weights and measures—Table for reducing shillings, &c. to decimals of a pound—French measures, weights, and decimal coinage—Value of foreign coins in sterling money—Table of stamp-duties and wages—Reckoning-table—Mental arithmetic.

Books, &c. received.

An Address to the Working-Classes; being a Supplement to the Scheme of National Education, by the Rev. S. Doria. Price 1*d*. Simpkin and Co.

What is to be done with our Criminals? A Letter to the Lord Mayor, by Charles Pearson, Esq., City Solicitor. Price 1*s*. Hall and Virtue.

Christianity the Foundation of National Education. An Address, by the Rev. E. Edwards. Price 6*d*. Wertheim and Macintosh.

TESTIMONIALS.—To the Rev. Henry Mackenzie, Fourteen Volumes of Theological Literature, suitably inscribed, by the Teachers and Scholars of the Schools, St. Martin's-in-the-Fields.

To the Rev. John M. Williams and Mrs. Williams, Church-Services, from the Ulleskelf School, with an Address, on leaving the Parish.

To Mr. and Mrs. M'Donald, a Time-piece, Paragraph Bible, Papier-mâché Inkstands, &c., on the occasion of their leaving Trinity School, Ripon.

To Mr. N. C. Stevens, a Bible, by the Rev. G. G. Perry, and Books, by the Pupil-teachers, on resigning Waddington School.

To Mr. Adam Dudley, *Hints on the Culture of Character* and *Memorials of Captain Hedley Vicars*, from the Clergy and Teachers, on his leaving St. Mary's Sunday-School, Bridgnorth, with which he had been connected more than Twenty-one Years.

To Mr. George Stoney, Master of Trinity-Church Schools, Alison's *History of Europe*, Twelve Volumes, by the Committee of the School. Also to Joseph Brown, late Pupil-teacher of the same School, Russell's *Crimean War*, by the Boys, on his obtaining a First-Class Queen's Scholarship at St. Mark's College, Chelsea.

To Mr. James Troughton, by the Managers and other Friends, the Sum of Twenty-five Pounds, and a Pencil-Case, from the Members of the Sunday-Class of Young Men, upon his leaving the St. Saviour's School, Chelsea.

To Mr. W. Lawson, upon being appointed Third Master in the Durham Training Institution, a Dressing-Case, by the Clergyman, Pupil-teachers, and Scholars, of St. Oswald's Schools, Durham. Also an illustrated Copy of Cowper's Poetical Works, by two Friends.

To Mrs. Stocker, a Church-Service, by the Pupil-teachers and Children of the Tooting Parochial Girls' School.

APPOINTMENTS.—Mr. George Davies, from the Blue-Coat School, Birmingham, to the College, Marlborough.

Mr. Thomas Phillips, from Flaunden, to Great Harwood National Schools, Blackburn.

Miss Goodwin, from the National School, Coseley, to the Wingerworth Endowed School, Chesterfield.

Mr. and Mrs. M'Donald, from Trinity School, Ripon, to Goldsborough, near Knaresborough.

Mr. and Mrs. Stevens, to the Bentley National School, Farnham, Surrey.

Mr. and Mrs. George Coppin, from National Schools, Wilburton, near Ely, to Congleton Moss, Cheshire.

Mr. and Mrs. J. B. Reed, from Congleton Moss, to St. Thomas's National Schools, St. Helen's, Lancashire.

Mr. and Mrs. Bennett, from the National Schools, Weston St. Mary's, Spalding, to the Hartford Schools, near Northwich, Cheshire.

BIRTH.—On the 27th of February, of a daughter, Mrs. Parsons, wife of Mr. George Parsons, Master of the National School, East Tisted.

NOTICES TO CORRESPONDENTS.

We cannot undertake to notice anonymous communications, nor to insert letters or information received after the 20th. The name and address of our correspondents should always be sent, though not necessarily for publication.

"Z." We must refer you to the inspector for the district for an answer to your inquiry.

"J. S." The notice sent is not a testimonial, but a *gratuity* for "zealous endeavours."

"J. Crouch." The gentleman who signed the appeal of the Cheddington schoolmaster is the rector of the parish; and our correspondent may be assured that the advertisement would not have been inserted in our Paper had not the case been deserving of the sympathy and attention of the benevolent.

"J. O. J. S." We cannot venture to give an opinion. Much depends on the terms of the agreement, and the matter is one we fear for legal advice.

"J. F. Harris" is thanked. At present we fear there is little chance of our pages being unoccupied. We already have a lecture in type; perhaps, however, our correspondent will have no objection to send the paper, leaving it to us to make use of it if we can.

"Omega." *Hall's Contemplations* are on the catalogue of the Society for promoting Christian Knowledge. The work is in 3 vols., price 9*s.* to members, 12*s.* to non-members.

"A Teacher." We are not aware that any schedule of subjects for the examination of female teachers has been printed. Inquiry should be addressed to the Secretary, Committee of Council on Education, Whitehall.

"P. V." The York, Carmarthen, Lichfield, and Oxford (at Culham) Training Institutions, and probably others, receive students for short periods. See *Church Education Directory.*

"W. M. D." The case you submit is one rather of private than public interest. We fear that if you cannot get your claim amicably adjusted, nothing but a legal settlement of the point in dispute will be of avail.

"Georgius." We really cannot undertake to give answers to your inquiries, all of which have reference to the working of the Minutes of the Committee of Council. The Council Office and her Majesty's Inspectors are the proper official quarters for obtaining such information.

"A Northern Choirmaster," "R. E. Wyatt," "A Villager," "R. W. Rowe," "Cœlebs," "Minimus," declined, for want of space, with thanks.

"Brighton Association." Accounts of proceedings of the 24th February and 10th March were not received till the 24th March, when our pages were fully occupied. Information should be sent by the 20th *at the latest.*

"J. W. H." We hope to find room for your letter in our next. The subject is important.

The Norwich Board Report in our next.

"Teacher," "A Pupil-Teacher," "W. W.," "J. Sheppard," "Y. C. N. N. I.," "J. D. Howells," "J. W. Appleford," declined with thanks.

"J. P." is thanked for his useful paper. At present, however, we are compelled, for want of space, to postpone its insertion.

"W. G." The figures in the Drawing-Papers for Christmas 1856, in the *Church Education Directory*, are somewhat reduced in size from the originals.

"W. H." is thanked. He will observe that our correspondent has replied. We should be glad to insert "W. H.'s" letter in a future Number, if our space admits.

"Herefordshire." We do not think it desirable that books of reference, such as the *Minutes of Council* and *Church Education Directory*, obtained for the use of a school, should be arranged to be either the property of the schoolmaster or of the manager, as you propose. Every school, we think, should have its own library of reference, available alike for managers and teachers, and subscribers also, if need be.

"W. Stanyer" is thanked. A fuller letter on the subject of your communication is in type, and we hope may appear in our next.

"Magister" is thanked. We had already in type, waiting for insertion, a letter on the same subject from another correspondent.

"Veritas." The extract is excellent; but a long paper in type on the same subject precludes its insertion.

"Curate." Your letter, "How to conduct a Reading Lesson," is in type, and we hope may appear in our next.

Examination Papers. We regret to be obliged again to defer the insertion of a further portion of the Examination Papers.

"Present Duties of Churchmen with reference to the Question of National Education." Our correspondent's further letter on this subject is in type, but unavoidably stands over for insertion in our next.

SUNDAY-SCHOOLS.

[This portion of the Paper (specimens of which will be forwarded to any who may be willing to extend its circulation) is devoted to the communication of plans likely to be effective in managing and teaching Sunday-schools, and maintaining a connection with scholars who have left the day-schools. *The reader will best advance these objects by kindly inducing each Sunday-school teacher in his own neighbourhood (as distinct from teachers of day-schools) to take the Paper regularly.* It is suggested as of primary importance, that all articles intended for insertion should be as *practical* as possible in their bearing.]

Correspondence.

[The Committee of the National Society are thankful for any communication likely to assist School-Managers and Teachers, or otherwise promote the work of Church Education; but they do not necessarily hold themselves responsible for the opinions of the Editor's correspondents.]

To the Editor of the National Society's Monthly Paper.

CANVASSING FOR SUNDAY-SCHOOL TEACHERS.

SIR,—A striking and consolatory feature in the educational aspect of this country is, the self-denying practical zeal manifested in its behalf by the parochial clergy. It would be difficult to point to an equally numerous section of society whose protracted efforts in a good cause are more easily discernible. Settled, as they often are, in the midst of a needy apathetic population, possessed in the majority of cases of means miserably small compared with the requests for aid immeasurably great preferred by their parishioners, and yet having in their immediate social circles urgent claims upon their notice, it is wonderful they effect as much good as they do. As regards education, they are almost always the first to move in the plain matter of school-building; but their labours do not end here. Having once put in the thin end of the wedge, they must drive it home. If they but just recognise any responsibility as resting with themselves, they cannot get off with half-measures. They are not allowed to escape with the mere semblance of warm interest in education. The walls once up, they are expected to guarantee the teacher's salary, to collect subscriptions (if they can get any), to make up pecuniary deficiencies at the end of the year, and to be prepared to make sacrifices whenever monetary demands are in the ascendant. Of course one would only be too happy to extol the faintest spark of benevolence and zeal on the part of the laity; and therefore it will not be invidious to say nothing of what they do; for the cases in which they undertake the *sole* pecuniary responsibility of schools are so few as not to affect the general principle here laid down. Now in the secular affairs of this life men ordinarily expect a return for their expenditure of time and money. This is natural. As parochial clergy are not exempt from human feelings, it seems natural that they also should desire to see the fruits of their benevolent labours; and if there is any one return which they may be permitted to expect, it is, that their day-schools should supply them with a body of Sunday-school teachers. How often, however, are they doomed to disappointment! How seldom do they succeed in getting around them a compact group of coadjutors to hand on to the rising generation the advantages which they themselves have received! And yet it is but a just tribute to the gratitude which is engendered in the breasts of most persons who have derived benefits from others, to suppose that there are many labourers "standing idle in the market-place," ready and desirous to work in the vineyard if only some one would hire them. If this view of the matter be a correct one, it appears desirable that our towns and villages should be *canvassed*, not only for elder Sunday-scholars, but also *for Sunday-school teachers.* Were we to make a personal appeal to each intelligent pupil in the parish who had passed out of the day-school, requesting him to become a teacher on Sunday, and assist those who once did so much for his benefit, we should have the pleasing consciousness of having neglected no opportunity for gaining that support of which we have so much need. Many may be disinclined to make Sunday a day of hard labour, and it would perhaps be well could we avoid doing so; but we have no choice in the matter. We must be content to accept the alternative, or else to see the children and youth of this country either roaming about the streets and fields, or hurrying off to Dissenting places of worship. We must have them, or the Dissenters will. A.

MEETINGS OF SUNDAY-SCHOOL TEACHERS.

SIR,—In the list of "Subjects for Discussion," by "F. J.," in your January Number, was a suggestion that information would be desirable relative to the conduct of Sunday-school teachers' meetings. I have conducted a weekly teachers' meeting for two years; and in the absence of any more serviceable hints from others, I beg to offer the following:

1. What teachers desire and want is, instruction which will assist them to teach their classes on the Sunday. Our plan is, to read at the meetings that lesson (generally the 2d morning lesson) which is to be used in *most* of the classes on the following Sunday. Teachers often find a difficulty in catechising. Therefore they should be shown how, and should have ideas respecting the lesson in hand suggested to their minds. The best mode of showing them how to catechise is, to catechise them as you would a class. I always teach by asking questions, and am satisfied that it is by far the most interesting and efficient plan. Never give lengthy explanations or dissertations; but educe the ideas you desire to instil into their minds by a series of questions.
2. It is better to read a short passage, and discuss it thoroughly, than to attempt a long one.
3. The meeting should probably not occupy more than an hour.
4. Most teachers are in great need of instruction respecting the distinguishing tenets of the Church of England. Let conversations, discussions, and observations on this subject form a frequent exercise at the teachers' meetings. A very excellent book to put into the hands of teachers, or, indeed, for the study of the clergyman himself, in aid of this object is, *Christian Instruction*, by Rev. W. Dalton, of Wolverhampton (Hamilton, Adams and Co.). Catechetical lectures of about twenty minutes' duration at one time, on the Order of Morning and Evening Prayer, and other portions of the Prayer-Book, will also be found very serviceable.
5. I scarcely need say, that the clergyman should endeavour to interest his teachers, by conversing with them respecting their work, their classes, their progress, &c., at these meetings. Above all, he should endeavour to draw out their own ideas. The best plan is, to propose a particular subject for discussion, and let the teachers all express their individual notions and experience respecting it. These discussions may be monthly.—I am, &c. CURATE.

MR. EDITOR,—In reply to a correspondent in your last, respecting the method of conducting a teachers' class, I beg for his information to state, that I have held one for about three years on the following plan, and that it has continued with unabated interest to this time. The teachers, male and female, meet at my house every Wednesday evening for one hour. The subject is a passage from the 1st and 2d lesson of the ensuing Sunday morning, or the gospel for that day. I preside, and each teacher in turn says what questions he or she would ask the children on a verse or verses (I deciding the passage as the sense admits). When it has gone all round, I sum up with a very few words, and add any further explanatory remarks that may seem needful.

The single *point* to be remembered in this place is, that the president or conductor says as *little himself as possible*, but leaves the dissecting of the subject to the *teachers*; and that he *never gives his opinion* on any part until they have *all* had an opportunity of *offering theirs*. The number of the class who usually meet is about eight.—I remain, &c. A COUNTRY VICAR.

SIR,—In consequence of your inquiry on the above subject (page 64) in the February Number, I beg to state the plan that I used to adopt when incumbent of a large provincial town.

The female teachers, about thirty in number, attended at the parsonage every Friday evening at seven. I then asked a blessing, and proceeded to lecture for an hour from carefully prepared notes. Every teacher took down notes and Scripture references from my teaching; and these notes (generally drawn out more fully on the following day) formed the staple of the Scripture teaching given by them on the Sunday to their respective classes. Thus the whole school was indoctrinated with the same truths at the same time, conveyed to the young minds of the scholars through the intelligent (and intelligible) medium of a kind and sympathising friend, who adapted the amount and quality of the instruction to the capacity of the hearers.

The course continued for several years, and embraced such subjects as the following: The Creation; the Deluge; the Lives of the Patriarchs and some of the Prophets; the Israelites in Egypt and in the wilderness; the Life of Christ; the Creed; the Lord's Prayer; the Commandments, &c.

I need scarcely add, that these meetings were blessed to us in many ways besides the mere giving and receiving of instruction. One of my curates used to assemble the male teachers weekly for instruction.—Yours, &c. HULK.

Notes of Lessons for Sunday-school Teachers.

[The Committee of the National Society, while anxious to give publicity to any communications in the form of "Notes" which may be useful to Sunday-school Teachers, do not necessarily hold themselves responsible for articles inserted under the above heading.]

Notes on the Gospels.

Scheme for Four Sundays in April, and for Good Friday.

Sunday before Easter . . .	Matt. xxvii. 1-54.
Good Friday	John xix. 1-37.
Easter Day	John xx. 1-10.
First Sunday after Easter . .	John xx. 19-28.
Second Sunday after Easter .	John x. 11-16.

*** The exact words of the "Notes" should not be used. The teacher should convey their substance by questioning in easy language.

Sunday before Easter.

Read Matt. xxvii. 1-54.

When the morning was come. He was taken to Annas (John xviii. 13), Caiaphas (ver. 24), afterwards to Pilate (ver. 29) and Herod; and back to Pilate again (Luke xxiii.).

They had bound Him. They bound one by whom the world was made, and who upholdeth all things by the word of His power (Heb. i. 3).

Pontius Pilate. The Roman procurator of Judæa. He is said to have been banished to Gaul on account of his bad government, and to have died there, worn out by grief and mortification of mind.

Repented himself. This repentance of Judas was not the "godly repentance not to be repented of." He was shocked to find that his covetousness had at last done its evil work. Compare his repentance with that of Peter (Luke xxii. 61, 62).

Innocent blood. This is a *bad* man's testimony to our Lord's innocence. Some German divines have supposed that Judas betrayed his Master simply from a wish to see Him manifest His power in delivering Himself. They seem to have overlooked John xii. 6, which shows that covetousness was his soul-destroying sin.

See thou to that. Having done their work, the chief priests and scribes cared nothing about Judas. He might bear the consequences alone. There is no *real* friendship among sinners. They fall away from each other like water.

Hanged himself. This statement is not contradictory to that in Acts i. 18; for after hanging for a time, the cord, or substance which bore him, might have broken; and being thus precipitated to the ground, he would "burst asunder in the midst." He is the only one mentioned in Scripture of whose final state we have certain knowledge (Acts i. 25). Suicide is a gross breach of the sixth commandment. We have no right to kill ourselves, for we are not our own property.

Jeremy. There may have been an error here in transcribing the sacred manuscripts, as the prophecy is really in Zech. xi. 12, 13.

Nothing. The prophecy in Isa. liii. 7 was literally fulfilled.

Chief priests and elders persuaded, &c. The ignorant and rabble were incited to demand Christ's death by the unprincipled and designing among the high and learned. Mobs are often ruled by wicked men among them. [Mention the influence of the leaders in the French Revolution as an illustration.]

Tumult, i. e. a riot, or uproar. Pilate cared more for popular applause and praise than justice. He condemned an innocent man notwithstanding the warnings of his own heart.

Washed his hands. This was to express his innocence.

On us, and on, &c. This was so. At the siege of Jerusalem by Titus 1,100,000 Jews died by famine and the sword; and mothers even ate their own offspring (Deut. xxviii. 52, 56, 57).

Crown of thorns. He was crowned in mockery as a king with sharp thorns; and down that meek suffering face the big drops of blood for our sake chased each other.

Of Cyrene, Simon by name. Cyrene in the north of Africa. Jesus having, as it is thought, fainted beneath the weight of the cross (John xix. 17), it was laid upon Simon.

Golgotha, called in the Latin 'Calvary,' "a place of a skull," perhaps because criminals were put to death there. It was anciently outside the walls of the city (Heb. xiii. 12).

Wagging their heads. It is indeed hard to die in one's bed, the prostrate object of the sympathising tender glances of friends; but how hard, suspended between heaven and earth, assailed by yells, jeers, mockings, and taunts of a hard-hearted rabble; and this, too, for the sins of others! (Lam. i. 12.)

Destroyest the temple. He had said to the Jews, "Destroy this temple" (that is, My body), "and in three days I will raise it up."

Darkness. This was a miraculous darkness. It was not occasioned by an eclipse of the sun; for being the time of the Passover, it was then full moon, and eclipses of the sun happen at *new* moon. [Dionysius, an astronomer, having seen this darkness where he was, was so astonished as to exclaim, "Either all nature has come to an end, or the God of nature is suffering."

My God, my God. See Ps. xxii. 1. There is an awful mystery in this apparent desertion of Jesus by His Father.

Which slept, i.e. were dead (see Acts vii. 60).

Holy City, i. e. Jerusalem, where God had set His name.

Centurion. He was a Roman captain of a hundred soldiers, and perhaps a heathen.

Application.

1. *Do you keep in mind Christ's agonising death for you, and daily strive to shun the sins which brought Him to it?* Remember how He loved you; and that when you wilfully sin "you crucify Him afresh, and put Him to an open shame."

2. *Learn from the end of Judas not to set your heart upon worldly objects.* One sin leads to another.

GOOD FRIDAY.—Read John xix. 1-37.

Purple robe. This was the sign of imperial rank, but was done to mock Him.

Behold the Man. Let the Christian picture Christ's appearance among His enemies, and often remember these words.

We have a law, &c. The power of putting to death was now denied the Jews; thus the Messiah was really cut off at the time the kingly power had departed from Judah. (Compare Gen. xlix. 10; John xviii. 31.)

I have power, &c. Pilate was speaking to One by whom he was kept alive—God's own Son.

They parted. [Refer now to the chief prophecies in Is. liii.]

Wife of Cleophas. At their marriage it is supposed Jesus worked His first miracle (John ii. 1-11).

The disciple. Notice with what humility John thus speaks of himself.

Took her. She is mentioned in Acts i. 14, but not afterwards. John died at Ephesus,—the only apostle who died a natural death.

It is finished. The prophecies are fulfilled; the work of redemption is completed; My agony is over.

Blood and water. [If his pupils are advanced in years, the teacher may very reverently point out the facts, that crucifixion was a very lingering painful death; and that Jesus died somewhat sooner than was usual, and before the thieves died, whose legs were broken. Macbride, who is followed by Bishop Nixon, makes His death to have been caused by the rupture of His heart. This would occasion a discharge of blood and water into the *pericardium;* and when that was pierced, there would be this effusion.]

A bone of Him, &c. He was typified by the Paschal Lamb, not a bone of which was broken.

Application.

1. *Pilate saith, "Behold the Man"* (ver. 5). *Do you behold Him as your Saviour—the hope set before you in the Gospel?* You must know Him with your heart as well as with your mind. Strive to imitate Him, and this indeed will be a *Good* Friday to you.

2. *He bore His cross. Do you daily take up your cross of self-denial, and bear suffering and the ills of life for His sake?* (ver. 17.) The heathen bore pain as a principle of mere cold philosophy; you must bear it for Christ, and thus sanctify it.

EASTER DAY.—Read John xx. 1-10.

["CHRIST IS RISEN" was the salutation, my children, with which the early Christians addressed each other on this bright, this holy morning,—the happiest gladdest morning in all the year. Each Sunday should make us think of the Lord's rising; but this is the Sunday of Sundays, and all Sundays do but reflect the glory which they derive from this one. You will see that in your Prayer-Books the word "Easter Day" is printed in very large type. There is something, too, very beautiful in the fact, that this season of the Church falls in spring-time,—the time of buds and early flowers, when nature is bursting out into new life. May we and all people pass through the grave and gate of death to a joyful resurrection!]

First day, &c. Christians have changed the Sabbath from the seventh to the *first day* of the week in memory of His rising (John xx. 19-26; Acts xx. 7).

The stone. Pilate commanded it to be placed at the door of Christ's sepulchre, and sealed it.

The disciple whom Jesus loved, i. e. John the divine.

Ran both together. Mark their anxiety to ascertain the end of Him whom they had lost. As yet they understood not the Scripture which predicted His resurrection (ver. 9); but see how interested they are in Him! John is noted for love, Peter for zeal. Let love and zeal draw us to Christ now.

Did outrun Peter. John was the younger man.

Linen clothes lie. Mary, Mary Magdalene, Joseph of Arimathæa, and Nicodemus had wrapped these around Him.

Unto their own home. They went back to their former occupations (John xxi. 2); and knew not the holy work in store for them, preaching Christ crucified and risen. That they should have left those occupations once more, travelled, preached, suffered pain, ridicule, and death for Him, amounts almost to a proof that He had risen, appeared to them, and made them understand His true nature and offices.

Application.

1. *Imagine the silent tomb, the Lord's body in it, the sudden moving of His limbs, and His rising up. What He did you will do. Are you now living that on the morn of the resurrection you may see His face with joy?* He is the *first-fruits*, because He is the first to rise never to die again. You must follow. But what if misery awaits you!

2. *All the friends you have lost, and all who have ever perished in earth, fire, or sea, will rise. Do not sorrow, therefore, for the dead, as men do who have no hope.*

FIRST SUNDAY AFTER EASTER.

Read John xx. 19-23.

The same day, i.e. the day on which Peter and John went to the sepulchre and Jesus appeared in the garden to Mary Magdalene (ver. 2-16). [Remark that the *greatest* number who saw Jesus at one time after He rose was five hundred. 1 Cor. xv. 6.]

First day. They met on this day; and every first day since has been accounted sacred.

Came Jesus. Closed doors cannot shut out our Lord. He makes His way *now* to Christians through the thickest walls and partitions. It is not *necessary* to suppose that Jesus came as a Spirit on this occasion, though some have imagined so.

In the midst. See John xiv. 28.

Peace be unto you. Twice on this day He said this; He said the same "eight days" after (ver. 26). It was the inward peace of good and true hearts given up to Him, not outward peace; for their enemies were fierce.

His hands and His side, containing wounds; so they saw He had risen with His once-suffering body.

As My Father hath sent Me. Being about to give them a high commission, He compared it with that which God Himself had given Him. God had sent Him. He was about to send them, and they were to send others.

He breathed on them. To signify the *pneuma,* "the eternal breath or spirit" of God, which He would pour out on them.

Receive ye the Holy Ghost. A good and learned divine translates the original, "Be you ready to receive" Him. The breathing was a preparation to that perfect gift of the Holy Ghost which was vouchsafed on the day of Pentecost (Acts ii. 4).

Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained. Thus was conveyed what has commonly been called the authority of "binding and loosing." The words are found in the Gospel in three places (Matt. xvi. 19; xviii. 18; John xx. 23). In the first instance they were addressed to Peter *only;* not to constitute him "Prince of the Apostles" (as he has been termed), but to foretell that great admission (through the door of the Church) of Jews (Acts ii. 41-47) and Gentiles (Acts x. 5, 44, 47; xv. 7) to the Gospel covenant which through his means God had determined should be effected. But these words were afterwards addressed to *all* the Apostles. In Peter's case they implied a sort of authority or jurisdiction over his converts; and therefore, in the cases of the other Apostles, when they had established churches they were to have a similar authority, whatever that was. We find the Apostles exercising and recommending to those whom they had appointed church-officers certain acts of censure and deprivation of sacred privileges when any of their people were proved to be guilty of gross sins (1 Cor. v. 3-5; 1 Tim. i. 20). Notice especially that Paul admonished Titus, Bishop of Crete, to reject "after the first and second admonition" any man who was "a heretic" (Titus iii. 10). Discipline was exercised in the primitive Church *after* the Apostles' days; and the Church of England, in the Commination Service, speaks of a restoration of "godly discipline" as being "much to be wished."

The words have a second meaning. God pardons all sinners who truly repent and believe His holy Gospel. Bishops and priests are especially Christ's "ambassadors;" as such the Church of England says, "He hath given power and commandment" to them "to declare and pronounce to His people, being penitent, the absolution and remission of their sins." There are three forms of absolution in the Prayer-Book [the teacher may point them out]; the first in the Morning Prayer, the second in the Communion Office, and the third in the Visitation of the Sick. If any one objects to the Prayer-Book as containing such forms, let him observe some remarks of Calvin, who certainly cannot be suspected of any very strong likings on the subject of ancient rituals: "We are every one of us ready to admit that, after a general confession, to subjoin some signal promise which may excite hope of pardon and reconciliation is a very useful and beneficial practice; and from the very beginning I was desirous of adopting this method, but I yielded too easily to the apprehensions of others." (Calv. *Respon. de Eccl. Rit.* p. 206. Amsterdam, ed. 1668.) Here, then, Calvin regrets that he could not have forms of absolution.

Application.

1. *The best gift Jesus gives us is His peace* (ver. 19-21). *Do you endeavour to seek it by loving Him, and doing His will?* "There is no peace saith my God to the wicked." See Isa. lix. 8; lvii. 19, 20.

2. *Do you strive for the gifts of repentance and faith, that God may loose you from your sins for His Son's sake?* Learn to love Christ now, to-day. Why sin, in the hope that you *may* repent hereafter?

SECOND SUNDAY AFTER EASTER.

Read John x. 11-16.

Jesus said. The Holy Ghost saith the same in Ps. xxiii. [which the class should now read], also in Ps. c. 3.

The Good Shepherd. This title suggests (1) watchfulness for us; (2) tenderness; (3) carefulness; (4) perfect knowledge of us and our wants.

Giveth His life. He did this for us and for enemies.

An hireling. One who watches them for hire or wages, and not from love, as having an interest in them.

Wolf coming. In Palestine, where our Lord now was, flocks were in great danger from wolves, and at night fires were lighted to scare them. The devil is the great enemy of Christ's flock.

Careth not for the sheep. It is love which leads Jesus to guard and tend us. A mere hireling could not do this.

Know my sheep. This remark is drawn from the habits of very careful shepherds in the East, who know the faces of their sheep, and as travellers tell us, can call them out of their flocks by names given to them. The sheep know their names when uttered by the shepherd's voice.

Other sheep I have which are not, &c. Gentiles are the "other sheep."

I must bring. Gentiles were to follow Him. In the East the shepherd goes first; the sheep follow, and are often encouraged onwards by the shepherd's voice, or the sound of a musical pipe. Jesus leads Gentiles as well as Jews into His fold.

One fold. The Church of Christ, under Him, the Great Pastor, who feeds* it with His Word and Sacraments.

Application.

1. *The sheep must endeavour to keep in the flock, and not stray into sin, heresy, schism, and spiritual coldness.* [*Heresy* is the denying of truths of Christianity which have been clearly revealed. *Schism* is a dividing or splitting off from the Church of Christ. Titus iii. 10.]

2. *Read the words of the Good Shepherd; think on Him and His sufferings, and open your hearts to love Him; and when He shall appear to assemble His sheep, you will be one of His fold.* You must then be either among the sheep or the goats.

NOTES ON SCRIPTURAL AND LITURGICAL WORDS, BY REV. J. EASTWOOD, M.A.

"You will not find that this study of words will be a dull one when you undertake it yourselves. Only try your pupils; and mark the kindling of the eye, the lighting up of the countenance, with which the humblest lecture on words, especially words which are familiar to them in their play, or *at their church*, will be welcomed by them." *Trench's Study of Words.*

ABBA (Mark xiv. 36; Rom. viii. 15; Gal. iv. 6). This, in the dialect spoken in Palestine in the time of our Saviour, meant "father." The genuine Hebrew word was AB, which forms part of several names in the Old Testament, thus: AB-raham, "father of a multitude;" ABI-melech, "my father a king;" AB-salom, "father of peace;" EliAB, "God my father;" &c.

ABHOR (Te Deum), "to shrink from" (Lat. *abhorreo*, "to have the hair stand on end with horror"). This used to be a technical term in the old canon law for "to protest against, to reject solemnly." Thus Shakespeare (Hen. VIII. act ii. sc. 4):

> "Therefore I say again
> I utterly *abhor*, yea, from my soul
> Refuse you as my judge."

It is used in the Authorised Version to express several different Hebrew words; and though in some passages "reject" would seem to be the most suitable rendering, yet, as a general rule, there is implied "hatred mingled with loathing."

ABJECTS (Ps. xxxv. 15), Lat. *abjecti*, "cast aside, worthless, despicable, persons sunk to a low condition." The word only occurs in this passage in our version; the Hebrew word means "persons who are smitten, or worthy of stripes;" the Greek (Septuagint) accordingly translates it by a word meaning "scourges." In Isa. lxvi. 2, where the same Hebrew word occurs, the Authorised Version has "contrite;" and in 2 Sam. iv. 4, "lame (*i.e.* smitten) of his feet." Nares (*Glossary*) quotes

> "I deemed it better so to die
> Than at my foeman's feet an *abject* lie."
> *Mirror of Magistrates.*

ACCEPT, *i.e.* with favour, approve of (thus Gen. xxxii. 20, "peradventure he will *accept* of me," and several other passages). The word is said not to be used in this sense now; but the phrase "Do me the favour to accept of it," and the word "acceptable," in the sense of "grateful, pleasing, or welcome," are still very common. Bacon (Ess. iii.), "Shall we think that God above . . . . doth not perceive that frail men, in some of their contradictions, intend the same thing, and *accepteth* of both?"

ADAMANT (Ezek. iii. 9; Zech. vii. 12), Greek ἀδαμάς, "that which cannot be broken." The word has now assumed the form of "diamond," which is the hardest known stone. The Hebrew word, *shamir*, gives the idea of "a hard sharp point." In the old writers, and in one instance in a modern work (the *Arabian Nights' Entertainments*), the word *adamant* is erroneously used to mean "loadstone," or "magnet."

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* It may be advisable for the teacher to explain to the class that the Greek word (ποιμανεῖ) in Matt. ii. 6, which, in our Testaments is translated "shall *rule*," signifies properly "shall *feed*" as a shepherd. And thus, we see, much depends upon a single word.

Thus Bacon (Ess. xviii.), "A great *adamant* of acquaintance." Shakespeare:

> "You draw me, you hard-hearted *adamant;*
> But yet you draw not iron, for my heart
> Is true as steel."
> *Midsummer Night's Dream,* ii. 2.

Nares (*Glossary*) gives several other instances.

Adjure, "to solemnly charge, to beseech a person as if on oath" (Lat. *ad-juro*), occurs seven times in the Bible; the more usual form is "conjúre."

Adventure, used as a verb (Deut. xxviii. 56; Judg. ix. 17; Acts xix. 31) in the sense of the simple word "venture." Bacon (Ess. i.) uses "adventures" in the sense of "fortunes." "To see a battle and the *adventures* thereof."

Advertise (Num. xxiv. 14; Ruth iv. 4), "to inform, to give notice generally without reference to time." This sense is common in Shakespeare, who lays the accent on the middle syllable. Thus, "As I by friends am well *advértised.*" "To one that can my part in him *advértise*" (*Meas. for Meas.*). So also Ben Jonson,

> "I therefore
> *Advértise* to the state how fit it were," &c.
> *Volp.* iv. 1.

Affect is used (Gal. iv. 17) in the sense of "to aim at, desire, show fondness for." So also Bacon (Ess. i.), "*Affecting* freewill in thinking as well as in acting;" again (Ess. xxii.), "He said, that to be secretary in the declination of a monarchy was a ticklish thing, and that he did not *affect* it." Halliwell (*Archaic Dictionary*) quotes from Wither:

> "True worth moves few; but sure I am, not many
> Have for bare vertue's sake *affected* any."

The word occurs again in Lam. iii. 51, "Mine eye *affects* my heart," where the original word means "pains," or "vexes." "Affected" occurs (Acts xiv. 2, and Gal. iv. 18) in the ordinary meaning of "moved, disposed."

Affiance (Litany), "trust, confidence, reliance" (Lat. *fides, fido;* Fr. *fiancer*): properly "a marriage-contract, faith pledged." *Imperial Dictionary* quotes from Hammond: "The Christian looks to God with implicit *affiance.*" Shakespeare uses *affy* in both senses: thus,

> "And wedded be thou to the hags of hell,
> For daring to *affy* a mighty lord
> Unto the daughter of a worthless king."
> *Sec. Hen. VI.* iv. 1.

> "Marcus Andronicus so I do *affy*
> In thy uprightness and integrity."
> *Tit. And.* i. 1.

[To be continued.]

Stray Notes.

"Pontius Pilatus was the sixth procurator of Judæa, and the successor of Valerius Gratus. He held the office for ten years in the reign of Tiberius, from A.D. 26-36. By his tyrannical conduct he excited an insurrection at Jerusalem; and at a later period commotions in Samaria also. The Samaritans complained of his conduct to Vitellius, governor of Syria, who deprived him of his office, and sent him to Rome to answer before the emperor the charges brought against him. Eusebius states, that Pilatus put an end to his own life at the commencement of the reign of Caligula, worn out by the many misfortunes he had experienced."—Dr. Smith's *Classical Dictionary.*

"The following day we arrived at Nazareth. Its situation is very romantic; there are deep and secluded dells covered with wild verdure, and silent and solemn paths, where overhanging rocks shut out all intrusion."—Carne's *Letters from the East.*

"Idle and indecent application of sentences taken from the Scriptures is a mode of merriment which a good man dreads for its profaneness, and a witty man disdains for its ease and vulgarity."—*Dr. Johnson.*

"The angels of heaven, who are spirits, see God present to them; but we on earth can only see Him through a glass darkly, when we contemplate His glory in the sun, His terrors in the thunder, His wrath in the lightning, His quickening power in the air that gives us breath, His majesty in the noise of the sea and the gathering of the clouds."—*Jones of Nayland.*

[To be continued.]

NOTICES OF BOOKS.

The Paramount Importance of Catechetical Instruction in Sunday-schools: a Sermon preached in St. Andrew's Church, Dublin, by the Rev. A. Leeper (published by S. B. Oldham, Dublin; 23 pages 8vo, price 6*d.*), is an explanation of the catechetical, Socratic, or "no-telling" system of teaching children, which it makes superior to the sermonising or mere lecturing method. The text is from Luke ii. 46,—"Asking them questions,"—which is amplified by a description of the mode of "questioning subjects *into* children," and of the faults into which a questioner is apt to fall. After quoting George Herbert, the pithy Fuller, and the late Archdeacon Bather, the sermon ends by detailing the necessary religious and moral qualifications of Sunday-school teachers.

The Irish Sunday-school Magazine for February (published by S. B. Oldham, Dublin; 58 pages 12mo, price 2*d.*) contains the sermon noticed above; a short story on the Third Commandment; an account of Mrs. Winslow, a native (as it appears) of the Bermudas; prize-questions, poetry, &c.

Correspondents' Suggestions and Answers to Inquiries.

Library.—In answer to "A Country Curate," "An Essex Curate" recommends the plan of charging the pupil 1*d.* per month, or 8*d.* per annum, for the loan of the books. He manages, he says, to keep up an interest in the library by frequently introducing *new* books, the names of which he prints in a supplementary catalogue published at intervals, and sold for a halfpenny. He recommends, as interesting books, *The Broken Arm*, *Little Servant-Maids*, and *Sunday Picture-Books* (S. P. C. K.), *Tales for the Young Men and Women of England* (Parker), *Agathos*, *Harrie and Archie*, *Railroad Children*, and Allegories by Adams and Monro, &c.

"W. H. B." says children ought *not* to be charged for the loan of books; and that he reads all the books himself, and excites an interest about them among his scholars by alluding to their contents in his lessons.

"C." charges 1*d.* per month. At Astby, Warwickshire, the children paid 1*s.* per quarter; and at Reading, his pupils purchased *Robinson Crusoe* for the library. He recommends variety in the books, "not sermons."

Notices to Correspondents and Inquiries.

[*Correspondents are requested to favour us with their communications* some time before *the 20th of the month. We cannot undertake to notice anonymous communications, or return Mss. which have been declined.*]

"A Country Vicar's" "Chronology of Events," &c. is unavoidably postponed to our next, owing to the length of our correspondents' regular "Notes" this month.

"A Wrangler's" letter has been forwarded to the author of the "History of a Church Teacher," &c., who will perhaps oblige us with a list of such tales.

"Peter Simple" is thanked. The difficult words used by our correspondents are not sufficiently numerous to prevent their letters being understood; and if explained or sought out in the dictionary, help to spread a knowledge of "book-language." So far, a letter slightly in advance of the reader is an advantage.

"W. Stocks" will see that we still reserve his letter on the circulation of this portion of the Paper for future use. Every opportunity will be seized for making it really useful; and we hope that he and all our subscribers will second our efforts by gaining for it readers among *Sunday-school as distinct from day-school teachers.*

"W. Spence," "J. C. R.," "A.," "M. S. S.," and "D. (West Riding)" are thanked. Their letters we hope may shortly appear.

"J. J. H.'s" "Notes" declined with thanks.

Reading aloud.—Sir,—Will some of your correspondents kindly tell me their experience as to reading out to the younger classes in Sunday-schools: (1) Is the plan approved of? (2) How long should the reading out last? (3) Suitable books; or is the Bible the most interesting?—Yours, &c. C. B.

Teaching by Pictures.—Sir,—In instructing a junior class in Scripture by a picture, how should I use the picture,—before narrating the subject of it, or after; or how?—Yours, &c. Emily.

Tea-Meetings.—Sir,—Has any clergyman tried the plan of having monthly tea-meetings at his house of Sunday-school teachers, and of letting preparation of lessons follow? If so, with what success?—Yours, &c. Presbyter.

The Monthly Paper

OF THE

NATIONAL SOCIETY.

No. CXXVI. MAY. 1857.

The Meetings of the Committee of the National Society have been attended during the last month by his Grace the Archbishop of Canterbury, the Bishop of Oxford, Lord Lyttelton, Rev. Lord John Thynne, Rev. Sir Henry Thompson, Bart.; Ven. Archdeacons Sinclair and Harrison, Rev. Canon Jennings, and William Cotton, Esq.

Annual Meeting.

The Annual Meeting of the Society is fixed to take place on Thursday, the 18th June, at 12 o'clock, in the Central Schoolrooms, Sanctuary, Westminster. Tickets will be issued to *Members* of the Society on and after the 20th May. Application may be made personally at the office, or by letter to the Secretary.

Secretaries' Meeting.

The Annual Meeting of Secretaries is arranged to take place on Wednesday, the 17th June, in the Central Schoolrooms, Sanctuary, Westminster. The chair will be taken at 12 o'clock. The following are the subjects proposed for discussion:

1. Is it desirable that the principle involved in the Factory-School Act should be brought to bear by legal enactment upon the case of children of all classes of the community; and if so, in what form?
2. Would it be desirable for the Legislature to discourage the total withdrawal from education of children of tender years by an assessed tax levied on their employer, on a sliding-scale graduated inversely according to their age, and voidable in certain cases by certificates of partial attendance at school?
3. The regular establishment of evening-schools, aided by parliamentary grants, as the obvious remedy for the evils threatened by the present premature employment of boys, especially in the rural districts.
4. The expediency and best mode of carrying into effect a system of diocesan examinations, with prizes, for children above thirteen years of age. The prizes to consist of apprenticeship-fees, places of domestic and other services, and pupil-teacherships.
5. Whether in many cases the school-hours may not be changed from the present usual hours to a single attendance, from 10 to 4 o'clock, allowing no return home.
6. The expediency of establishing district-schools for several contiguous small parishes, leaving a good dame-school in each.
7. The possibility of introducing quarterly payments of pence *in advance*, taking, say, 10*d*. for 13*d*. now paid.

Building Grants.

The following Grants have been voted by the National Society during the past month in aid of building Schools:

Lisson Grove, St. Paul's	£90	Devon and Exeter Central Schools	£40
Cottingham, *Northants*	16	Yspytty, *Denbigh*	30
Dewsbury. *Yorks.*	35	Bromwich, Little, *Warwickshire*	21
Ashford, *Devon*	16	Rumburgh, &c., *Norfolk*	13
Monkton Coombe, *Somerset*	15	Larkfield, *Maidstone*	24
Pilton, *Shepton Mallet*	10	Thurcross, *Yorks.*	10
Woolbeding, *Sussex*	23	Dukinfield, *Cheshire*	10
Guildford, St. Nicholas	10	Ducklington, &c., *Witney*	27
Lynn, South, *Norfolk*	20	Nottingham, St. Matthew	45
Buckland Monachorum	15	Arlesey, *Baldock*	34

The Treasurer has been authorised to pay the Grants voted to the Schools in the following places, the several buildings having been reported as completed :

Nunburnholme, *Yorks.*
Houghton Regis, *Beds.*
Sherborne, *Dorset.*
Stone, Christ Church, *Staffords.*
Eastham, *Cheshire.*
Bebington, *Cheshire.*
Yeldham, Little, *Essex.*
Forsbrook, *Staffordshire.*
Welford, *Gloucestershire.*
Ashford, *Middlesex.*
Wittenham, Long, *Berks.*
Llanelly, *Brecon.*
Witney, *Oxfordshire.*
Kelmersden, *Frome.*
Thurcross, *Yorks.*

Remittances from Local Treasurers.

The Committee have again to express their warmest acknowledgments for the following remittances made during the first quarter of the present year. The increase of the sum remitted over that of the previous year is in some instances very gratifying; and to that large body of gentlemen who have so kindly accepted the office of Local Treasurer during the past few months do they look very hopefully for their first returns.

Wantage . .	per	Rev. R. Harvey, jun.	£101	1	0
Newcastle-on-Tyne	,,	E. Spoor, Esq. . .	7	11	6
Rochdale .	,,	J. Neild, Esq., jun. .	26	8	6
Launceston .	,,	Rev. S. C. Clarke .	7	16	0
Tavistock .	,,	Rev. W. E. Hadow .	2	2	0
East Retford	,,	Rev. A. Brooke . .	6	6	6
Exeter . .	,,	R. Taylor Campion, Esq.	45	5	3
Glastonbury	,,	Rev. A. P. Lovekin .	5	0	0
Frome . .	,,	Rev. H. Clutterbuck	2	2	0
Pontefract .	,,	Rev. R. E. Battey .	4	2	6
Wrexham .	,,	J. Lewis, Esq. . .	1	6	0
Birstall . .	,,	J. Battye, Esq. . .	6	5	0
Wells . . .	,,	Rev. C. M. Church .	22	8	2
Windsor .	,,	Rev. H. J. Ellison .	15	10	0
Barnard Castle	,,	Rev. C. F. Stovin .	2	12	0
Barnstaple .	,,	Rev. J. T. Pigot . .	3	1	0
Crowle . .	,,	Rev. W. Duncombe	1	11	6
Dolgelly . .	,,	Rev. J. Price . . .	0	15	0
Wareham .	,,	Rev. S. R. Capel .	3	16	0
Lyme Regis	,,	Dr. Hodges . . .	6	13	0
Spilsby . .	per	Rev. J. Cheales . .	£4	9	0
Rugeley . .	,,	Robert Landor, Esq. .	7	2	0
Salisbury .	,,	T. W. Gilbert, Esq. .	18	18	0
Teignmouth	,,	Rev. T. B. Simpson	7	12	0
Devonport .	,,	Alan B. Bone, Esq. .	2	0	0
Stafford . .	,,	T. Salt, Esq., jun. .	11	0	6
Stroud . .	,,	J. C. Hallewell, Esq.	5	5	0
Sydenham .	,,	Rev. C. English . .	12	9	0
Ealing . .	,,	Rev. W. E. Relton .	12	3	11
Kirkham .	,,	Rev. W. L. Hussey .	4	4	0
Handsworth	,,	Rev. G. W. Murray	14	1	4
Louth . .	,,	Rev. J. G. Smyth .	8	8	0
Gainsborough	,,	Rev. Robert Birley .	11	5	6
Canterbury .	,,	Rev. W. Pearson .	53	19	8
Ashby-de-la-Zouch	,,	George Buller, Esq.	5	5	0
Oundle . .	,,	Rev. J. Nussey . .	3	3	0
Hagley . .	,,	Hon. and Rev. W. Lyttelton . . .	8	9	0
Cambridge .	,,	Rev. C. Warren . .	169	0	8
Dursley . .	,,	Rev. G. A. M. Litle	3	3	0

New Subscriptions.

The following Donations and new Annual Subscriptions have been contributed since the last announcement, and are hereby thankfully acknowledged. The List is made up to the 15th April.

Jacson, Rev. E. *Easthope, Wenlock*	a.	£1	1	0
Plucknett, Rev. W. *Horsted Keynes*	a.	1	1	0
Gibbs, Mrs. I. M. *Clifton, near Abingdon*	a.	1	1	0
Bouverie, Miss F. *Coleshill, Farringdon*	a.	1	0	0
Walmer, Collected at Parish Church .		8	11	2
Hussey, Miss E. *Tunbridge Wells*	a.	0	10	6
Moody, Mr. *Boynton, Bridlington*	a.	0	5	0
Scholefield, Mr. *Newbold, Brough*	a.	0	5	0
Crawley, Rev. C. Y. *Gloucester* .	a.	0	10	6
Hucclecote Offerings, by Rev. T. M. Sherwood		1	13	0
Horsforth Church Association, per Rev. W. H. B. Stocker		0	6	6
Aspatria Church Collection, by Rev. J. Brunskill		1	15	9
Offertory at Misterton Church, *Notts.* .		0	15	0
Sundry Contributions, *Dawlish*, by Rev. E. Fursdon		8	1	0
Moiety of Collections at St. Thomas's and Trinity, *Ryde*, and Evening-Meeting		9	2	0

DIOCESE OF LONDON.

White, W. H. Esq. *War-Office* . .		1	1	0
Cowan, Rev. J. G. *Archbp. Tenison's Chapel*	a.	1	1	0
Bell, C. Esq. *Bedford Row* . . .		1	0	0
Whitmore, Messrs. E. and A. *Change Alley*	a.	1	1	0
Davies, Rev. J. L. *Christchurch, Marylebone*	a.	1	1	0
Spearman, Mrs. *Oxford Terrace* .	a.	£1	1	0
Smith, Rev. E. J. *Southall* . .	a.	1	1	0
Helme, Rev. R. *Hillingdon* . .	a.	1	1	0
Stevens, Miss, *Fulham*		0	10	6

DIOCESE OF ELY.

Cambridge, St. Edward's Parochial Ch. Fund		5	4	0
Horningsea, Church Collection . .		2	16	0
Bourne, Church Collection . . .		1	18	2

Cambridge.

Anon., *Clare Hall*		0	10	0
Horsley, —, Esq. *ditto*		0	5	0
Wolfe, Rev. A. *ditto*	a.	1	0	0
Johnston, H. C. Esq. *Caius College* .		0	5	0
Martin, H. Esq. *Corpus Christi Coll.* .		0	5	0
Churton, W. L. Esq. *King's College* .		0	5	0
Stone, E. D. Esq. *ditto* . . .	a.	1	0	0
Watford, J. T. Esq. *ditto* . . .	a.	1	0	0
Ward, J. M. Esq. *ditto*		0	10	0
Pearson, —, Esq. *Christ's College* .		0	2	6
Watts, —, Esq. *ditto*		0	10	6
Anon., *St. John's College* . . .		0	2	6
Francis, J. Esq. *ditto*		0	2	6
Liveing, G. D. Esq. *ditto* . . .	a.	1	0	0
Pearson, Rev. J. B. *ditto* . . .	a.	1	0	0
Tibbits, —, Esq. *ditto*		0	2	6
Bowler, E. C. Esq. *Trinity College* .		0	5	0
Brown, E. L. Esq. *ditto* . . .		0	10	0
Donne, R. J. Esq. *ditto* . . .		0	10	0
Fox, W. V. Esq. *ditto*		0	10	0
Gatty, C. Esq. *ditto*	a.	1	1	0

Gilbert, T. M. Esq. *Trinity College*		£0	10	0
Gray, C. Esq. *ditto*		0	5	0
Butler, H. M. Esq. *ditto*	a.	1	1	0
Hudson, R. Esq. *ditto*		0	5	0
Kingdon, H. T. Esq. *ditto*		0	10	0
Lord, H. W. Esq. *ditto*		0	10	0
Vansittart, A. A. Esq. *ditto*		5	0	6
Wilkinson, M. M. N. Esq. *ditto*	a.	1	1	0
Candy, T. H. Esq. *Sidney Sussex Coll.*		1	1	0

Cambridge Grant from Church Union	20	0	0

DIOCESE OF NORWICH.

Norwich.

Morgan, H. Esq. *King Street*	a.	£1	1	0
Collyer, Colonel	a.	1	1	0
Stone, J. Esq.		1	1	0

'Hunt, Rev. T. M. *Oulton*	a.	1	1	0

Ipswich.

Josselyn, G. Esq.	1	1	0
Howorth, Mrs.	0	2	6

Jackson, Mrs. *St. Mary Elms*	a.	0	10	0

Parochial Collections Fund.

(*Parochial Collections, continued from April Number.*)

The following collections are a portion of the sums already remitted to the Society, being in lieu of those heretofore made under the authority of the Royal Letter triennially granted in its favour. In the majority of dioceses the Bishops, in conformity with the recommendation of the Archbishop, have issued a Pastoral Letter, requesting the Clergy to preach a sermon and make a collection in behalf of the Society. In most cases the suggestion which emanated from the Committee of the Society has been added, that the proceeds should be divided between the Parent Society and the Diocesan Board of Education.

The returns are those received from the undermentioned counties since the last announcement (17th January) at the Receiver's office up to the 15th of April. They comprise, in some instances, the whole amount collected; in others only the moiety, the other half having been forwarded to the Diocesan Board. Collections received since 15th of April will appear in future Numbers.

Collections forwarded for the Society's General Fund are not included in this list, but have been acknowledged in the monthly list of contributions to the Society.

BEDS.

Leighton-Buzzard	£4	16	2

BERKS.

East Hendred	3	11	6
Beenham Vallence	2	0	10
Sulham	3	4	11
West Ilsley	0	16	4
Avington	1	5	9
Peasemore	3	12	1

BUCKS.

Cheddington	0	16	5
North Marston	0	16	5
Tyringham	1	4	3
Walton	0	15	6
Fawley	3	2	8
Gt. and Little Wolston	1	1	0

CAMBRIDGE.

Barrington	1	5	0

CHESTER.

Over Peover	1	17	8
Stretton	5	8	4
Sankey	1	7	0
Wilmslow	1	0	0
Cheadle	3	10	0

CORNWALL.

Menheniot	1	0	0
Gwennap	1	11	9
Cury	0	11	3
St. Erth	1	10	0
Warleggon	0	10	0
Laneast	0	11	6

CUMBERLAND.

Uldale	0	10	0
Ireby	0	10	0

DERBY.

Radbourne	£2	16	0
Sudbury	1	7	6
Newhall	0	15	0

DEVON.

Bratton Clovelly	0	19	0
Exeter—			
St. Sidwell's	12	13	1
Widworthy	0	11	6
Crediton	4	0	6
Dunkeswell Abbey	0	19	9
High Bickington	0	15	6
Broadhembury	2	8	0
Tiverton—			
St. Thomas	0	10	0
Hemyock	2	3	11

DORSET.

Beaminster	2	0	0
Allington	0	12	6
Horton	0	18	6
Langton Herring	1	12	0
Piddlehinton	0	14	0
Mapperton	0	18	5
Ashmore	0	12	6
Hook	0	11	2
Melplaish	0	10	0

DURHAM.

Boldon	3	17	6

ESSEX.

Coggeshall	2	1	0
Great Parndon	2	15	2
Chadwell	1	8	0
Greensted	1	5	0
Bulmer & Walter Belchamp	1	7	6
Clavering	3	3	0
Kelvedon	£7	6	6
Little Baddow	1	6	0
Springfield—			
All Saints	1	6	6
Trinity	0	14	11
Stanford-le-Hope	1	17	0
Great Totham	0	12	9
Birchanger	2	3	0
Little Clacton	2	16	8
Witham	4	5	3
Great Baddow	3	15	11
Stock	3	9	1
Saffron Walden	2	15	0

GLOUCESTER.

Asten Somerville	0	2	9
Stanton	1	12	0
Snowshill	0	10	6
Bussage	4	19	0

HEREFORD.

Tedstone Delamere	1	1	6
Llanwarne	1	6	6
Dewsall	0	4	10
Callow	0	2	9
Canon Frome	1	3	1
Stoke Lacy	0	8	6
Cusop—			
St. Mary	0	2	9
Breinton	0	16	0
King's Pyon c. Birley	0	16	0
Frome Bishop	0	10	0
Humber	0	10	0
Munsley	0	6	9
Much Marcle	1	3	0
Yatton Chapel	0	8	0
Upton Bishop	1	8	0
Monnington-on-Wye	0	10	0
Up. Bullinghope	£0	18	0
Staunton-on-Wye	0	8	0
Hentland, Hoarwithy, & L. Dewchurch	1	11	10
Lucton	0	11	0
Hardwick Dist. Church	1	9	4
Bredwardine c. Brobury	0	17	0
Ross	4	16	0
Dilwyn	1	10	0
Weston Penyard	2	3	6
Much Dewchurch	1	4	6
Eyton	0	17	0
Ewyas Harold	0	13	0
Stretton Grandison	1	10	0
Felton	1	2	2
Letton	1	0	0
Willersley	0	8	9
Bellingham and Bolstone	0	16	10
Monkland	0	15	0
Stoke Bliss	1	1	0
Tarrington	1	5	8
Kenchester	0	11	0
Tretire	0	10	8

HERTFORD.

King's Langley	2	10	6
St. Alban's	7	2	9½
Hoddesdon	1	8	5
Bygrave	1	0	0

KENT.

Hever	2	9	0
Paul's Cray	2	5	0
Canterbury, Cathedral	9	7	7

Canterbury—			
St. Andrew & St. Mary	£2	19	6
St. Dunstan's	2	10	0
St. George and St. Mary	3	0	1
Holy Cross with St. Peter	2	19	9
St. Margaret	6	6	6
St. Gregory	1	1	6
St. Mildred	1	7	8
All Saints	1	2	0
Chartham	5	0	0
Ickham	2	5	10
Herne	1	6	4
Monkton	1	2	6
Tudeley *c.* Capel	1	10	0
Margate—			
Trinity	4	13	1
Marnham	1	2	6
Thanet—			
St. Peter's	6	11	6
Langley	1	4	10
Chatham	3	5	0
Shooter's Hill—			
New Church	5	0	0
Hunton	5	0	6
Milton next Gravesend	13	10	6
Hawkhurst	9	10	6
Dunkirk	0	15	9

LANCASTER.

Lancaster—			
St. John	5	10	10
Wyresdale	0	14	2
Friarmere	1	17	0
Warrington—			
Trinity	2	4	0
Liverpool—			
St. Saviour	20	0	0
Barrowford	2	9	1

LEICESTER.

Rothley	1	6	9
Dunton Bassett	1	0	0
Humberston	1	0	0
Burrough-on-the-Hill	1	0	0
Ashby Magna	2	13	6
Evington	1	10	6
Desford	1	19	6
Barkestone	2	5	0
Plungar	1	16	9

LINCOLN.

Algarkirk	1	0	0
Fosdyke	0	10	0
Scothorne and Sudbrooke	7	0	3
Gainsborough	8	1	0
Wootton	0	5	4
South Ormsby and Driby	1	12	0
Binbrooke	3	2	6
North Kelsey	1	1	6
Goxhill	0	7	6
Boothby Pagnell	0	16	0
South Kelsey	1	4	3
Worlabye	0	12	6
Burton-by-Lincoln	0	10	9
Brattleby	1	6	9
Ludford	0	19	9
Branston	3	6	9
Greetham	0	17	0
Wainfleet—			
All Saints	0	15	0
Broughton	1	2	6
Grasby	1	0	0
Normanby-le-Wold	1	4	10
Nocton	0	16	0
Fillingham	1	4	0
Elkington, North and South	£3	0	0

MIDDLESEX.

St. Clement's, Eastcheap	3	15	6
Marylebone—			
Trinity Ch.	17	5	0
St. Edmund-the-King, Lombard St.	12	0	0
Great Greenford	1	18	0
Bloomsbury—			
Christ Ch.	39	7	6
St. Bartholomew-the-Great, City	3	12	6
Wm. Ford, Esq., Highgate	1	1	0

MONMOUTH.

Dixton	1	0	8
Mynyddyslwyn	0	10	6
Llanvair-Kilgidin	1	6	5
Llansaintfread	0	3	0
Llangua	0	2	6

NORFOLK.

Middleton	0	17	2
Intwood *c.* Keswick	1	5	0
Swaffham *c.* Threxton	6	7	10
Forncett—			
St. Mary	1	1	0
Earsham	0	12	6
Trimingham	1	12	4
Lakenham	3	5	6
Little Walsingham	2	5	6

NORTHAMPTON.

Scaldwell	2	9	3
Arthingworth	1	4	2
Boughton	1	0	5
Cottesbrooke	1	10	0
Finedon	2	0	0
Grendon	0	15	0
Hardingstone	7	9	0
Irthlingborough	3	0	0
Litchborough	0	17	9
Mears Ashby	1	5	0
Northampton—			
All Saints	5	13	0
St. Peter's	1	3	0
Piddington	1	10	6
Pitsford	0	13	3
Wappenham	1	0	0
Weston Favell	2	11	0
Whiston	1	7	7
Sywell	1	3	3
Gayton	0	12	11
Brixworth	1	10	10
Rothwell and Orton	1	0	0
Sibbertoft	1	5	6
Peakirk	1	5	9
Glinton	1	11	2
Oundle	5	0	0
Brafield-on-the-Green	1	17	6
Stoke Bruerne	1	10	0
Raunds	0	11	0

NOTTINGHAM.

Farndon	1	10	0

OXFORD.

Chinnor	1	6	3
Oxford—			
All Saints	4	9	8
Cuddesden	1	0	0
Broughton	1	0	0
Britwell Salome	0	10	0

RUTLAND.

Oakham	£3	15	6
Wing	1	0	3

SALOP.

Ashford Bowdler	0	14	0
Brimfield	0	18	6
Munslow	1	10	0
Diddlebury	1	3	6
Burton	1	0	0
Longden	0	10	0
Clun & Newcastle	2	0	6
Ford	0	10	0
Oldbury	2	9	4
Cold Weston and Hopton Congeford	0	3	10
Worthen & Hope	2	16	0
Burrington	0	10	7
Prees	2	12	6
Long Stanton	0	12	0
Ludlow	7	0	6
Clee—			
St. Margaret's	0	4	8
Hinstock	1	6	7
Little Berwick	1	2	6
Burford—			
St. Mary	2	7	6
Greet	0	10	6
Easthope	1	2	3
Burwarton	2	10	3
Shrewsbury—			
Clive Chapel	0	14	5
Wentnor	0	7	6
Norbury	0	4	0
Onibury	1	14	0
Rushbury	2	0	0

SOMERSET.

Timsbury	1	6	10
Otterford	1	6	9

SOUTH HANTS.

Droxford	1	0	0
Greywell	1	9	4
Appleshaw	0	14	3
Michelmersh	0	10	0
Braishfield Cha. in ditto	0	11	0
Monk Sherborne and Priory Church of Sherborne	1	7	6
Southampton—			
Holy Rood	1	15	6
Holy Trinity	0	19	1
South Warnborough	1	14	2
Chilbolton	0	11	0
Steventon	1	0	0
West Tytherley	3	17	0
Winchester—			
St. Bartholomew, Hyde	0	16	10
St. Lawrence	3	10	0
St. Maurice	1	15	0
St. Swithin	1	18	0
Farnborough	1	8	6
Upper Clatford	0	15	0
Wherwell	1	12	6
Cove, St. John	0	16	7
Beaulien	3	1	0
Botley	1	4	6
Longparish	0	17	6
Mitcheldever	1	2	7
Portsea—			
St. George's	4	2	6
Romsey	3	16	8
Stockbridge	0	9	0
Thruxton	0	18	0
Ventnor	3	10	0
Easton	0	18	0
Hythe Dist. Ch. in Fawely	£1	8	7
Knights Enham	0	11	0
Mottisfont	0	10	0
Swarraton *c.* Northington	0	12	9
Bembridge	4	6	6
Basingstoke	8	9	2
Farringdon	0	7	0
Ibsley	0	10	6
Millbrook	3	10	0
Portsmouth	5	14	4
Kingston	0	9	0
East Boldre	1	3	0
Fordingbridge	1	10	6
East Meon	1	6	1
East Tytherley	4	12	7
West Cowes	2	6	6
Hinton Ampner	0	15	0
Kilmiston	1	3	9
Chawton	1	0	0
Crawley	1	15	0
Hunton	0	12	3
Eastrop	0	12	0
Gatcombe	1	0	0
Headley	1	10	0
High Cliffe	1	4	0
Compton	0	11	0
Portsea—			
All Saints	3	10	0
Bursledon	1	0	0
Dibden	1	1	6
Headbourn Worthy	0	10	6
Lasham	0	13	6
Brown Candover	2	0	0
Upton Gray	1	5	0
Westmeon	2	0	0
Bedhampton	1	5	0
Blendworth	1	16	6
Boldon	2	7	6
Waterloo—			
St. George	1	6	8
Burghclere	4	0	0
Liss	0	5	0
Fareham	5	2	5
Trinity	1	14	5
South Baddesley	0	16	0
Upham	1	17	0
Old Alresford	0	17	5
Milton	0	15	0
Sarisbury	1	7	2
Owslebury	1	3	3
Hordle	1	15	0
Buriton	1	0	6
Bransgore	4	3	0
Sopley	1	2	0
Warblington	1	7	3
Emsworth	2	17	9
Titchfield	9	13	8
Crofton	1	4	4
Bentworth	0	16	6
East Woodhay	1	17	6
Ashmansworth	0	2	6
Gronville, Isle of Jersey	2	2	6
St. John's, ditto	1	0	7
St. Peter's, ditto	3	6	6
St. Mary de Castro, Guernsey	3	0	6
Sherborne—			
St. John	3	4	0
Deane	1	11	6
North Eling	3	0	0
South Stoneham	3	3	0
Newnham	1	0	0
Laverstoke	1	7	0
Itchin Stoke	1	17	0
Wolverton and Ewhurst	2	0	0
Barton Stacey	0	18	9
Itchin Abbas	1	11	0
Bramley	1	0	0

	£	s.	d.
Brightstone, I. of Wight	£1	16	0
Shalfleet, ditto	0	12	0
STAFFORD.			
Lichfield—Christ Church	3	0	0
Fenton, Stoke-upon-Trent	0	10	0
Moreton-in-Gnosall	1	18	0
Norton-in-the-Moors	3	6	8
Ditto, Smallthorn Ch. of Ease	0	13	4
Blurton	3	14	9
Mowcop	1	0	0
Croxton	1	5	0
Elford	3	3	0
Tamworth	7	4	2
Hamstall Ridware	1	4	0
Great Barr	6	17	6
Great Heywood	2	5	0
Tutbury	5	0	0
Colwich	4	0	0
Wolverhampton—St. John	5	8	4
Hanford	3	8	5½
SUFFOLK.			
Waldringfield	1	0	9
Rumburgh and So. Elmham	2	2	0
Chattisham	1	8	6
Westhall—St. Andrew	1	1	0
SURREY.			
Morden	5	5	0
Sanderstead	4	6	0
Richmond	12	16	0
Fetcham	3	3	4
Westcott	6	1	6
Guildford—Holy Trinity & St. Mary's	6	3	3
Bermondsey	1	19	0
Frensham	1	1	2
Mickleham	3	14	0
West Molesey	2	10	0
Shere	2	12	6
Cold Harbour	3	14	7

	£	s.	d.
Chiddingfold	£1	5	0
Crowhurst	0	12	0
Long Ditton	1	8	6
East Clandon	0	10	0
Elstead	1	1	0
Worplesdon	2	17	0
Ashstead	2	19	0
Addlestone—St. Paul's	1	13	2
Milford	4	0	0
Thorpe	1	17	9
East Molesey	0	18	2
Egham	5	8	10
Dorking	5	15	4
Charlwood	4	4	0
Stoke D'Abernon	1	14	5
Horley	1	10	0
Buckland	4	10	9
West Clandon	0	5	5
Chilworth—St. Martha	0	4	10
Ockley	1	0	0
Lambeth—St. Mary's Prince's Rd.	2	18	4
Seale	1	15	5
Godstone	5	3	1
Wandsworth—All Saints	15	13	7
St. Paul's, Herne Hill	6	4	0
Croydon—St. Peter's	12	14	7
Yorktown—St. Michael's	1	9	0
Westcott (addl.)	1	0	0
Kingston-on-Thames	16	16	0
Wyke	1	0	0
SUSSEX.			
Brighton—St. Peter's	8	10	0
Peasmarsh	2	1	2
Buxted	3	3	1
Northiam	3	13	6
Icklesham	2	5	0
Ardingley	2	1	5
Steyning	6	9	1½
WARWICK.			
Solihull	5	13	6

	£	s.	d.
WESTMORELAND.			
Temple Sowerby Chapel	£0	17	5
WILTS.			
Winterbourne-Bassett	0	19	6
Rockbourne	1	4	0
Netheravon	1	8	7
Winterbourne-Dansey	0	5	0
Winterbourne-Earls	0	5	0
WORCESTER.			
Far Forest—Holy Trinity	0	12	0
Stanford-on-Teme	1	13	6
Malvern Link	4	10	0
Stockton-on-Teme	1	2	6
Feckenham	3	13	6
Lindridge	1	10	0
YORK.			
Brantingham	1	12	0
Winestead	1	0	0
East Acklam	0	3	0
Hatfield	1	0	0
Scorborough & Leckonfield	2	0	0
Hotham	1	0	0
Loversall	0	15	0
Garton-on-the-Wolds	0	13	8
Brompton and Snainton	3	9	0
Markington—St. Michael	1	3	0
Ardsley	1	12	0
Upleatham	0	11	10
Wensley	2	5	0
Leyburn	1	12	0
Sherburn and Knapton	1	14	2
Lastingham	0	15	0
North Cave	1	5	0
Skelton	1	15	0
Bolton Abbey	1	17	0
Haworth	1	5	0
West Acklam	0	5	3
Monk Fryston	2	4	9

	£	s.	d.
Grosmont	£1	1	0
Seamer c. Cayton	2	13	6
High Hoyland	0	12	8
WALES.			
ANGLESEY.			
Beaumaris	7	16	6
Llechcynvarwydd	0	6	7
Llantrisaint	0	6	3
Trevdraeth	0	10	6
BRECON.			
Llanvrynach	2	11	2
Hay	4	0	0
CARDIGAN.			
Trefilan & Llanvihangle-Ystrad	0	16	8
Llangeitho	0	6	6
CARMARTHEN.			
Llanllwch	0	13	0
Newchurch	0	16	6
Eglwys Cummin	0	5	0
CARNARVON.			
Llandegai	1	11	5
DENBIGH.			
Pentrevoelas	2	3	0
GLAMORGAN.			
Talygarn-in-Llantrissent	0	6	6
Ystradowen	0	10	1
Briton-Ferry	0	17	6
Bonvilstone	1	1	9
Llandow	0	5	0
Llantwit Major	0	9	0
MONTGOMERY.			
Llanwnog	1	0	6
Forden	2	5	6
PEMBROKE.			
Llanstadwell	0	15	0
ISLE OF MAN.			
St. Patrick	0	15	0

Norwich Diocesan Society.

The Forty-fourth Annual Report of this Society states, that while no very remarkable progress in the diocese has to be reported, there is every evidence that the work of education is proceeding satisfactorily. The Report notices the arrangement made for supplying the National Society with funds in lieu of the amounts hitherto collected under favour of a Royal Letter, and urges the Society's claims to support, as well as the claims of the Norwich Society.

A review of the operations of the Society with respect to its Training Institution at Norwich is given, showing the obstacles which have been surmounted in placing the institution in its present state of efficiency, and providing it with suitable buildings. It appears that the entire number of female teachers trained since 1840 is 400, exclusive of young persons sent out from the Model Schools as assistants. The Report invites the clergy to call the attention of parents, Sunday-school teachers, and others, to the Minute of the Committee of Council of the 2d June 1856, which is as follows:

"To open the examination for Queen's scholarships to all competitors who might be selected and presented by the authorities of the several colleges on their own responsibility, subject to no other condition than that the candidates were more than eighteen years old, and (if pupil-teachers) had not deserted their service."

The Report further adds:

"The importance of this measure as regards the required supply of qualified students must be seen at once, more particularly when it is remembered that there are more than 600 parishes in the Diocese of Norwich in which there might be schools requiring certificated mistresses, to enable them to take advantage of the assistance of the Privy Council, especially by meeting the conditions requisite to claim the capitation grant. As the existing system becomes developed, the demand for certificated teachers in the ordinary course of things, supposing only one-half of the entire number of students to remain two years in training, would be greater than the institution could supply, if quite filled. This is only a question of time; for the increase of the application of these Minutes goes on rapidly year by year, and the system is spreading itself out over the entire kingdom, and penetrating into many rural districts in which its influence was formerly unknown. A reference to the last Annual Report of the Committee of Council for 1855-6 is sufficient to establish this fact. The tables of expenditure show that great efforts are being made to overtake the educational wants of our population. It appears that the total amount expended during the year in building, enlarging, and furnishing elementary schools, amounted in round numbers to 71,000*l*., being an increase over the previous year of nearly 28,000*l*. The voluntary contributions necessary to meet this sum were 147,000*l*., so that nearly 220,000*l*. were expended during the year in providing school-accommodation for an additional 37,000 children. At the close of the financial year there were 824 schools in progress to which grants had been awarded, but not yet paid. The total expenditure of the Committee of Council, exclusive of administration, amounted to 357,000*l*., of which the Church of England received 240,000*l*., or rather more than two-thirds. There is only one other point to which your committee would refer before closing this part of their Report. It will be recollected that assertions have been made, and in consequence some misgivings have been created as to the ultimate effect of the system, that 'nearly all the pupil-teachers educated at so much pains, and at so great a cost to the nation, are lost to the cause of education,' and 'that not one in five ever become schoolmasters or schoolmistresses;' and similar statements have been hazarded respecting the students trained in the normal schools. It is, however, satisfactory to find that the returns made to the House of Commons negative *in toto* all such assertions. The number of teachers who have been educated in normal schools since the Minutes of 1846 came into operation, and have since left the profession, is but one in thirteen; and one-third of these have either been removed by death, or compelled to withdraw from failure of health. The return as relates to pupil-teachers is but little less satisfactory; and it should be remembered that their services, under any circumstances, to the schools in which they are apprenticed are quite an equivalent for their remuneration. These facts are a sufficient present answer to the objection."

The Diocesan Society has voted a number of grants as usual during the past year, varying in amount from 2*l*. to 20*l*., chiefly in aid of the support and improvement of schools.

The proceedings of the Annual Meeting of Inspectors in the diocese, at which some interesting subjects were discussed, are reported. The number of schools inspected, as shown by the Inspectors' returns, is stated to be 324, with about 21,000 children on the books.

The Report also gives some account of the proceedings of the several Local Boards.

Educational Conference.

A Conference of the Friends of the Education of the Working-Classes, on the "Early age at which Children are taken from School," will be held in London on the 26th, 27th, and 28th of May 1857.

President:

Committee: The Marquis of Lansdowne; Lord Bishop of Oxford; Lord Lyttelton; Lord Stanley, M.P.; the Right Hon. William Cowper, M.P.; Sir James Kay Shuttleworth, Bart.; Sir Thomas Phillips; Very Rev. the Dean of Westminster; Very Rev. the Dean of Salisbury; Venerable Archdeacon Sinclair; Rev. Canon Moseley; E. Baines, Esq.; J. C. Colquhoun, Esq.; Henry Dunn, Esq.; Joseph Kay, Esq.; S. Morley, Esq.; John Reynolds, Esq.; Rev. F. C. Cook; Rev. William Rogers; Rev. F. Temple; and Rev. John Scott.

Honorary Secretaries: Alfred Hill, Esq. and the Rev. John G. Lonsdale.

The first meeting of the Conference will be held at Willis's Rooms, on Tuesday the 26th, when the chair will be taken by , at three o'clock. On the second day of its meeting (Wednesday, the 27th of May), the Conference will be divided into four sections, each to meet at twelve o'clock.

Section A.—*Chairman:* The Lord Bishop of Oxford. *Secretary:* The Rev. F. Watkins.—To inquire into the fact of the alleged early removal of children from school in the agricultural, manufacturing, and mining districts of England, Scotland, and Wales; and to inquire into the causes of such early removal and its results.

Section B.—*Chairman:* Lord Lyttelton. *Secretary:* .—To institute similar inquiries in respect to the education of foreign countries.

Section C.—*Chairman:* Sir James Kay Shuttleworth, Bart. *Secretary:* The Rev. Nash Stephenson.—To consider the expedients which have been proposed for keeping the children of the "working-classes" longer at school; under the heads of—

First, Certificate Schemes.—In respect to which are to be considered,—1st. The circumstances under which the certificates are to be granted. (*a*) The authority which is to grant them. (*b*) The qualifications of those who are to receive them.

2dly. The means of giving effect to the certificates when granted. (*a*) By pledges from the employers of labour that they will give a preference to those candidates for their employment who hold the certificates. (*b*) By seeking out suitable situations for the holders of certificates, and watching over their interests when so employed; and with that view, establishing corresponding committees in town and rural districts.

Secondly, Prize Schemes.—In respect to which are to be considered,—1st. How the Prize Fund is to be raised: whether by subscriptions to a common fund, or by local subscriptions applied for the benefit of the locality where, or the religious community by which, they are raised.

2dly. The conditions under which the prizes are to be awarded. (*a*) By what authority? (*b*) With what qualifications, as to age, character, and attainments? (*c*) By what means the qualifications are to be determined?

3dly. The nature of the prizes. (*a*) Whether money prizes; (*b*) Apprentice premiums; or (*c*) Books, clothes, tools, &c.

Section D.—*Chairman:* The Very Rev. the Dean of Salisbury. *Secretary:* John Thackeray Bunce, Esq.—To inquire into the merits of such other expedients as shall be proposed for the consideration of the Conference, and particularly those known as

Half-Time Schemes.—Being schemes for the occupation of children half their time at school, and half at labour; the same arrangement being proposed to be made by parents and employers *voluntarily*, as under the provisions of the Factory Bill is made (in respect to certain children) compulsorily.

In respect to which are to be considered,—1. What are the times to be prescribed for the attendance of the children at school,—certain hours of each day, or certain days of each week? 2. Whether the time at school ought to be equal to the time at work, or less or more than it? 3. Whether a portion of the school-time may be taken in the evening? 4. Whether the appeal in favour of the half-time scheme should be addressed to the parents or the employers of the children?

The Final Meeting of the Conference will be held at eleven o'clock on Thursday, the 28th of May, at Willis's Rooms.

A summary of the proceedings of the Sections will be laid before this meeting, and resolutions will be proposed to it founded thereon.

The discussion of every subject will be preceded by the reading of a Paper on that subject before one of the Sections. Gentlemen proposing to read Papers are requested to communicate with the Honorary Secretaries at the earliest possible opportunity.

A subscription of One Guinea has been opened, to defray the expenses of the Conference. Subscriptions are received by the Honorary Secretaries, and may be remitted to them by post-office orders, payable at the Charing-Cross Office.

The following noblemen and gentlemen have promised their support to the proposed Conference, or have expressed in general terms their approval of it:

His Grace the Archbishop of Canterbury; the most noble the Marquis of Lansdowne, K.G.; the Earls Ducie, Granville, and Nelson; the Lord John Russell, M.P.; the Lord Stanley, M.P.; the Bishops of London, Winchester, Lichfield, Oxford, Bath and Wells, Lincoln, Salisbury, St. Asaph, Gloucester and Bristol, and Manchester; the Lord Lyttelton.

The Right Hon. Sidney Herbert, M.P.; the Right Hon. Wm. Cowper, M.P.; the Right Hon. Sir John Pakington, Bart., M.P.; the Hon. and Rev. S. Best: the Hon. and Rev. G. M. Yorke; Sir Stafford Northcote, Bart.; Sir J. P. Kay Shuttleworth, Bart.; the Deans of Westminster, Bristol, Hereford, and Salisbury; the Archdeacons Sinclair and Allen: the Rev. Chancellor Harrington; Mr. Commissioner Hill, Q.C.; Sir Erskine Perry; Sir Thomas Phillips; the Rev. Canons Anderson, Fry, Girdlestone, Lonsdale, Moseley, and Richson; Rev. Prebendary Guthrie; Rev. E. Chapman, M.A.; Rev. Geo. Craik, D.D.; Rev. Dr. Craik, Glasgow; Rev. J. H. Hinton, M.A.; Rev. Norman M'Leod, Glasgow; Rev. John Scott, M.A.; Rev. Nash Stephenson; Rev. W. T. Morrison, M.A.; Rev. W. Whitehead; Rev. Henry Wilkinson.

Joseph Allen, Esq.; Edward Baines, Esq., Leeds; J. T. Bunce, Esq.; Richard Cobden, Esq.; J. C. Colquhoun, Esq.; S. P. Davis, Esq.; Henry Dunn, Esq.; William Ellis, Esq.; Robert Foster, Esq.; Rowland Hill, Esq.; Frederick Hill, Esq.; Alfred Hill, Esq.; Julian Hill, Esq.; Joseph Kay, Esq.; Horace Mann, Esq.; J. H. Markland, Esq., D.C.L.; John Martin, Esq.; Edward Miall, Esq.; William Miles, Esq.; Samuel Morley, Esq.; Professor Pillans; Windham Postal, Esq.; Charles Ratcliff, Esq.: Alexander Redgrave, Esq.; John Reynolds, Esq.; Hugh Seymour Tremenheere, Esq.; Mr. Sheriff Watson, Aberdeen; E. D. J. Wilks, Esq.; William Wells, Esq.; James Wilson, Esq.; George Wilson, Esq.

Committee of Privy Council on Education.

ART DIVISION.—ELEMENTARY DRAWING.

At Cromwell Gardens, South Kensington, 5*th March* 1857.

The Lords of the Committee of Privy Council on Education having resolved by their Minute of 24th February 1857 (a copy of which is appended), that all teachers who hold Certificates of Merit, and are under inspection, and who pass satisfactory examinations in the following branches of drawing, viz.:

a. Freehand	£2	*c*. Linear perspective	£1
b. Linear geometry	1	*d*. Model and object drawing	1

shall receive annually the sums attached to such subjects, on condition of teaching drawing satisfactorily in their schools.

Resolved further, That the same advantages shall be extended to other schoolmasters and mistresses of schools for the poor, not under inspection of the Committee of Council on Education; and that the Department of Science and Art shall make similar payments to all those schoolmasters and mistresses who take certificates of the second grade, and who send their students for examination in drawing to the annual examinations held in the several schools of art throughout the country.

At the Council Chamber, Whitehall, the 24th day of February 1857.

By the Right Honourable the Lords of the Committee of her Majesty's Most Honourable Privy Council on Education.

Read,—A Minute by their Lordships, dated 26th January 1854, for the encouragement of elementary drawing.

Resolved,—To cancel that Minute; and, in lieu thereof, to provide as follows:

APPENDIX A (*Pupil-teachers*).

1. Pupil-teachers will be admitted to study and practise at any drawing-school in connection with the Department of Science and Art, at a cost to themselves of only half the ordinary fees payable for instruction.

2. Pupil-teachers, if attending such drawing-schools, will not be required to perform an exercise in drawing at the annual examination of pupil-teachers before her Majesty's Inspector, but will have another opportunity of being *examined in connection with the drawing-school itself*, so as to obtain the prizes hereinafter mentioned.

3. Pupil-teachers, if not attending such drawing-schools, will have an opportunity of performing an *exercise in drawing at the annual examination of pupil-teachers before her Majesty's Inspector;* such exercise to be forwarded to the Committee of Council on Education as part of the Inspector's report, and after revision in the Department of Science and Art, to be of the same effect in obtaining prizes as if it had been performed in connection with the drawing-school pursuant to the last preceding paragraph.

4. Pupil-teachers, if not attending such drawing-schools, but *permitted* (by arrangements between the managers of the schools in which they are apprenticed and the master of any such drawing-school) *to be annually examined there instead of at the annual examination of pupil-teachers before her Majesty's Inspector*, may obtain the same prizes as are offered in the two preceding paragraphs.

APPENDIX B (*Students in training, Schoolmasters, and Schoolmistresses*).

5. *A memorandum of full competency to give instruction in drawing* will be recorded in favour of those candidates only who have successfully performed each of the five exercises enumerated in the Schedule No. 1.

6. Drawing-exercises will continue to form part of the general examinations in December* of candidates for certificates of merit.

7. Teachers already holding certificates of merit may either attend the December examinations at the training schools before her Majesty's Inspectors, in order to perform the exercises in drawing; or they may make any arrangement which may be in their power for attendance at a drawing-school in connection with the Department of Science and Art, in order to be examined there. Their exercises, whether worked at the December examinations or in connection with the drawing-school, pass equally for revision to the Department of Science and Art; and it is matter of indifference whether the notice of success reaches the Committee of Council as part of the report upon the December examinations, or at any other time.

The payments mentioned in the following paragraphs are confined to certificated or registered teachers, and are independent of the prizes mentioned in Schedule No. 2.

8. Teachers conditionally entitled, as the holders of certificates of merit, to augmentation of salary, will receive, in addition to such augmentation, the following annual payments, according to the exercises (*see Schedule No.* 1) which they may be registered as having passed in drawing:

a. Freehand	£2	Memorandum of full competency to give instruction in drawing.
b. Linear geometry	1	
c. Linear perspective	1	
d. Model and object drawing	1	

These several annual payments will be made *only as incident to* the Augmentation Grant, and will be subject, therefore, to all its conditions.

Registered teachers in charge of apprentices will receive the same payments as incident (when allowed) to their gratuity for the special instruction of such apprentices.

If it should be reported to the Committee of Council on Education, that undue preference were given to drawing over other necessary branches of elementary instruction, or that drawing were not made conducive to good writing, or that drawing itself were not properly taught, throughout the school, these payments would be liable to be withdrawn.

9. If a certificated or registered teacher with apprentices hold a memorandum of full competency in drawing, such teacher may (in addition to the sums mentioned in the last paragraph, and also in addition to the ordinary augmentation and gratuity) receive the sum of 1*l.* for every apprentice up to a maximum of 3*l.* who has been entirely instructed by such teacher in drawing, and who satisfies the Department of Science and Art with his (or her) annual progress in exercises graduated according to the scale in Schedule No. 1. As to the time and place of examination in such cases, see paragraphs 2 and 3, *supra.*

10. No student in training, and no acting teacher, in those cases where they are respectively required to pass the general examination before her Majesty's Inspector as for the end of the first year, may obtain a memorandum of competency in more than *two* of the branches enumerated in Schedule No. 1. at the same time.

Candidates (whether students or teachers) of the second year are not subject to the last preceding limitation.

11. Candidates (whether apprentices, students, or teachers) will not be required to pass again any of the exercises for which they may already have obtained prizes; but each exercise as it is passed successfully, at whatever stage of their scholastic career, will be duly registered as so much gained towards the memorandum of full competency mentioned in paragraph 8, and in the mean time will bear the corresponding value as soon as the candidate has become a certificated or registered teacher.

APPENDIX C (EXERCISES).

Schedule No. 1.

First Year.—Drawing freehand from flat examples.

Second Year.—Linear geometry, by means of instruments.

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* In Scotland, June.

Third Year.—Linear perspective, by means of instruments, applied to geometrical figures, plane and solid.

Fourth Year.—Freehand drawing and shading, from solid models.

Fifth Year.—Freehand drawing and shading of natural forms and objects, from memory.

Schedule No. 2.

The prizes will consist of books, materials, and instruments calculated to be of use to the successful candidates in their further progress. A certain liberty of choice will be accorded to the candidates themselves, who, with the exercises, will be furnished with a list of the prizes, from among which they may mark upon their own exercise the particular prize they would prefer to obtain for it, if successful.

Examination Papers.

GENERAL EXAMINATION OF TRAINING SCHOOLS.—CHRISTMAS 1856.

MALES.—SECOND YEAR.

Acts of the Apostles.—First Epistle to the Corinthians.

Sect. I.—1. Can you assign any reasons for the community of goods at Jerusalem? Was the example followed by other churches? Give the grounds of your answer.

2. What persecutions of the Christians as a body, or of any individuals or parties among them, are mentioned in the Acts? Is there any difference in character discernible between the earlier and later persecutions?

3. Enumerate the speeches or sermons recorded in the Acts, and point out the characteristics of each speaker.

Sect. II.—1. Narrate the circumstances attending the conversion of Cornelius.

2. In chap. vi., v. 14, we are told that one accusation against St. Stephen was, that he had said that "Jesus of Nazareth shall destroy this place." Is there any similar accusation in the Old Testament, or elsewhere in the New? In what respects does the charge appear to have been true? How does St. Stephen's defence bear upon it?

3. Compare the accounts of St. Paul's conversion, and of his subsequent life till the Council of Jerusalem, as given in three places in the Acts, and by himself in the Epistles.

Sect. III.—Write such notes as will show how you would treat the following passage, supposing it to have been read by your first class:

"And when they heard it, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law:

And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs.

What is it therefore? the multitude must needs come together: for they will hear that thou art come.

Do therefore this that we say to thee; We have four men which have a vow on them;

Them take, and purify thyself with them, and be at charges with them, that they may shave their heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but that thou thyself also walkest orderly, and keepest the law.

As touching the Gentiles which believe, we have written and concluded that they observe no such thing, save only that they kept themselves from things offered to idols, and from blood, and from strangled, and from fornication." *Acts of the Apostles*, xxi. 20-25.

Sect. IV.—1. Give the probable time, place, and occasion of the First Epistle to the Corinthians, stating the reasons for each particular in your answer.

2. "All things are lawful for me." Where does this phrase occur? What does St. Paul mean by it, and how does he qualify it? What connection has it with the leading characteristics of his teaching, and how does it seem to have been abused?

3. Compare the arguments and decisions given in the eighth and tenth chapters, on the eating of meats offered to idols. How do you account for the interruption of the subject by the ninth chapter?

Sect. V.—1. Explain the following passage, and its connection with its context before and after:

"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." 1 *Corinthians* xiii. 1-3.

2. "The Jews require a sign, and the Greeks seek after wisdom." Explain the full force of these two objections to the Gospel. With which had St. Paul chiefly to contend at Corinth? To which do we find allusion made in the lifetime of our Lord; and when?

3. Explain the following passage, and its connection with its context before and after:

"For other foundation can no man lay than that is laid, which is Jesus Christ.

Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

If any man's work abide which he hath built thereupon, he shall receive a reward.

If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 *Corinthians* iii. 11-17.

Sect. VI.—Write such notes on the following passage (the Epistle for the ninth Sunday after Trinity) as will show how you would prepare your first class thoroughly to understand it, when they heard it read in church:

"Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea.

And were all baptised unto Moses in the cloud and in the sea;

And did all eat the same spiritual meat;

And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that rock was Christ.

But with many of them God was not well pleased: for they were overthrown in the wilderness.

Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.

Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play.

Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.

Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.

Neither murmur ye as some of them also murmured, and were destroyed of the destroyer.

Now all these things happened unto them for ensamples: and they are written for our admonition upon whom the ends of the world are come.

Wherefore let him that thinketh he standeth take heed lest he fall.

There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."

1 *Corinthians* x. 1-13.

Sect. VII.—1. What principles should be specially borne in mind, and what practical rules should be founded upon them, in the instruction of children between 9 and 11, out of the New Testament?

2. Write a short lesson on the parable of the labourers in the vineyard, illustrating it by the case of St. Paul, and showing how well such an illustration suits the occasion which induced our Lord to give the parable.

3. Draw out a systematic course of instruction in religious knowledge for your first class, stating what you would expect them to know on entering it, and what you would expect them to know after having been in it a year.

Church-History.

Sect. I.—1. Give an account of the Council of Basle.

2. Give an account of Sigismond the Emperor and Pope Nicholas V.

3. "The most dangerous moment for a bad government is usually that when it enters upon the work of reform." Illustrate this proposition in detail from the history of the Church in the fifteenth century.

Sect. II. — 1. Give an account of the Mendicant orders.

2. What other bodies besides the Mendicant orders, of a similar character, appeared in the Church about the same time? What condition of the Church does the appearance of such bodies indicate?

3. What were the characteristic features of the Benedictine, the Mendicant, and the Jesuit orders? Give a short account of Ignatius Loyola.

Sect. III.—1. Compare the opinions of Huss with those of Luther.

2. Give an account of Marc of Ephesus and Bessarion of Nice. What was the final result of the Council of Florence?

3. "The real, though secret, impulse which brought about the Reformation was the desire for freedom of thought." Examine what may be said for and against this proposition as applied to England.

Sect. IV.—1. Give a precise account of the first Prayer-Book of Edward VI.; pointing out how it differed from the present Book of Common Prayer.

2. By what steps and by what authority were the Thirty-nine Articles composed and made binding on the clergy of the Church of England?

3. What features in the Church of England represent the influence exercised by foreign Protestant bodies? and what are peculiarly English?

Sect. V.—1. State the practical value of Creeds and Catechisms in the education of children; and show in what manner the teacher should use these means of religious instruction.

2. Write notes of a lesson for your first class on the parable of the Tares, illustrating it by the history of the Church at the time of the Reformation.

3. Write notes of a lesson to be given to pupil-teachers in the fifth year on the causes and nature of the connection in this country between Church and State.

Sect. VI.—Write notes of a lesson for your first class on—1. The dissolution of the monasteries; or, 2. The character and life of Cranmer; or, 3. The order for Morning Prayer.

History.

Sect. I.—1. Describe the successive steps in the trial of a person accused of a felony.

2. What remedy is provided by the British Constitution for illegal action by the Executive? Can you mention any instances in history of that remedy having been applied?

3. What is a court of appeal? What courts of appeal have we in England?

Sect. II.—1. What is understood by "the common law" in England?

2. Define the privileges and powers of the House of Lords.

3. What is a corporation? What are its powers, privileges, and disabilities? What are corporations sole, and what has occasioned their creation?

Sect. III.—1. Describe the causes and effects of the introduction into England of the Flemish immigrants in early times, and of the French immigrants more recently.

2. Give a short sketch of the improvement of agriculture since the time of Henry VII.

3. Give an account of the commencement and growth of the chief manufactures now carried on in England, and mention any that have died out.

Sect. IV.—1. Give an account of the successive changes in the weapons of war used by European nations.

2. What beverages have been in use in England between the Conquest and the present time, and when was each introduced?

3. Give as detailed a description as you can of the *several parts* of an ancient baronial castle. Mention some of the principal monuments of this kind in the kingdom; and refer, in the course of your answer, to any of them which you have seen. At what periods in English history were the principal changes in the residences of the nobility introduced, and why? What is the last historical incident connected with most of those which are in ruins?

Sect. V.—Write full notes of a lesson to your first class on one of the following passages:

1. "The government of any country, whether it be a king, or a president, or a senate, or parliament, or, in short, whatever kind of government it is, must always have *power* to make all the people submit; since, otherwise, it could not perform the office of protecting them. It is not left to each person's choice, therefore, how much he shall pay for his protection, but government fixes the taxes, and enforces the payment of them.

Many governments have made a bad use of this power, and have forced their subjects to pay much more than the reasonable expenses of protecting and governing the country. In some countries, and in this among others, the people are secured against this kind of ill-usage by choosing their own governors; that is, the members of Parliament, without whom no laws can be made, or taxes laid on." *Irish*, IV. Book, pp. 228, 229.

2. "The *first* kind of government sprang from that of the father of a family, and is called patriarchal. It existed before the flood, and also prevailed in many parts of Asia long after that event. But mankind were at length divided into separate tribes, and these became involved in wars with each other. In the struggles which ensued, some men displayed superior strength, courage, and skill. These naturally became the leaders, and were intrusted with extensive authority.

All men are fond of power, and these leaders soon acquired almost complete dominion over the people. This produced the *second* kind of government, the head of which was a chief, and was usually that of warlike tribes, who had advanced from the savage to the barbarous state.

When society had progressed so far as to build towns and cities, the military chieftain was not exactly suited to the more refined and luxurious tastes of the people.

A *third* kind of government was therefore formed, which is called monarchical.

In some countries the people elected their rulers, and made laws for themselves. Thus a *fourth* kind of government was instituted called republican." *British and Foreign*, IV. Book, p. 26.

3. "I am lodged in a house that affords me conveniences and comforts which even a king could not command some centuries ago. There are ships crossing the seas in every direction, to bring what is useful to me from all parts of the earth. In China, men are gathering the tea-leaf for me; in America, they are planting cotton for me; in the West India islands, they are preparing my sugar and my coffee; in Italy, they are feeding silkworms for me; in Saxony, they are shearing the sheep to make me clothing; at home, powerful steam-engines are spinning and weaving for me, and making cutlery for me, and pumping the mines that minerals useful to me may be procured. My patrimony was small, yet I have post-coaches running day and night on all the roads to carry my correspondence; I have roads, and canals, and bridges, to bear the coal for my winter fire; nay, I have protecting fleets and armies around my happy country, to secure my enjoyments and repose. Then I have editors and printers who daily send me an account of what is going on throughout the world among all these people who serve me, and in a corner of my house I have *books*, the miracle of all my possessions, more wonderful than the wishing-cap of the Arabian tales; for they transport me instantly, not only to all places, but to all times."—*M'Culloch's Course of Reading*, pp. 263, 264.

Sect. VI.—1. What is the most suitable kind of historical teaching for children under thirteen? Draw out such a scheme for this purpose as you would propose to adopt for your first class.

2. Distinguish between history, chronology, and a series of biographies.

3. In what order should military, social, and political or constitutional history be taught? At what age do you consider children capable of entering into the last of these three? Draw out a plan for the instruction of a Pupil-teacher in history, during the fourth and fifth years of his apprenticeship.

Geography.

Sect. I.—Draw a map to exhibit: 1. The Geology of Great Britain; or, 2. The River-system of Europe; or, 3. The system of Islands between the Pacific and Indian Oceans.

Sect. II.—1. What peculiar commercial advantages belong to the position of the British possessions in North America?

2. Exhibit, by three outline maps, the political divisions of Europe in 1688, in 1780, and in 1820.

3. Mention instances of connections that can be traced between the physical features of a country and its history.

Sect. III.—1. Give a full account of the Commerce of Russia, and of the means which she possesses of increasing it.

2. What changes are likely to be produced in the commerce of a country by the increase of population and the progress of discovery? Illustrate your answer by reference to the case of Great Britain.

3. The commerce of a country may either be based on superior natural capabilities, or on some accidental priority, or on artificial encouragement. Classify the commerce of France under these three heads.

Sect. IV.—1. Explain what is meant by siderial, solar, mean solar, and equinoctial time.

2. Explain the principle on which dials are constructed, and show how to construct a vertical south dial.

3. Enumerate the means that may be used for finding the longitude, and explain one of them in detail.

Sect. V.—Write full notes, and draw proper maps, diagrams, and other illustrations for a lesson to Pupil-teachers in the fourth year, on: 1. The commerce and commercial capabilities of British India; or, 2. The tides; or, 3. The Peninsular War.

Sect. VI.—1. What is the right use of a map in teaching geography, and what of the black-board? Is there any advantage in sometimes drawing maps on the floor?

2. In what respects is it better to aim at giving children a detailed knowledge of the geography of their own country, and how far a general knowledge of the geography of many countries?

3. Describe accurately the successive steps in teaching a child to use a map for himself.

English Grammar.

The first and third sections refer to the Fourth Book of Milton's "Paradise Lost."

The second and fourth to Shakespeare's play of "Macbeth."

You are not at liberty to answer upon each author.

Your paper will not be read over unless it contains a paraphrase of one of the passages (including the parsing of the words in italics in the same passage).

You may take the other questions for answering at your discretion from any of the sections, but you must *not attempt to answer more than six questions* (exclusive of the paraphrase and parsing). You are advised to confine yourself as far as possible to the questions arising upon the passage which you paraphrase.

You are requested to answer at least two questions in Section V.

Sect. I.—Milton.

Ah, gentle pair, ye little think how nigh
Your change approaches, when all these delights
Will vanish and deliver ye to woe,—
More woe, *the more* your taste is now of joy;
Happy, but *for* so happy ill *secured*
Long to *continue*, and this high seat, your heaven,
Ill fenced *for heaven to keep out such a foe*
As now is entered; yet no purposed foe
To you, whom I could pity thus *forlorn*
Though I unpitied: league with you I seek,
And mutual amity, so straight, so close,
That I with you must dwell, or you with me
Henceforth; my dwelling haply may not please
Like this fair paradise your *sense;* yet such
Accept your Maker's *work;* He gave it me,
Which I as freely give.

1. Paraphrase this passage.

2. Parse the words in italics, and fully explain the construction of each with the rest of the sentence.

3. In whose mouth are these words put, and on what occasion? What is the substance of the remainder of the speech?

4. Mention any phrases or images in the Fourth Book which have passed into common use.

5. What is the precise office of a preposition? Distinguish accurately between a preposition and an adverb. Have any words passed from being one to being the other? Can prepositions be compared?

6. Analyse the sentence beginning "league with you I seek," and ending "you with me henceforth."

SECT. II.—SHAKESPEARE.

If it were done when 'tis done, then '*t*were well
It were done quickly: *if* the assassination
Could trammel up the consequence, and catch,
With his surcease, success; *that but* this blow
Might be the be-all and the end-all here,
But here, upon this bank and shoal of time
We'd jump the life *to come*. *But* in these cases
We still have judgment here; *that* we *but* teach
Bloody instructions, which, *being taught*, return
To plague the inventor. This evenhanded justice
Commends the ingredients of our poisoned chalice
To our own lips.

1. Paraphrase this passage.

2. Parse the words in italics, explaining the construction of each with the rest of the sentence.

3. Is the word 'but' ever a preposition? Prove your answer. How many prepositions become conjunctions, and *vice versâ?*

4. Analyse the sentence beginning "If the assassination," and ending "the life to come."

5. Write out the argument of the First Act, and show particularly how Macbeth is gradually worked up to determine upon committing his great crime.

6. "I dare do all that may become a man;
Who dares do more is none."

Show the force of these words by—*a*. The context of the play; *b*. A paraphrase, in the shape of a brief practical lesson to a boy of fourteen, who is leaving school for the world.

SECT. III.—MILTON.

So promised he: and Uriel to his charge
Returned on that bright beam, whose point now *raised*
Bore him *slope* downward to the sun, now fallen
Beneath the Azores; whither the prime orb,
Incredible how swift, had thither rolled
Diurnal, or this less voluble earth,
By shorter flight to the east, had left him there
Arraying with reflected purple and gold
The clouds that on his western throne attend.
Now came *still* evening on; and twilight gray
Had in her sober livery all things clad;
Silence accompanied; *for beast* and bird,
They to their grassy couch, these to their nests
Were slunk, *all but* the wakeful *nightingale*,
Who all night *long* her amorous descant sung.

1. Paraphrase this passage.

2. Parse the words in italics, fully explaining the construction of each with the sentence.

3. Do relative pronouns perform any other office besides that of standing for nouns? Can any other words be called relatives besides relative pronouns? In what cases can a conjunction with a personal or demonstrative pronoun be substituted for a relative pronoun, and in what cases not?

4. Analyse the sentence "and Uriel to his charge," and ending "beneath the Azores."

5. Write out the argument of the Fourth Book.

6. Distinguish accurately between extensions and completions of the predicate.

SECT. IV.—SHAKESPEARE.

Time, thou anticipat'st my dread exploits:
The flighty purpose never is o'ertook
Unless the deed go with it. *From this* moment
The very firstlings of my heart shall be
The firstlings of my hand. And *even* now,
To crown my thoughts with acts, be *it* thought and done:
The castle of Macduff I will surprise;
Seize upon Fife; give to the edge of the sword
His wife, his babes, and all unfortunate souls
That trace him in his line. No *boasting like a fool;*
This deed I'll do *before* this purpose cool:
But *no* more *sights*.

1. Paraphrase this passage.

2. Parse the words in italics, showing fully the construction of each with the rest of the sentence.

3. What is antithesis? How does it help to make composition forcible? How is it to be marked in reading? Draw a line under every word which is antithetical in the above passage.

4. Analyse the sentence beginning "No boasting like a fool," and ending "no more sights."

5. On what occasion does Macbeth use these words? Trace the changes in Macbeth's character from the beginning to the end of the play.

6. Whence did Shakespeare derive his supernatural machinery? Compare that which he uses in this play and that which he uses elsewhere. What are the characteristics of his use of it?

Sect. V.—1. Describe the successive steps in teaching children to parse the verb and its object.

2. A noun may be defined by a reference to its meaning, or by a reference to its office in a sentence. Examine which is the best definition to use in teaching children.

3. Describe the successive steps in teaching children to parse prepositions. When do you consider a preposition fully parsed?

4. Compare the teaching of grammar with that of arithmetic. Why are children able to understand the one at an earlier age than they are able to understand the other?

5. What peculiar advantages belong to grammar and arithmetic as subjects of elementary instruction?

LOGARITHMIC ARITHMETIC.

Books of Logarithmic Tables are allowed to be used with this paper, provided they contain no introductory treatise on logarithms.

Sect. I.—1. Define a logarithm, and prove from the definition that extraction of the n^{th} root of a number corresponds to the division of its logarithm by n.

2. How are the logarithms of numbers less than 1 to be found from the tables? Find the logarithm of ·0015.

3. Explain and demonstrate the use of the tables of proportional parts. Find the logarithm of 172387; and the number corresponding to the logarithm 3·1612452.

Sect. II.—1, Find the value of $(1{\cdot}05)^{20}$ and of $(16{,}807)^{\frac{1}{5}}$.

2. How much money must be invested at compound interest to produce 5,000*l*. in 16 years, at 4 per cent per annum?

3. Find the different amounts of 150*l*. at the end of 12 years at 3 per cent per annum, compound interest, the interest being due monthly, quarterly, half-yearly, and yearly.

Sect. III.—1. What must be the rate of compound interest to enable a sum to double itself in five years?

2. Find the present value of an annuity of 50*l*., to commence 30 years hence, and to be paid for 16 years, interest being compound, and reckoned at 3 per cent.

3. In return for a cargo of hardware, valued at 3,900*l.*, a merchant received fruit estimated at 1,700*l.*, wine at 1,800*l.*, and 400*l.* in cash. He sold the fruit afterwards for 1,450*l.*, and the wine for 2,500*l.* Pass these items through the accounts to balancing.

Sect. IV.—1. In teaching arithmetic, what proportion should be observed between the times devoted to the explanation of a process by the teacher, to the working of examples of that process on the black-board, and to the working of examples by the children without assistance?

2. Work one of the examples set in Section II., without the use of logarithms, as a model whereby your first class might work similar examples. What kind of problems in compound interest may be worked without logarithms, and what may not?

3. Explain, as if to a pupil-teacher in his fifth year, the notation used to express powers and roots, and show that tables of logarithms are nothing more than adaptations of that notation.

HIGHER MATHEMATICS.—ALGEBRA AND TRIGONOMETRY.

Sect. I.—1. If any two quantities partly rational and partly quadratic surds be equal to one another, the rational parts of the two are equal and also the irrational parts.

2. Prove the formulæ for finding the sums of arithmetical and geometrical progressions.

3. A farmer bought a lot of oxen, sheep, and horses for 127*l.*; each horse cost 15*l.*, each ox 10*l.*, and each sheep 30*s.*, and the number of sheep was equal to twice that of the horses and oxen together. How many did he buy of each?

Sect. II.—1. Show how to find the greatest term in the expansion of $(a+x)^n$.

2. If two numbers are prime to each other, they are the least in that proportion.

3. Resolve into partial fractions $\frac{1-x+x^2}{(1+x)x^2}$ $\frac{14x^3+6x^2-32x-12}{(x^2-1)(x^2-4)}$; $\frac{1}{x^3-1}$.

Sect. III.—1. The product of any r consecutive numbers is divisible by $1 . 2 . 3 . . . . . r$.

2. Express $\sqrt{7}$ and $\sqrt{18}$ in continued fractions.

3. Reduce to a vulgar fraction in the senary scale, without passing into the decimal scale, the following recurring senary fraction ·434343 *ad inf.*; and then express the vulgar fraction so obtained in the decimal scale.

Sect. IV.—1. Prove that sin (A+B)=sin A cos B+sin B cos A.

2. Prove that cosec 2 A+cot 4 A=cot A—cosec 4 A, and find A when tan A+3 cot A=4.

3. If two circles touch externally, the diameter of one of which is four times that of the other, the sine of the angle between their common external tangents is $\frac{24}{25}$.

Sect. V.—1. Write out the algebraical proof of the arithmetical rule for finding the square root, and find by first principles, without algebraical symbols, the square root of 14641.

2. Prove as you would to a pupil-teacher in the fifth year, by algebra and geometry, without the use of trigonometry, the rule for finding the area of a triangle when the three sides are given.

3. Point out exactly how far algebra corresponds to arithmetic, and at what point, not merely a peculiar notation, but new principles or conceptions are introduced.

Sect. VI.—1. Describe exactly the successive steps in the process of teaching algebraical multiplication to a pupil-teacher in his fifth year.

2. Explain the means that you would adopt to give your first class a clear idea how distances can be measured by trigonometry.

3. Compare the effect of teaching boys of seventeen algebra, &c. and teaching them geometry.

EUCLID, SURVEYING, AND PRACTICAL ASTRONOMY.

Sect. I.—1. In a right-angled triangle if a perpendicular be drawn from the right angle to the base, the triangles on each side of it are similar to the whole triangle and to one another.

2. Similar triangles are to one another in the duplicate ratio of their homologous sides.

3. The rectangle contained by the diagonals of a quadrilateral inscribed in a circle is equal to both the rectangles contained by its opposite sides.

Sect. II.—1. Describe a rhombus, of which one diagonal shall be double the other.

2. In a given triangle place a straight line equal and parallel to a given straight line.

3. If two circles intersect, the common chord produced bisects the common tangent.

Sect. III.—1. Describe the process of surveying without the theodolite, and the instruments that would be needed.

2. Describe the construction and use of the Vernier.

3. Draw the plan, and calculate the area of a field, from the following field-book:

	230 to C	
From	A	
0	150 to A	0
	80	10
From	D on L	
0	185 to D	0
	70	12
	45	12
From	C on L	
0	140 to C	0
	110	15
	60	0
From	B on L	
0	220 to B	0
	200	10
	A go	East
From		

Sect. IV.—1. Define altitude, azimuth, zenith, horizon, declination, radius, vector, perigee, apogee, conjunction, opposition.

2. Show how the latitude of a place on the earth's surface can be found.

3. Mention and explain the five astronomical corrections necessary to deduce from the observed or registered place of a heavenly body its true one.

Sect. V.—1. Show how to prove experimentally to children that similar figures are to one another in the duplicate ratio of their homologous sides; and express the proposition itself in fit terms for such a purpose. Illustrate the proposition, when proved, by familiar examples.

2. Explain how you would show a boy of thirteen to ascertain roughly the distance of an inaccessible object, such as a tree on the other side of a river, by observations made to scale on a piece of paper, without any but common drawing instruments.

3. Write full notes, and draw proper diagrams for a lesson to the first class of an elementary school situated in a seaport town, on the finding of the longitude by lunar observations.

Sect. VI.—1. What is the essential difference between the experimental and mathematical proof of a geometrical proposition? Illustrate your answer by a comparison of the two methods of proving the Fourth Proposition of the First Book.

2. Why is geometry more difficult to children than arithmetic? At what age is it usually possible to begin teaching geometry mathematically?

Correspondence.

[*The Committee of the National Society are thankful for any communication likely to assist School-Managers and Teachers, or otherwise promote the work of Church Education; but they do not necessarily hold themselves responsible for the opinions of the Editor's correspondents.*]

To the Editor of the National Society's Monthly Paper.

HOW TO CONDUCT A READING-LESSON.

SIR,—This is a confessedly difficult subject of which to treat. Some of the following remarks will probably appear trite and commonplace to practised teachers; yet there are few who may not occasionally glean useful hints from the observations and reflections of other minds.

Let us first determine what are the objects at which we should aim when giving a reading-lesson to a class; and I will presume that we desire, not only to teach the scholars to read, but also to impart information, and to instruct their minds respecting the matter treated of in the lesson which is read. The teacher should chiefly aim at the following results, viz. 1. Clear and distinct delivery; 2. Facility in reading correctly; 3. Perfect understanding of that which is read; 4. To impress the information contained in the lesson on the memory.

I. To attain a clear and distinct delivery. It should always be borne in mind that in reading aloud the object is, to make every listener clearly understand what is read. Let the scholars always be impressed with this idea. To effect that object, let the teacher require—

(1) A perfectly distinct pronunciation of not only every word, but also every syllable in each word; *e.g.* in the word *illuminate*, let it not be pronounced *'luminate*, but let the syllable *il* be distinctly uttered; or, in the word *garden*, let it not be called *gard'n*, but *gar-den.*

(2) Slowness and regularity of utterance. All children have a tendency to read as fast as they can. This tendency must be constantly resisted. If words be hurried over, they cannot be distinctly uttered, nor the syllables be distinctly pronounced; *e.g.* the word *syllable* will be uttered like *syll'ble*, *understand* will sound like *und'stand.*

(3) The mouth to be well opened; the lips must be widely parted. Words cannot be clearly uttered with half-closed lips, but will be only muttered.

(4) The head to be held up, with the chest thrown forward. Never allow the head to drop over the book.

(5) The tones to be soft and mellow, not harsh and drawling. The tones should be rather shortly uttered, not prolonged; *e.g.* let *fear* be pronounced, not *fe-ar-a*, but *fee-r.*

N.B. In order to sound the aspirate, it is only necessary to open the mouth widely first and bring the lips together again. By that means all apparent effort is avoided.

II. To give facility in reading correctly.

(1) Let not the book used ever be too difficult, either in regard to the sense, or the words employed to express the sense. If the words be too long and difficult, the scholar will be depressed by the intricacy of the task, and will certainly make less progress than with a book which he could read with tolerable ease.

(2) Never tell a child how to call a word, either before or after it has been spelt; make him try to discover the pronunciation. If he fails, let another scholar try; or, assist him by distinctly repeating the letters, forming the sound for him.

(3) When words of more than one syllable are spelled, invariably cause them to be divided distinctly into their syllables; and make the scholar arrive at the pronunciation by taking the simple syllables separately. Nothing can be more useless than the prevalent habit of spelling a long polysyllabic word throughout without pause, and without disentanglement of the several syllabic sounds of which it is composed.

(4) Encourage young children to read easy words without spelling them. They often acquire a lazy habit of spelling words, which by a little effort they could read without that resource.

(5) Only very young children should be allowed to point on the page with the finger.

(6) Advanced scholars should occasionally be made to read aloud a long passage throughout, or even a whole chapter of Scripture. The reading of a single sentence or verse is neither efficient practice nor test of capability.

III. To insure perfect comprehension of that which is read. To attain this end, both sedulous attention and intellectual effort on the part of the scholars are necessary.

(1) Expect the scholars to make an industrious effort to understand what they

read. Impress upon them the idea, that they are always to be prepared to state in their own words the sense and substance of that which has just been read. Let failure in this respect be felt as a discredit and reproach.

(2) Invariably question scholars as to the meaning, and complete, exact sense and force of a passage. Cause them to state its meaning and intention in their own words, sentence by sentence, and sometimes word by word; *e.g.* "Strive to enter in at the strait gate." Ask, What is it we are bidden to do? what is necessary if we would enter? &c. See that the notion of "striving" is clearly perceived to be necessary; that the word "strait," and the metaphor involved in "strait gate," are perfectly understood.

(3) In questioning on the meaning of words and phrases, endeavour to make scholars arrive at a right conclusion in a round-about way, by inference; *e. g.* the word "servitude:" ask, What is to serve? what is a *servant?* &c. Or, "criminal:" ask, What is *crime?* &c.

(4) Do not quit a sentence till it has been read in a manner indicating that it is comprehended.

(5) Use illustrations where practicable.

IV. To impress on the memory the information given in the lesson. To attain this object, diligent attention on the part of the scholars is so necessary, that some rules to be observed for the purpose of securing that attention will here be appropriate.

(1) Let the teacher always maintain a position in which he can easily survey the whole class, and frequently glance around at every scholar.

(2) Insist on the scholars uniformly keeping their eyes upon the book and passage which is being read by any one of them.

(3) It is generally advisable that they should "take places." Expect the scholar who is next to the reader, and the rest in succession, *immediately* to correct a mistake, if one be made. They should hold out a hand, but not speak until invited. Mistakes in short and easy words, arising from mere carelessness, should be considered unpardonable.

(4) Cause several different scholars to repeat the pronunciation of a difficult word, or the sense of an explanation, after it has been delivered by the teacher, selecting them at a distance from each other in the class promiscuously and unexpectedly.

(5) Sometimes cause the whole class to pronounce, or give the meaning of, a word simultaneously.

(6.) Good-humour, illustration, and a lively style of address, for the most part are very requisite.

Finally, nothing serves so well to impress an idea on the mind and memory as the effort to reproduce and express in words the substance of that which has been either heard or read. This effort causes the mind to assimilate the idea, and to retain it. Let the teacher, therefore, *invariably* strive to elicit from the scholars the sense and substance of the information which has been given to them, of whatever kind it may be. It is the teacher's duty to eliminate the main drift or striking points of a narrative; but the scholars must repeat, after he has delivered, the lesson.

CURATE.

HOW TO PROVIDE IN OUR NATIONAL SCHOOLS A SERVICEABLE EDUCATION FOR BOYS WHO SHALL BE INDUCED TO STAY LONGER AT SCHOOL.

SIR,—The question which has principally engaged the attention of those who are interested in the work of National education has for some time been, How to induce children to stay at school longer, and how to compensate parents for the loss of their earnings in ordinary labour. Various experiments have been tried, and plans set on foot, for this purpose. Mr. Norris, in his report for 1855, enumerates and discusses them under the following heads: 1. Prize-schemes; 2. Boys' industrial schools; 3. Half-time schemes; 4. Girls' industrial schools; 5. Night-schools; 6. School-recreations.

But still the question remains,—and it is intimately connected with the success both of half-time schemes and night-schools in particular, as regards the advantage to the boys themselves,—of how this additional school-time is to be employed. Some modification, not of hours only, as in the half-time scheme, but of the system of work, is necessary to make the education satisfactory. One great evil attending the protraction of a boy's stay at school is, that the ordinary routine in most National schools scarcely provides the means or opportunity of an adequate advance in knowledge. He may, perhaps, by practice, as it is called, perfect what he has learnt; but still it will be found that he will not have any scope to progress. And at the age of thirteen years to fifteen,—while every thing within him and without, his body and his mind, are in the act of growth,—not to progress in knowledge will really be to retrograde.

It may seem a paradox to say, that any one can stay at school, and yet run the chance of losing ground; but in the way hinted above, the protracted period of a boy's stay may become lost time, simply from the want of an adequate provision to meet the growing requirements of his age and development. It may be said that, if the rule became *general* of boys staying longer at school, the failure would correct itself, by a general raising of the standard of National schools. The case would, of course, be different if the rule were general. But such is not likely to be; the most probable advance in that direction will be, to make it *more* frequent than it is, more general, comparatively speaking.

The boys to whom a longer schooling would be considered most useful would be that class who, by regular attendance, attention to their lessons, and general progress, have worked their way upward to the highest class at an earlier age than many others, and who have both a superior intelligence and fund of information. It is not smart flashy boys, or clever boys only, but boys of which every school has several to show, who have learnt and worked with regularity and attention, who have begun to show an interest in their lessons, and to whom school-work is not, as school-work, simple drudgery. Now, according to existing arrangements, these boys will have attained the first class at ten years old, or eleven at the very latest. They will all, in general probability, have more than one year—most likely three years, and even more than that, if they stay till the age of fifteen—to remain in the same class. And it is in this lengthened stay in the same class, and consequently under the necessity of treading backwards and forwards over the same ground, that the loss of time consists; and the loss, in part, of *progress*, which is so necessary to the mind at that critical period of its growth. At the moment, perhaps, of their first expansion, when interest is beginning to awake, when desire of progress is first felt, the curriculum of instruction stops. They can mount no higher; for the routine of a class is practically limited to the requirements, not of the *few* who excel, but the *many* that have still to reach its standard.

It is often urged, that the master must be at fault, if any such deficiency be experienced. Doubtless it may be alleviated by the address and personal care of the master; but when the stimulus of the system has itself ceased, the stimulus of progress, so necessary at that age, must grow proportionably languid. During the lengthened period of their stay, boys will see the class recruited several times over by juniors from the lower parts of the school. They will hear over again the questions, however differently worded, and see the same resources, however elastic may be the powers of the teacher, opened over again. And while they may be reminded of much that is forgotten, yet the freshness of the interest will have passed away. Like reading a book for the second time, there may be passages which grow upon us by repetition; still the story is so far known, that, except for purposes of *reflection*, the effect is necessarily more languid. And it is not reflection that we must look to exercise simply at the age of fourteen; it is the time rather for fresh discovery. This defect will be found seriously to deteriorate the boy, morally and intellectually, both during the period of his stay at school after he has ceased to advance, and afterwards in the cultivation of his mental powers in subsequent life. Its effect *morally* will be in a decreased respect for his school-work. For a time he will find himself knowing more than those who have come up from below; he will find that he can answer most of the questions, and therefore will get to feel above both *them* and his work; a result which generally produces inattention, listlessness from want of stimulus, and, in the end, forgetfulness. Boys who have grown old in a class, and become accustomed to its routine, turn out often the most troublesome to the master. Intellectually, the effect will be partly the same; with the addition of the weakness that must follow upon being kept exercised chiefly on things which he has once mastered, and which, therefore, have become easy to him. And this weakness may be of serious injury to his carrying on any self-education in his leisure-hours, when he has begun life in business or labour.

If such be the defect of our National-school system in this particular, the remedy, however apparent in theory, is surrounded with difficulties, on account of the very structure of the system that causes the evil. We want a provision to meet the requirements of boys who have so far exhausted the routine that is sufficient for *the many* who cannot get beyond it. We want a further scope allowed, which, when the stimulus of emulation or progress from class to class shall cease, will afford in its place the stimulus of interest in getting knowledge for itself; or rather, in strengthening the power of the mind to acquire knowledge. Instruction, absolutely speaking, ceases, when sufficient material has been implanted to give place to the higher work of education. "We should now think more how we can make him, not an educated boy, but a self-educator. We should not load him with facts about *common* or *uncommon things*, but develop, by some well-chosen studies, his understanding and his thinking faculties."*

Mr. Kennedy, in his Report on Lancashire and the Isle of Man for 1855, proposes, as a *general* plan, a system of "graduated schools."

> "We want," he says, "at least three grades of schools: an infant or first school, a second school, and a third school. On a good well-ordered National system, the children would have to attend the first school till they could read easy narratives, and write and cipher a little; that would be till six or seven years of age. They would then have to attend the second school till they could read and write well, and till they were perfectly conversant with the compound rules in arithmetic,—or even till they had gone through vulgar fractions,—till they could write from dictation, and parse an English sentence fairly, besides receiving the usual religious instruction. They would gain these acquirements by the time they were nine or ten years of age, according to capacity; they should then attend the third school. Here I should be inclined to propose a great innovation; I would have regular lessons only in *four* subjects."

The system of "graduated schools" is perhaps beyond our present scope; but it may afford an idea towards directing us to the object in view. It proposes a different provision; and taking the proposal in that light only, it helps the solution of the question. Boys who work and learn at half-time, and boys who still continue at school, but have passed through its regular routine, should be allowed to devote their remaining time to the prosecution of some well-chosen studies, adapted either to the line of life they are intended for, or marked out by the bent of the tastes or the faculties they have most prominently discovered.

The prosecution of one or two subjects with greater assiduity, so far from diminishing a boy's powers, will materially assist them; and what is more to be desired, will quicken his zest after improvement, by adding an interest to his efforts. Ordinary work, as writing and religious instruction, might be continued as usual; the one being a matter of practice, the other an exercise suited to all times of life. But it should be allowed him to apply his mind attentively to two subjects, or to one in particular; not to make education a matter of craft, of which the end is the artisan, but to develop the reasoning powers by an exercise less desultory than the reception of a certain amount of facts. A higher knowledge of arithmetic or mathematics—which in all branches of business will be useful—affords the fairest scope for mental discipline; or, if his tastes incline, history or geography would be in no way inappropriate. It is not a mere collection of "common facts" that he desiderates; but, as Mr. Kennedy calls it, "*his humanity*" which requires cultivating. If drawing or simply artistic studies be chosen, a mental exercise should be made to go along with them. Any subject thus pursued gathers round it others, not merely as appendages, but as instruments. The mind is exercised; it develops with the growth of the subject to which it is applied.

Another difficulty—not the least in practical working—will be, the want of time for the master to attend to this separate provision. Nor is this difficulty to be underrated. On the other hand, this class of boys would require, perhaps, less *personal* superintendence, and might be left more to the *interests* of their pursuits. In Government-built schools, the class-room might be allowed for their separate work during the few separate hours that would require it. Much of their work would be at the desk, spent in preparation, and, in fact, in actual self-education. To *learn* rather than *to be taught* is the business of their new position. It is not intended that they should have no personal instruction; *that* must be given by the best arrangement, according to circumstances. But the real interest and real advancement will be in their training for self-education; in their preparatory discipline for being able afterwards to employ their leisure-hours to the best advantage. They will learn to gather for themselves, in anticipation of the time when they will be thrown entirely on their own resources, in the intervals of rest and work.—I am, &c. J. P.

SCHOOLMASTERS' ASSOCIATIONS.

SIR,—The pages of the National Society's *Monthly Paper*, and other educational periodicals, contain every month a considerable number of notices of the proceedings at various Schoolmasters' Associations scattered throughout the country. The greater part of these notices are not likely to be interesting to any but the parties immediately concerned; and most readers have, I dare say, at times wished that the space occupied by them were devoted to matter more generally useful. The editors often seem to be of the same mind; for we find frequent requests that secretaries and others would be as brief as possible in their accounts of the different meetings. The impression derived from reading a number of these unconnected reports is, that a great amount of time and intellectual labour has been expended, and with very little practical result. If this be the case, it arises, I have no doubt, from the irregular and unsystematic manner in which Schoolmasters' Associations are formed; and I believe that little real good will be effected by them till there is more uniformity in their plans and management. In some, the clergy are invited to take part in the proceedings; in some, they are *permitted* to attend; in some, they are jealously excluded. Some are formed for the teachers of a small town or district; some embrace a county; one or two, more ambitious, are intended to include the whole of England and Wales. That there should be union and co-operation among so important a body as the Church-schoolmasters, is so obvious, that I shall not attempt to prove it. I would rather respectfully put it to the rulers of the Church to give their best assistance in bringing it about. If they will do this, we may have what we ought to have—an association for every rural deanery, for every archdeaconry, for every diocese, and one for the whole kingdom. The local associations might meet monthly, the larger ones quarterly, the general association once a-year. If Church-education is to advance, or even to maintain its ground in this country, there must be hearty union among all engaged in it; not that unity which would destroy individual opinion, but that which should unite all hearts. I intend nothing disrespectful to my brethren when I say, that they will not succeed in bringing about this union by themselves; but that with the assistance of the clergy it might readily be effected. And by the assistance of the clergy, I do not mean their *pecuniary* assistance, nor even their frequent attendance at meetings; but a general recognition of the utility of the object in view, and a willingness to aid in the organisation of the various associations. When this is done, we may hope, that men in one part of the kingdom will not be trying plans which in another have been proved failures; nor to hear things proclaimed in one place as recent discoveries which have long been in actual operation elsewhere. Really valuable papers will be heard beyond the narrow circle in which their writers move; and the opinions of the elementary teachers of the kingdom at once obtained on any question affecting them as a body, or the cause to which they are devoted. I should be truly glad to see this subject taken up in earnest by those who are competent to deal with it successfully.—I am, &c.

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* Mr. Kennedy's General Report, 1856, p. 448.

J. W. H.

PRESENT DUTIES OF CHURCHMEN WITH REFERENCE TO THE QUESTION OF NATIONAL EDUCATION.

(Continued from February Number.)

SIR,—When I last met your readers, I promised to resume the above subject by showing how the Church, in which each of us has "present duties" to fulfil, has done its collective duty in past time towards educating the people of England. This I shall endeavour to do in the letter which I am now about to send you.

It seems to me more than probable, that in the fervent pursuit of a certain object, the promoters of education among the lower classes in the beginning of the present century somewhat overstated the disproportion between the teachers and the taught during the century preceding. What they said about the necessity for most energetic exertions did not so much involve, as some thought it did, a censure of the Church for the neglect of her children. There was an extreme necessity; but that necessity was of comparatively sudden rise (though it has gone on ever since, if not increasing, at least keeping pace with the age); and in the providence of Him who oversees all such needs, the increased energy which was developed among Churchmen in the matter of education was its fitting accompaniment. The necessity I speak of was, the vast addition to the numbers of our population, which has been going on for the last sixty years and more. At the end of the last century, the population of England and Wales amounted to ten millions; in 1857 it is above twenty millions; and it will be seen how these numbers bear upon the question before us, when we remember that one-fourth of the population consists of children between the ages of *three* and *fifteen* years. It must not be supposed, however, that all these are in a position to attend schools, if schools were provided. There is a large class of invalids, and another large class of labourers, and another of children not in need of charitable education; and, after all, *three-years* old children are very small articles to admit within the walls of any other institution than a nursery. If we deduct all these, it reduces the number of probable scholars to about one-half of the above numbers of children; though, indeed, a large proportion of the remainder are engaged in labour who ought to be in school.

Thus it appears that, before the rise of what is *now* called National education, the number of poor children ordinarily capable of education in schools partly provided by charity was about one million and a quarter; the number in the present day being somewhere about three millions, taking a rather high estimate. Now as, between 1700 and 1741, the Christian Knowledge Society alone had been instrumental in establishing two thousand charity-schools, and went on supporting these, and providing others, to the end of the century, and as there were probably many others supported otherwise, it can hardly be supposed that so extreme a state of destitution in respect to schools existed in the last century as has sometimes been represented.

Dismissing, however, the period to which I have referred, let us look at that in which the increase of population has been so extraordinary in amount and rapidity.

I have shown, in an earlier letter of this series, that the *theory* of educating the poor in any other way than by the hands of the Church is comparatively novel. It seems equally certain that the practice is at least as novel as the theory; for I cannot find that Dissenters had made any extensive attempts to establish schools for the separate education of the poor in the principles of their respective sects before the rise of the British and Foreign School Society in 1805. And since, thirty years later, the Government returns showed that "one in twenty-four" only of the children under education in infant and day schools were taught in the schools established by Dissenters, it may be fairly assumed that the poor were taught chiefly by the Church during that part of the present century of which no more distinct record is extant. What she has been doing, as proved by official records, I shall proceed to show.

Mr. Horace Mann, in his Official Report, says, that "for many years past, *at least four-fifths* of all the children who have passed through public schools must have been instructed in the schools of the Church of England" (*Educational Census*, p. 50). As I have mentioned before, the Government returns of 1833* declared that twenty-three twenty-fourths was then the proportion, so that Mr. Mann's estimate may be very much below the mark; but receiving that estimate as the one given by those who have no particular wish to represent the work of the Church in too favourable a light, some of the results are as follows:

	Population of England and Wales.	Children in Elementary Schools.		Total.
		Church.	Non-church.	
1818	11,642,683	539,907	134,976†	674,883
1833	14,386,415	1,021,558	255,389	1,276,947
1851	17,927,609	1,715,503	428,875	2,144,378

Thus, while the population has increased by one-half in number, the number of children taught in all our schools has been more than trebled; and, at the *very lowest* computation, four-fifths of this work has been done by the Church.

Another illustration of her diligence is provided by the number of schools founded in about the same period, which is, according to the same tables and estimate,

	Church Schools founded.	Non-church Schools founded.	Total.
From 1821 to 1831 . . .	1012	253	1265
,, 1831 to 1841 . . .	2428	607	3035
,, 1841 to 1851 . . .	4363	1091	5454

And yet another, in the returns made by the Committee of Privy Council; it being remembered that, according to the authority of her Majesty's Inspectors, only *one-third* of the whole number of Church-schools come within the operations of that body.

1839 to 1855 inclusive.	Church.	Non-church.
Government grants	£1,330,829 7 7½	£406,356 19 4½
Voluntary subscriptions to meet ditto.	1,285,541 8 10½	127,184 8 2,
Number of children provided for . .	405,639	54,115
Schoolhouses { Built	2,381	206
Schoolhouses { Enlarged	927	104

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* See Summary of Education Returns of 1833.

† It is important to bear in mind that the actual Government return gives only 51,822, or a little more than a third of this number.

Again, the National Society, which has had more to do with the education of the poor in England during the last forty years than any other body, has some figures in its various reports which may also help us to arrive at a notion of what the Church has been doing towards fulfilling her duty in this matter. From calculations which I made some time ago, I estimated that the direct expenditure of the Society, and the money supplied from local sources to meet its advances, have amounted to nearly 4,000,000*l.*, or, on the average, between 90,000*l.* and 100,000*l.* per annum. But this sum includes a very small proportion of the *working expenses* of schools; and if we take the average of these at only 20*l.* a-year over and above the payments made by the parents of the children taught, and the average number of schools annually requiring that 20*l.* at only 8000,* we shall find an additional annual outlay by the Church of 160,000*l.*; making, with the other, more than a quarter of a million expended by it each year for many years past on the education of the poor. And I have no doubt this is in reality much below the amount; for, to my certain knowledge, many schools have been built, and are either endowed or yet supported by zealous Churchmen, which have never figured in any official returns whatever. I may also add, that the *average* does not fairly represent the amount at present expended, which is considerably higher, and is continually increasing with the increased wants of the population.

I think I have fairly shown now that the Church has *not* neglected the work of educating the people of England, and is not now neglecting it; and that there is no pretence whatever on this ground for saying to her, You must be content to give up the ancient principle of your supremacy in education, on which we have all worked till lately.

But as I have something more to say, and know how the editor is pressed for room in every number of his now popular *Monthly Paper*, I shall conclude the present letter with that remark. *B.*

Notes and Queries.

CORRESPONDENTS' ANSWERS TO INQUIRIES.

THE SYLLABUS.—"R. P." will find an answer to his question by merely referring to the Government Broad Sheet.

UNION-SCHOOLS AND CERTIFICATES.—"R. L." would not lose her certificate by taking charge of a union-school, but she would not derive any pecuniary benefit from it. 2. Usually the parchment certificates are fixed and issued after the second examination in any one school; but this depends entirely on the report of her Majesty's Inspector. If "R. L." be disappointed in the receipt of her parchment, she should write to her inspector.

HOW TO DESCRIBE A COAST-LINE.—"C. J. D." should give as full, and at the same time as accurate, a description of a coast-line as he can. The object clearly is to ascertain how a teacher would describe a country to his scholars, irrespective of maps.

CERTIFICATE.—"M. J." cannot improve the class of her certificate by another examination alone. Any improvement in this respect depends upon the inspector's reports over a period of five years from the date of the receipt of her Certificate.

BOOKS.—"G. C." says "J. S." can get a book on the subject from John Weale, 59 High Holborn, 2*s.*

"Peto" will find that (1) Pinnock's *Analysis of the Reformation*, 4*s.* 6*d.* (G. Bell, 186 Fleet Street), Bhent's *History of Reformation*, 3*s.* (National Society), or Burton's *Church-History;* (2) *Wheatley on Common Prayer* (Bohn's Library), 3*s.* 6*d.*; (3) Gleig's *Family History*, 3 vols. 10*s.* 6*d.*, or Gleig's *School History of England*, 6*s.* (Parker and Sons, West Strand), will suit him.

"J. H. C." Vocal Music: Hullah's *Manual of Vocal Music* (Parker and Sons). The *Manual of School Method*, 2*s.* 3*d.* (National Society), will perhaps meet his wishes.

"C." recommends "A. M." Mr. Fairburn's work on the Types, price about 12*s.* or 14*s.*, also Barnes' *Notes on Leviticus*, as likely to be useful.

"T. R. B." would recommend "A. M." to purchase *The Figures and Types of the Old Testament*, by the Rev. J. R. West, M.A. (1*s.* 6*d.* the price); published by Masters.

"G." will find Tate's *Geometry*, price 3*s.* 6*d.*, a good work; also the Mensuration and Appendix to ditto of the *Irish School Series* (price of the two, 10*d.*) very useful works for geometry, mensuration, and land-surveying. W. E.

St. Anne's Schools, Limehouse, 1st April 1857.

SIR,—I forward you the following set of answers to your correspondents' inquiries, hoping they may save you trouble and be useful to the querists.—Yours, &c. EDWIN SIMPSON.

"One of our Readers." The publisher of Morell's *Analysis of Sentences* is Theobald, 26 Paternoster Row.—A Collective Lesson is one given to two or more classes grouped together.

"A Regular Subscriber" should use Lowie's *English Parsing*, price 1*s.*; also, Hunter's *Exercises in Parsing and Paraphrasing*, price 6*d.*,—both published by Longman and Co., Paternoster Row.

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* In the Society's returns for 1846, the number of day-schools then existing was stated to be 17,015.

"J. S." will find some useful information in Tate's *Principles of Geometry and Land-Surveying*, Longman and Co.

"G." had better obtain Mr. Burchett's *Practical Geometry*, price 6d. Mr. Burchett is head-master of the Government School of Design.

"G. L." should procure Butler's *Outline Maps*, published (I believe) by Griffith, St. Paul's Churchyard.

"Peto" should obtain, 1. Palmer's *History of the Church* (Hughes, Ave Maria Lane); 2. Ince's *Outlines of English History*, which, notwithstanding all that has been said against it, is an excellent work (Gilbert, Paternoster Row); 3. *Wheatley on the Book of Common Prayer;* 4. Butler's *Outline Maps* (see reply to "G. L.").

"T. L." Lindley's *School Botany* (Bradbury and Evans), or Chambers's *Vegetable Physiology*.

"J. H. C." should consult the List issued by the Committee of Council. It will be supplied to him, on application, through the managers of his school.

"Quintius." For the information of this correspondent, and others to whom it may be useful, I append a copy of my pupil-teachers' study table, which works very well:

Pupil-teachers' Study Table, 1857.

	Monday.	Tuesday.	Wednesday.	Thursday.	Friday.
Fourth Year.	Scripture (oral & written). Grammar (paraphrase & parsing). Euclid (written & oral).	History (oral and written). Geography (Cornwell, with map).	Scripture, as Monday. Grammar, as Monday. Euclid, as Monday.	Notes of Lessons (written). History, as Tuesday. Geography, as Tuesday.	Liturgy (offices, Articles, and Scripture proofs). Euclid, as Monday. Miscellaneous Examination on week's work (written).
Third Year.	Scripture (oral & written). Grammar (paraphrase & parsing) Euclid (written and oral).	History (oral and written). Geography (Cornwell, with map).	Scripture, as Monday. Grammar, as Monday. Euclid, as Monday.	Notes of Lessons (written). History, as Tuesday. Geography, as Tuesday.	Liturgy (first ten Articles, offices, and Scripture proofs). Euclid, as Monday. Miscellaneous Paper. Examination on week's work.
First Year.	Scripture (oral & written). Grammar (parsing and rules of syntax). Arithmetic (proportion).	Geography (with map). Catechism (with Scripture proofs). Arithmetic (practice).	Scripture, as Monday. Grammar, as Monday. Arithmetic, as Monday.	Notes of Lessons (junior classes). Geography, as Tuesday. Writing Exercise.	Scripture Characters. Arithmetic (proportion). Miscellaneous Paper. Examination on week's work.
Candidates.	Scripture Characters. Arithmetic (compound rules). Dictation.	Geography (map). Catechism (oral and written). Parsing (etymological).	Scripture Characters. Arithmetic, as Monday. Dictation, as Monday.	Writing Exercise. Geography, as Tuesday. Parsing, as Tuesday.	Scripture Characters. Catechism. Miscellaneous Paper. Examination.

INQUIRIES BY CORRESPONDENTS.

"M. A. D." asks, whether school-managers or school-teachers should provide lights for the instruction of pupil-teachers.

"Phalanger" asks, whether an ex-pupil-teacher, now master of a school *not* under Government inspection, can present himself for examination for a certificate of merit at Christmas.

"C. A. B." asks, whether pupil-teachers are allowed any recompense for duty in school for the time which elapses between the expiration of their apprenticeship and the examination of the school. If so, what?

BOOKS.—"C. A." wants a good and cheap book that contains the meaning of the hardest words in the English language. One with the derivation and pronunciation preferred.

"W. E." asks the price and publisher of Warren's *Extracts of Blackstone*.

BOOK-KEEPING.—"S. H." asks if any particular system of book-keeping by double-entry is required by the Government from candidates for situations in the civil-service. If so, what system is preferred, with the price of the work; also if any work has been published showing the sort of questions that are usually put at the examinations, with the price of the work, and by whom published.

SCHOOL-SONGS.—"Q." wishes to be recommended a volume of School-songs suited for pupils of advanced age.

Schoolmasters and Schoolmistresses' Associations.

*** The Editor cannot undertake to notice reports and proceedings of Associations unless sent in a brief form.

METROPOLITAN.—On the 21st March, Mr. S. R. Pattison delivered a lecture before the members on "The Scriptural Museum." Unfortunately the lecture was advertised to be delivered at St. Martin's Hall, where the museum was located; but its sudden removal from that place left no alternative but to have the lecture at the Sanctuary; and as a consequence, many persons were unable to receive notice of the change, and thus the lecture was but thinly attended. This was the more to be regretted as the lecture was one of the most interesting which the members have ever had delivered.

The usual monthly meeting was held on Saturday, April 4th, when some new members were admitted, and the usual business transacted. A lesson was given to a class of boys, by Mr. W. M'Leod, on "Digestion." Like all the lessons of Mr. M'Leod, the subject was clearly illustrated; and although a new subject to the boys, their answers showed a lively interest in the remarks made by Mr. M'Leod.

On the 18th April, the Rev. J. W. Reynolds, M.A., attended, and gave a very interesting lecture on "Cause and effect." Very few members were present to be benefited by the eloquent and judicious remarks of the rev. lecturer; the holidays having carried many out of town, who consequently were deprived of the pleasure they would otherwise have enjoyed by their attendance.

BARNSLEY.—At the last usual monthly meeting of this Association, held at Ardsley, Mr. J. Burland read a paper on "Volcanoes." The next meeting will be held at Hoylandswaine.

GLANDFORD BRIGG.—The quarterly meeting of this Association was held in the National School, Brigg, on the 4th of April. A collective lesson was given to the upper classes by Mr. E. Hanly, of Brocklesby-Park School, on "Cruelty to animals."

GAINSBOROUGH.—The usual monthly meeting was held in the Boys' School on the 28th of March. The Rev. W. Elmhirst presided. An excellent paper, on "The schoolmaster out of school," was read by Mr. Tearle, of Gainsborough; and a lesson, on "A leaf," was given to a class of boys, by Mr. Fyles, of Scotter. The meeting was enlivened by the singing of well-trained children.

DERBY AND DERBYSHIRE.—The first of the monthly meetings of this Association was held on Saturday, May 4th, in the Schoolroom, Duffield. A discussion took place, "Whether the reading of religious lessons by the pupil-teachers on Sunday, with a view to prepare themselves for examination, should be forbidden?" After which, Mr. Caldicott, of Little Eaton, read an excellent paper on "The best method of giving a dictation-lesson."

BATH DEANERY.—The quarterly meeting of this Association was held at Trinity School, Bath, on Saturday, April 4th. The chair was taken by the Rev. Prebendary Calverly, Rural Dean. The Rev. J. Wood, District Inspector, and the Rev. G. Buckle, Vicar of Twerton, were present, with others, members of the Association. After the transaction of the usual business, Mr. Wright, of Trinity School, gave a very pleasing lesson on "Isaac as a type of Christ." After which, Mr. Ayres, of Coombe Down, read a well-written paper on "The importance and method of teaching the English language in elementary schools."

A large addition has just been made to the library of the Association by the aid of a grant from the Committee of Council on Education.

BRIGHTON AND SUSSEX.—On Tuesday evening, April 7th, a general monthly meeting of this Association was held at the Central School. The Rev. J. Ellerton took the chair. Mr. Rickard read a paper on "Physical education," which was well received. The lecturer showed the importance of attention being paid to the development of the bodies of children as well as to that of their minds. The capabilities of the body in this respect were pointed out; and the extent to which the ear and eye may be educated was shown by reference to the skill in archery, &c., exhibited by many barbarous nations. The necessity for suitable food, pure air and water, and cleanliness, as well as temperance in all things, for the proper and healthy development of the body, was insisted upon. Public baths were strongly recommended; and it was suggested that a part of the beach in front of this town might easily be enclosed as a public bathing-place, where those could bathe who have not the means of hiring machines.

Exercise and gymnastics were also recommended for all classes and both sexes. Various games were alluded to, both for adults and for children. For boys, "rounders" was preferred to cricket, as being one in which there is but little standing still, and the innings are usually of shorter duration. In conclusion, the lecturer warned his fellow-teachers against neglecting to take proper exercise themselves; suggesting for the gentlemen the "broad-sword exercise" and "single-stick," calling as they do almost every muscle of the body into play, and cultivating quickness in the eye, dexterity in the hand, and powers of endurance in the whole body. The lecturer kindly followed this recommendation by an offer to give lessons in these exercises to any member or members of the Association who would like to learn them.

An interesting discussion followed the reading of the paper, when it appeared to be the opinion of the meeting that a certain portion of time should be devoted during every school-day to exercises in the playground, in which the teachers should take part. Also, that it was desirable, when practicable, to give the children lessons in the open air, to encourage games of skill, and the making of toys, &c., at home, and to discourage all games of chance. Mr. Marshall, of Christ-Church School, mentioned that some of his boys had made very good working-models of suction and forcing pumps, little ships, and other toys.

Votes of thanks having been unanimously awarded to the lecturer and the chairman, the proceedings terminated.

On Tuesday, May 5th, a paper will be read by the Rev. W. Michell on "Schools in Belgium and the north of France."

NOTICES OF BOOKS.

PUBLISHED BY THE NATIONAL SOCIETY.

Examples in the Elementary Rules of Algebra, by the Rev. R. Fowler, M.A., Fellow of Christ's College, Cambridge. 24 pages 24mo, paper cover, price 1*s*. 4*d*. per dozen. Contents: Numerical values of algebraical expressions—Addition — Subtraction — Brackets — Multiplication — Division—Answers to the examples.

BY JOHN W. PARKER AND SON.

Outlines of Ecclesiastical History before the Reformation, by the Rev. W. H. Hoare, M.A., late

Fellow of St. John's College, Cambridge. 2d edition, 266 pages 12mo, cloth boards, price 2*s.* 6*d.* Contents: Part I. From the Ascension of our Lord to the conversion of Constantine the Great; Part II. From Constantine to Charlemagne; Part III. From Charlemagne to the Crusades; Part IV. From the Crusades to the fall of the Eastern Empire—Chronological tables, questions, and index.

Books, &c. received.

Bibliothèque Manuscrite des Ecoles Primaires. 2de partie. Premières Notions d'Histoire naturelle et d'Economie domestique autographiées. Paris, Hachette et Cie. 1 fr. 50 cen.

Little England's Illustrated Newspaper, for January, February, March, and April 1857. Judd and Glass. 1*d.* each.

Choral Wreath of Vocal Harmony. Nos. X. XI. XII. Price 3*d.* each. Glasgow, W. Hamilton.

TESTIMONIALS.—To Mr. WILLIAM KIMPTON, a Tea-Service, by the Pupil-teachers, Ex-Scholars, and Boys, of the Western National School, St. Marylebone.

To Mr. S. B. BREWER, Master of the Milnsbridge (Huddersfield) School, a Bible, by the Teachers of the St. Luke's Sunday-School in that place.

To Miss WATSON, Mant's Prayer-Book, by the Clergy and Sunday-school Teachers of the Dursley School, on her Retirement, after a residence of Five Years.

To DAVID M'DONALD, on completing his Apprenticeship as Pupil-teacher in St. Mary's School, Kirriemuir, N.B., a Gold Pencil-Case, by the Master, Pupil-teachers, and Scholars.

To Mr. JAMES CAMPKIN, a Writing-Desk, by the Children and Friends, on his leaving the Cononley National School for that of Long Bennington.

To Mr. MIFFLEN, on the occasion of his leaving Norbury School, a Quarto Bible, with suitable inscription, by the Scholars; and a Purse of Ten Sovereigns, from the Parents and Friends; with a few other Gifts. Also to Mrs. MIFFLEN, a Tea-pot, by the Children.

To Mr. and Mrs. THOMAS IRONS, on leaving Earley, a Purse of Four Guineas, from the Incumbent and some of the Parishioners; and a Time-piece, from the School-Children.

To Mr. JOSIAH SMITH, a Set of Dr. Lardner's *Museum of Science and Art*, suitably bound, by the Teachers and Pupils of the Ewelme Adult Evening-School.

To Mr. S. KENDALL, on his leaving the Luddenden National School, a Writing-Desk, by the Children; Church-Service, by the Sunday-school Teachers; and a Time-piece, by other Friends.

To Mr. and Mrs. MILLS, late Master and Mistress of the Cuxton National Schools, a Time-piece, by the Church-Choir and Friends.

To Mr. W. MYCORK, Master of Lytham Endowed School, Lancashire, a Pencil-Case, by the Pupils of his Winter's Evening-Class.

To Mr. THOMAS ARTHUR, on resigning his Duties as a Sunday-school Teacher in the Holymoorside School, Chesterfield, a Bible, by the Teachers.

To Mr. MICHAEL LYNCH, a Papier-mâché Inkstand, by the Boys, Pupil-teacher, and Sunday-teachers of the Peckham National School.

To Mr. EDWARD ARIS, on leaving the Cobham National Boys' School, a Bible, &c.; also, from the Cobham Church-Music Society, Hullah's *Psalter*, 1st edition, folio size, half-bound in morocco.

APPOINTMENTS.—Mr. J. HOLLOWAY, from the Second Mastership of the Trinity School, St. Marylebone, to be Master of the National School, Peckham.

Mr. and Mrs. BETTLE, from St. Helen's, to National Schools, Castle Donington, Leicester.

Mr. and Mrs. MIFFLEN, from Norbury, to Child's Ercall School, Market Drayton, Salop.

Mr. and Mrs. MILLS, from Cuxton, Rochester, to Ingleton Street Schools, Stockwell.

Mr. and Mrs. C. F. BIRD, from Longbredy, to the National School, Earley, Berks.

Mr. S. KENDALL, from Luddenden, to the Leadenham Endowed School, Lincolnshire.

Mr. JOHN BENTLY, from the Second Mastership of the Model-School, Salford, to be Master of the Blue-Coat School, Chetham's Hospital, Manchester.

Mr. T. IRONS, from Earley, to Plaitford School, Wilts.

Miss NEWMAN, from her Majesty's School, Kew, to St. James's National School, Croydon.

Miss ROBBINS, from Portishead, to the Central School, Wells, Somerset.

Miss SMITH, from Kibworth, to the National School, Atherstone, Warwickshire.

BIRTHS.—On the 26th March, of a son, Mrs. JOHNSON, wife of Mr. SAMUEL JOHNSON, Master of the Holymoorside School, Chesterfield.

On the 16th April, the Wife of Mr. WILLIAM BALDEY, Master of Grasmere School, of a son.

MARRIAGE.—On April 2d, at Merthyr Tydvil Church, Mr. E. J. WOLFE, Master of the Gellyfaelog Boys' School, Dowlais, to Miss JULIA WHILE, late Assistant Mistress of the Dowlais Girls' School.

OBITUARY.—On the 26th February, Mrs. SHAW, Mistress of Plaxtole Girls' School, Sevenoaks.

NOTICES TO CORRESPONDENTS.

We cannot undertake to notice anonymous communications, nor to insert letters or information received after the 20th. The name and address of our correspondents should always be sent, though not necessarily for publication.

"T. F." We are much obliged, and would gladly insert the lesson; but it would occupy more of our space than we can at present afford for the subject.

"H. R." is thanked. Our space is too limited to allow us to make use of your poetry.

"A. R." It is clearly stated that the paper on "Domestic Economy" only contains questions put to female candidates for Queen's Scholarships.

"F. M.," "Trochee," "R. B." Inquiries declined.

"W. L. R." is thanked for his letter on "Teachers and Situations." Another correspondent has written on the subject, whose letter we hope may appear in this or our next number.

"C. M.," "Alpha," declined with thanks.

"History of a Church-Teacher," and several Letters not noticed above, are in type, and we hope may appear in our next.

SUNDAY-SCHOOLS.

Correspondence.

[*The Committee of the National Society are thankful for any communication likely to assist School-Managers and Teachers, or otherwise promote the work of Church Education; but they do not necessarily hold themselves responsible for the opinions of the Editor's correspondents.*]

To the Editor of the National Society's Monthly Paper.

MEANS OF ATTACHING SCHOOL-CHILDREN TO THE PARISH-CHURCH.

SIR,—One such means may, I think, be found in the use of the *parish hymn-book.* Every season (Advent, Christmas, Epiphany) has in this parish its own hymn (and *tune*), sung after the third collect at Morning and Evening Prayer, every Sunday while the season lasts. Lent has two season-hymns, referring severally to Ash Wednesday and Good Friday, the change being made on Mid-Lent Sunday. From Trinity Sunday we have a fresh season-hymn with every communion-day. At missionary and similar meetings we have the season-hymn at the commencement, and a hymn for the particular occasion at the conclusion. I recommend also to my parishioners the use of the season-hymn at family-prayers.

At school-prayers every morning, the season-hymn is sung to its proper tune; in the Sunday-school the same. The hymns committed to memory (and the girls are fond of learning them) are from the parish hymn-book exclusively; any advantage of a *school* hymn-book seeming to me to be far outweighed by the disadvantage of its forming no link of connection with the Church. Every Wednesday we meet for an hour and a quarter to prepare the hymns and chants for the next Sunday.

The results must be tested by time; but certainly I think the girls learn to love their hymn-book. And I do hope that, in years to come, in these hymns and tunes, recurring at their accustomed seasons, will be found a great and ever-increasing *power*, fastening hearts to the parish-church by the same bonds which fasten them to those old days of childhood and of youth which have so strong and so dear a hold upon us all. It is obvious how vast would be the gain, if, instead of a "parish hymn-book," we had a "book of common praise, according to the use of the United Church of England and Ireland;" containing also an authorised tune for every hymn, and with one hymn every Sunday fixed, and the same for every congregation at the same season.

F. W. HARPER.

SERVICES FOR YOUNG CHILDREN.

SIR,—Your correspondent "F. J.," in the January Number, amongst his subjects for discussion, asks whether any one has tried the plan of keeping the younger children of our Sunday-schools in the schoolroom, instead of taking them with the rest to church; which subject, I perceive, is referred to in the February Number, but no definite information is there given. I am happy to state the results of a short experience of ten months in answer to the above question.

Strongly feeling what a monstrous mistake it was to weary out our younger children by our long Morning Service, which their young capacities could not possibly enter into or understand, I determined to try the experiment of leaving in the school *all those who could not read*, making this the test, numbering about *thirty.* I drew up a short liturgy, making it as simple as possible, endeavouring to preserve the order and character of our own, and borrowing the majority from it. Among other subjects, this consisted of the Confession, short sentences, a few easy collects, a simple psalm, a short parable, with explanation and picture illustration; interspersing these with hymn-singing, and concluding with some Scripture pictures, admirably got up by the Society for promoting Christian Knowledge. One or other of the superior teachers takes it by turns to conduct the service, which lasts about an hour. They very cheerfully do this, and tell me that the children begin to respond very heartily, and evidently are interested in the service. When it is over, the children are sent back to their own homes; and I have heard no complaint whatever from any of their parents, who see the wisdom of our new practice. The congregation like it; and I have little doubt but that, with God's blessing, its advantages will be very great. I teach the children to look forward to going to church as a treat, and make good behaviour while there an indispensable requisite to their obtaining a ticket for the Sunday. I may add that, just to impress the minds of our younger children with reverence for the house of God, and to give them a glimpse of the public services, about once in two months we take all our classes to church.

A SOMERSETSHIRE INCUMBENT.

Notes of Lessons for Sunday-school Teachers.

[The Committee of the National Society, while anxious to give publicity to any communications in the form of "Notes" which may be useful to Sunday-school Teachers, do not necessarily hold themselves responsible for articles inserted under the above heading.]

NOTES ON THE GOSPELS.

Scheme for Five Sundays in May.

Third Sunday after Easter	John xvi. 16-22.
Fourth Sunday after Easter	John xvi. 5-14.
Fifth Sunday after Easter	John xvi. 23-33.
Sunday after Ascension-Day	John xv. 26, 27; also xvi. 1-4.
Whit-Sunday	John xiv. 15-31.

⁂ The exact words of the "Notes" should not be used. The teacher should convey their substance by questioning in easy language.

THIRD SUNDAY AFTER EASTER.

Read John xvi. 16-22.

A little while and ye shall not see Me. The reason He gives for this is, because "I go to the Father." In verse 10 of the same chapter our Lord says, "I go to My Father, and ye see Me no more." Though they saw Him not with the bodily eye, they were to see Him with the eye of faith; and this because He would go to the Father, and send down the Holy Ghost. This seems the meaning of the apparent contradiction, that the Apostles in His absence were *not* to see Him, and yet *were* to do so. This passage is, however, a very difficult one at first sight.

What is this that He saith? The saying was hard then, and has always been so, even to the greatest doctors in the Church. Before the Ascension of Jesus and the coming of the Holy Ghost, how hard it must have been!

Ye shall weep and lament, but the world shall rejoice. The disciples were to sorrow for the absence of a loving Master; the world would rejoice, because One who always protested against its sin would be gone out of it. The Holy Ghost turned the disciples' sorrow into joy, doubt into certainty.

The anguish, i. e. the sharp pain. Doubtless this portion of our Lord's discourse has a first reference to the sorrow of the disciples attendant on His bodily absence, and to their joy attendant on the coming of the Holy Ghost; but many of our Lord's sayings have a double meaning, and so here, when he mentions "anguish" and "travail" (that is, labour), doubtless the same thing is meant as that which the devout Christian who even has the "first-fruits of the Spirit" now endures, and until the time of the Resurrection, when the body will be delivered from corruption. (See especially Rom. viii. 22, 23.)

Your joy no man taketh from you. The world cannot give the Holy Ghost, and therefore cannot give true joy. As it cannot give these, so neither can it take them away. The world took the life of the holy martyrs for Christ; but it could not rob them of joy, even in the hour of bitter suffering and anguish.

Application.

True joy is the gift of the Holy Ghost only. Have you this joy, even in suffering? If you have, it cannot be taken from you; if you have not, seek more and more to feel an interest in Christ's death, and pray for God's peace. You will then find that the kingdom of God, and all that belongs to it, does not consist "in meat and drink, but in righteousness and peace and joy in the Holy Ghost." (See especially Romans xiv. 17; xv. 13.)

FOURTH SUNDAY AFTER EASTER.

Read John xvi. 5-14.

Now I go my way to Him. I ascend to my Father in heaven.

That sent Me. Numerous passages speak of God's *sending* Jesus; but there are others which speak of Jesus Christ's coming as a *voluntary* act, to save man and glorify His Father. (See Ps. xl. 6-8, Bible-version.) God's will and Christ's will were therefore one; and after Jesus had come, and in an hour of untold agony, He still gave up His own will to His Father's; thus setting us an example of an adorable sacrifice. (Mark xiv. 36, &c.)

None of you asketh Me, Whither goest Thou? As if He had said, "When I spoke before of going away, you were all anxious to know whither I went (xiii. 36; xiv. 5). I explained to you that I go to My Father; and lo, ye ask no further questions." Considering that the Holy Ghost had not yet come upon them, and that their views of truth were very clouded and imperfect, there may have been a slight rebuke to the disciples in these words, on account of their carelessness as to His final destination.

If I go not away, the Comforter will not come. This was a hard saying; and nothing but their faith that He was telling them the truth could possibly have reconciled them to these words, and for the following reasons. They might naturally say to themselves, "We require no Comforter, if you stay with us ever." Or again, "Stay you with us, and let the Comforter come too; why cannot we have both with us?" O most holy, most blessed Jesu, we now would wish to see Thee as they saw Thee, and enjoy the holy Comforter too! But Thou hast gone before us to the heavenly mansions, our heavenly Head; we Thy members are left behind, soon, as we hope, to follow Thee. The reason which Thou gavest we cannot really understand; but we rest on Thy word.

The Comforter. The word *Parakletos*, here translated 'Comforter,' means in Greek an *advocate.* He is an advocate with God (Rom. viii. 26), with men (Matt. x. 20), against adversaries (John xv. 26; xvi. 8). Perhaps the word used by Jesus was *Menahemn,* the Syriac for 'comforter.' If so, the Greek word *Parakletos* must not be forced beyond this. The Comforter is God; and in the Litany we are taught to pray to Him, "O God the Holy Ghost, proceeding," &c.

I will send Him. Hence the Holy Ghost proceeds from the *Son* as well as the Father. (See Nicene Creed.)

Of sin, because they believed not on Me. The Holy Ghost would convince men of their sin in rejecting Christ; prick, as it were, their consciences, as in the cases of the multitude and the gaoler of Philippi (Acts ii. 37; xvi. 30-33).

Of righteousness, because I go unto the Father. By the resignation of My spirit into My Father's hands, men shall be convinced of My righteousness, even as was the centurion (Luke xxiii. 46, 47); and by My Resurrection and Ascension the Spirit will convince men that God acknowledged My righteousness.

Of judgment, because the prince of this world is judged. When He ascended, He led captivity (viz. the devil, sin, and death) captive; and thus judged and condemned the world in the person of Satan, the prince of this world (Eph. iv. 8; Col. ii. 15).

Ye cannot bear them now. Not until the Spirit of truth is come, who will guide you (see next verse) into all truth.

Things to come. The Spirit gave the early Church the power of prophesying (Acts xi. 28; xiii. 1; xxi. 10, 11). St. Paul foresaw the state of the Church of Ephesus (Acts xx. 29; Rev. x. 1-6).

He shall take of Mine. The Holy Ghost proceeds from the Son, and the Father and Son are equal; for He says, "All that the Father hath is Mine."

Application.

The Holy Ghost, who is now in the world, will guide us into all truth (ver. 13). *Do you give yourself up to His guidance?* Be careful how you resist His motions within you. He requires humility of heart. Not many learned after the flesh shall be taught by Him, but the meek and lowly shall hear His voice. Them that are meek shall He guide in judgment, and such as are gentle them shall He learn His way (Ps. xxv. 8, Prayer-book).

FIFTH SUNDAY AFTER EASTER.

Read John xvi. 23-33.

In that day. The Day of Pentecost, when no such questions would be asked as those asked on this mournful evening (ver. 5).

Ask Me. Here "ask" means "question;" in the succeeding verses it means "pray for."

In My name. Thus all our prayers end with the words "through Jesus Christ." The word "through" is very expressive. It comes from a Saxon word meaning *a door.* When we say *through* Jesus Christ, let us be reminded that He is what He once said, "the door." I am the door (John x. 7-9).

Ye have asked nothing in My Name. "Ye have hitherto been accustomed to pray to the Father; *but not in My Name,* as ye shall hereafter pray to Him." (See Lonsdale and Hale's *Commentary.*)

In proverbs, i.e. in obscure sayings, hard to be understood.

The time cometh, i.e. the Day of Pentecost cometh.

The Father loveth you. The reason is given, "because ye have loved Me, and have believed that I came out from God." The Father loves all who love His Son. The Son calls us His brethren, and John says the Father calls us sons. See, therefore, how we are bound together. Shall we dissolve the bond by yielding our members servants to those sins which offend God, crucify afresh the Divine Being, who bindeth Himself to us as a brother, and grieve the Holy Spirit?

I go unto the Father, i.e. I shall ascend into heaven.

Ye shall be scattered. He knew before what they would do (Matt. xxvi. 56). As if He had said, "Do not imagine you believe so firmly on Me. Peter professed a firm belief (Matt. xxvi. 33-74), but denied Him, as we know, thrice. After the effusion, however, of the Holy Ghost, there was no more doubting.

That ye might have peace. The Holy Ghost will bring all I have said to your remembrance, and it will give you consolation in the trials, mockings, and martyrdom you will endure for My sake.

I have overcome the world. The world has done, and will do, all it can against Me; but I will conquer the devil. Be ye of good cheer, I will give you victory (1 Cor. xv. 57) if ye imitate Me.

Application.

Whatsoever we ask in the name of Jesus will be given us by God (ver. 23). This must be limited in its meaning. Our prayers are not answered if our faith is wavering —if we doubt. Sometimes we ask for that which would be a curse to us; God knows this, and in mercy to us denies our prayer.

Let us pray, first, for wisdom, that we may ask aright; secondly, for resignation to God's will.

SUNDAY AFTER ASCENSION-DAY.

Read John xv. 26, 27; also xvi. 1-4.

[Jesus ascended into heaven from the Mount of Olives; and since He took up with Him a real human body in a visible manner (Acts i. 9, 10), He has shown us that heaven is a *place,* not a mere state. He is the Head in heaven; we on the earth are the members, and hope to follow. Let us, therefore, in heart, "in mind, thither ascend, and with Him continually dwell." The Ascension was typified under the Law by the entrance of the high-priest into the Holy of Holies on the great Day of Atonement, after offering sacrifice for his own sin and the sins of the people (Heb. ix. 24). The Ascension was foretold in Psalm lxviii. 18, Prayer-Book.]

Testify of Me. He shall bear witness that I have told you the truth; and by the miraculous powers and gifts of healing which He shall confer on you shall make beholders acknowledge the divinity of the despised Jesus of Nazareth.

Ye also shall bear witness. The Apostles were eye-witnesses of His appearance out of the tomb (Acts i. 21-23; Luke xxiv. 48; Acts i. 8; ii. 32). To take no higher ground, we believe in the existence of Julius Cæsar, Tiberius, and Augustus, when we read the accounts of them written by those who saw them; why should we not believe in the history given us of Jesus, since it is declared by those who saw and died for Him?

[Chap. xvi.] *Not be offended, i.e.* that your faith should not be shaken by a storm of persecution.

Put you out of the synagogues. The synagogues were in Jewish towns and villages; and in these the Law was read (Luke iv. 6). Sacrifices were offered at Jerusalem. By putting them out of the synagogues is meant excommunicating them, or cutting them off from religious privileges (Acts viii. 1; ix. 1; John ix. 22-34; xii. 42).

Doeth God service. The expression in the original language means almost, they will think they are *offering sacrifice.*

Ye may remember I told you of them. It will give you comfort to know that I foresaw from the beginning every thing which was to happen to you,—all your pain and persecution.

Application.

Christ knows beforehand what will happen to His followers; and as He will not suffer us to be tempted or tried above that we are able to endure, *we should bear manfully for His sake the suffering and sorrow which God may be pleased to send.*

WHIT-SUNDAY.—Read John xiv. 15-31.

[In the early Church, the two great seasons for baptising converts from heathenism (who, as catechumens, had been for a time under instruction and preparation) were Easter and Whitsuntide. One ancient writer on church history mentions the Epiphany also, but there is not sufficient evidence that this was really a season for administering the holy rite. Those who came to be baptised wore *white* garments; and as the greater number came on the day commemorative of the descent of the Holy Ghost, the Sunday was, in course of time, called "White-Sunday," and the season "White-Sunday-tide;" or, by contraction, *Whit-Sunday* and *Whitsuntide.* Whit-Sunday is ten days after Holy Thursday, or Ascension-Day. On Whit-Sunday we commemorate the descent of the Comforter (God the Holy Ghost) upon the Apostles in the form of pieces of flame, divided, distributed, or separated, as it were, from a larger mass.* The Apostles were at this time keeping the feast of Pentecost (Acts ii. 1) in an upper room at Jerusalem. This feast was kept fifty days after the Passover (Lev. xxiii. 15-21). Whit-Sunday is fifty days after Easter.]

Keep My commandments. Thus we are to show our love; and why should we complain of this test? Does not an earthly parent expect the obedience of a child as a proof of that child's love? And moreover, is not that child ungrateful to his parent when he disobeys his commands?

Another Comforter. The word *another* proves the Holy Ghost to be *distinct* from the Son. The same truth is taught in 2 Cor. xiii. 14.

For ever. Therefore He will ever be with Christians to comfort them in temptation and trouble; an indwelling presence.

Loved of My Father. God will love those who love His Son. So that to love is to be loved (1 John iii. 1). This love "blesseth him that gives and him that takes."

Judas saith unto Him (not Iscariot). It was not the traitor Judas who asked the question, but Judas, brother of James, called by St. Matthew "Lebbaeus," surnamed "Thaddaeus," one of our Lord's cousins, or (as they are called) "brethren" (Mark vi. 3). Judas probably looked for a Messiah who was to exalt the whole Jewish nation, and therefore could not understand how His manifestations would only be to a few.

We will come unto Him. As He joins the Father with Himself under the word "we," he shows Judas that Their presence would be spiritual, not bodily. Compare this promise with that in Rev. iii. 20, where "the door" means the Christian's heart.

Not Mine. He came to express God's will. As men express their wills by words, so Jesus, who expresses God's will, is called "The Word" (John i. 1).

Not as the world giveth. The peace given by the world is not *secure,* not *lasting,* not *complete.* The heart is void, always yearning after something to come, and waiting to be satisfied. Before we have obtained the thing longed for, we fancy we shall be happy when we have gained it; but how soon do we find that the world's gifts are hollow and unsatisfying! Such is the fate of those whose affections are set on earthly objects. Solomon declared every thing to be vanity; and he had sounded the depths of worldly honour and happiness (Eccles. i. 2).

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* The original does not mean a tongue split or divided in the midst, but tongue-shaped pieces, divided or separated from a mass, and distributed.

My Father is greater than I. The Athanasian Creed says, the Son is "equal to the Father as touching His Godhead, but inferior to the Father as touching His manhood."

The prince of this world. The hour and powers of darkness, the actual approach of Satan (invisibly), was nigh at hand.

Hath nothing in Me. I will deliver the world from his power, conquer him with death, his own weapon; and yet in Me he shall find no sin.

[During the last few hours the disciples had been sitting with Jesus at table in the upper room at Jerusalem; now He rises with them, and saying, "Let us be going," takes His way through the streets at night to the Garden of Gethsemane, the scene of His bitter agony.]

Application.

You commemorate this Sunday the coming of the Holy Ghost, the Sanctifier and Comforter. *Are you conscious of resisting good thoughts, holy desires, and heavenly strivings?* If so, pray for pardon. The Spirit helpeth our infirmity or weakness. *Have you increased your own infirmity by wilfully putting yourself into the way of temptation?*

Notes on Scriptural and Liturgical Words, by Rev. J. Eastwood, M.A.

"You will not find that this study of words will be a dull one when you undertake it yourselves. Only try your pupils; and mark the kindling of the eye, the lighting up of the countenance, with which the humblest lecture on words, especially words which are familiar to them in their play, or *at their church*, will be welcomed by them." *Trench's Study of Words.*

Allow (Baptismal Office). "He favourably *alloweth*, &c." *i. e.* "is well pleased with, approves of;" thus agreeing with the 27th Article, "The baptism of young children is in any wise (*omninò*) to be retained, as *most agreeable with* the institution of Christ." So Luke xi. 48, "Ye *allow* (*suneudokeite*) the deeds of your fathers." This sense of "approving of" is common in old writers, and would lead us to the Latin *allaudare*, Fr. *allouer*, for the derivation. Nares gives several examples; to which may be added, Bac. Ess. xviii.; "That young men should travel under some grave tutor I *allow* well." Latimer, "These doctors, we have great cause to thank God for them, and yet I would not have them always to be *allowed*" (*Serm.* p. 218). Piers Plowman's *Vision*, 9593-4:

"And some lakkede [*i. e.* blamed] my lif,
Allowed it fewe."

Polid. Verg. Hist., "The which opinion .. Pomponius Lætus .... dothe well *alowe*" (p. 27). The word is used in a kindred sense (Rom. xiv. 22; 1 Thess. ii. 4), as a translation of *dokimazō*, "to approve after trial." Compare also 1 Peter ii. 4-7, "The stone which the builders *disallowed* (*apodedokimasmenon*). So also in Prayer-Book, Ps. xi. 6, "The Lord *alloweth* (Auth. Ver. 'trieth') the righteous." In Acts xxiv. 15, the original means "expect;" and in Rom. vii. 15, "acknowledged with approbation."

All-to (Judges ix. 53), "all to pieces, altogether." It is a disputed point whether this passage should be read "all-to brake" or "all to-brake," the prefix *to* being in very common use in old authors to convey the idea of destruction. Thus this very word "break," so compounded, occurs in Piers Plowman:

"The bagges and the bigirdles
He hath *to-broke* hem alle (5072, 3);
And do boote to brugges (bridges)
That *to-broke* were."

So also "to-eleve," "to-rende." In Erasmus' *Paraphrase* (Q. Kath. Parr's transl.), "shall be *al to* crushed" (Luk. fol. clx. ob.); "*all to* bruised" (ib. lxxxix.); "*all to* rated him" (John lxix. rev.). On the other hand, there are many passages which seem only to admit of the reading *all to* in the sense above given of *all to pieces.* See below under **Angle**, and Nares, Tyrwhitt, Wright, Halliwell, and *Notes and Queries* (i. 395, 490; ii. 127).

Alpha (Rev. i. 8, &c. "I am *Alpha* and *Omega*, the first and the last"). This is the first letter in Greek. Lieut. Burton (*Pilgrimage to Medina, &c.*) says, that the corresponding Arabic letter, *aleph*, is generally placed at the head of writings in the East. "It is the initial letter of *Allah*, and the first of the alphabet, used from time immemorial to denote the origin of creation" (i. 81, note).

Ambassage (Luke xiv. 32; 1 Macc. xiv. 23). Johnson defines this as "the business of an ambassador." The word now used is "embassy." Bacon (Ess. xxix.), "Yonder men are too many for an *ambassage*, and too few for a fight."

"Before his throne as on *ambássage* sent."
Spenser.

Amerce (Deut. xxii. 19), "to punish by fine;" especially used, as in this passage, in the case of a person bringing a charge which he fails to substantiate. Blackstone and Spelman say, "to be *amerced, or à mercie*, is to be at the king's mercy with regard to the fine to be imposed." Others derive it from Latin *merces*, "goods, property," as if it meant "to take something from the property" of the person so punished. Shakespeare:

> "But I'll *amerce* you with so strong a fine,
> That you shall all repent the loss of mine."
> *Romeo and Juliet*, act iii. sc. 1.

Piers Plowman:

> "And though ye mowe *amercy* hem,
> Let mercy be taxour." l. 3872, 3.

AND ALL (Judg. xvi. 8, "bar *and all*"). Halliwell and Hunter (*Hallamshire Gloss.*) put this down as a provincialism, and it certainly is very common in Yorkshire. The meaning is, "likewise, also."

ANGLE (Isa. xix. 8; Hab. i. 15), "an instrument to take fish, consisting of hook, rod, and line." This word is not often used as a substantive, though "angler, angling, and to angle," are too common to need illustration. "All to betassel'd with *angle*-hooks" (*P. Penilesse*, b. ii. rev.).

ANON (Matt. xiii. 20; Mark i. 30), "presently, shortly." "There issued out of Him, as I shall entreat *anon*, drops of blood" (Latimer's *Serm.* 222). "*Anoon* I swowned after" (P. Plowman, 10831, &c.). Several derivations have been proposed. "*In one* minute" (Junius). Anglo-Saxon, *on, an* (Minshen).

APACE (Ps. lxviii. 12), "at a great pace, swiftly." "Themistocles made Xerxes king of Persia post *apace* out of Græcia" (Bacon).

> "Small herbs have grace, ill weeds do grow *apace*." *Shakespeare.*

APPREHEND (Latin), literally "to lay hold of, take by the hand;" in which sense it is used in Phil. iii. 12. The passage throughout has reference to the Grecian games: *apprehend* in the first part of the sentence meaning to *lay hold of* the goal, and so receive the prize; in the second part meaning *take hold of* by the hand and introduce to the course, as Doddridge says was customary. The word is still used for to seize, or *lay hold of*, a culprit, as well as metaphorically, to *lay hold of* (*i. e.* comprehend) an idea.

APPROVE is the translation of three different Greek words, respectively meaning (Acts ii. 22) "proved beyond contradiction" (2 Cor. vi. 4; vii. 11), "demonstrate," and (in other passages) "prove by experience" (Rom. ii. 18; Phil. i. 10). "Approve things excellent," is often rendered "try, examine, discriminate between things that differ," with a view to choosing, or *approving of*, the best.

APT (Lat. *aptus*), "fit, adapted," used 2 Kings xxiv. 16; 1 Tim. iii. 2; 2 Tim. ii. 24. In Wisd. xix. 21, "*apt* to melt," it seems to come near to the modern usage of "inclined or disposed to." Bacon (Ess. xxix.), "So there are states great in territory, and yet not *apt* to enlarge or command; and some that have but a small dimension of stem, and yet are *apt* to be the foundation of great monarchies." Pol. Vergil, "The earthe is not *apte* for wines," (i. 20). Nashe's *Lenten Stuffe* (pref.), "Any fish that takes salt, of which the herring is the *aptest*."

ARCHANGEL (1 Thess. iv. 16; Jude ix.). The *arch* in this and similar words is simply the Greek for "beginning, or summit," signifying pre-eminence. Nashe uses "*arch*-patriarch."

ARK (Lat. *arca*, "chest, coffer"), used in its original meaning (Exod. ii. 3). Generally it is applied exclusively to Noah's Ark, and the Ark of the Covenant. The *meal-ark*, made of stout oak boards, often beautifully carved, is still an article of furniture in old-fashioned farmhouses in Yorkshire; and at one time the fabrication of such arks was a trade of sufficient importance to have originated the surname Arkwright. The parish-chest is called an ark in some old accounts: "1744, pd. Wm. Yates for setting up *ark*," *Ecclesfield, Yorks.* Hunter (*Hallams. Gloss.*) says, that the strong boxes in which the Jews kept their valuables were anciently called their *arks*; so that our translators had good precedent for so terming the sacred coffer in which were kept the two tables of stone written by the finger of God, and other things, which if lost could never be replaced.

ARROGANCY, used four times where we should now use *arrogance*. Bacon (Ess. ix.), "So that it be without *arrogancy* or vain-glory."

Chronology of Events from the taking of Jerusalem to the close of the Old Testament History.

B.C.		
558.	Jerusalem taken.	
572.	About this time Nebuchadnezzar, having completed his conquests over the nations, sets up the image of gold in the plains of Dura . .	Daniel iii.
571.	Nebuchadnezzar's dream of the tree	iv. 4-28.
570.	Commencement of the seven years of Nebuchadnezzar's madness .	iv. 29-33.
563.	Nebuchadnezzar, having recovered his reason, and being reinstated in his kingdom, declares his sense of God's power and greatness . .	iv. 34-37.
562.	Evil-merodach, his successor in the kingdom of Babylon, "in the first year of his reign," treats Jehoiachim, king of Judah, kindly, raising him above the other captive kings, and entertaining him at his table till the day of his death . . . . Jehoiachim had been a captive for thirty-seven years, having been carried away from Jerusalem, B.C. 599	Jer. lii. 31-34. 2 Kings xxv. 27-30.
555.	Daniel's vision of the four beasts "in the first year of Belshazzar". .	Dan. vii.
553.	Daniel's vision of the ram and he-goat "in the third year of Belshazzar"	viii.
538.	Belshazzar's impious feast. Babylon taken by Darius the Median .	v.
	Daniel cast into the lions' den and delivered	vi.
	His prayer, and the great prophecy of the "seventy weeks" . . .	ix.
536.	Edict of Cyrus king of Persia, for the return of the Jews from Babylon, and for the rebuilding of the temple, "in the first year of his reign." Close of the seventy years' captivity, reckoned from B.C. 606. (See Jerem. xxv. 12; xxix. 10)	2 Chron. xxxvi. 22-23. Ezra i. 1-4.
	49,697 of the people of Israel go up to Jerusalem under Sheshbazzar, or Zerubbabel, carrying their sacred vessels	i. ii.
535.	The foundations of the temple are laid amid mingled joy and weeping "in the second year of their coming"	iii.
534.	Daniel's last vision "in the third year of Cyrus"	Dan. x. xi. xii.
	The adversaries of the Jews endeavour to hinder the building of the temple	Ezra iv. 1-5.
529.	Death of Cyrus. Ahasuerus (Cambyses of profane history) king of Persia. In the beginning of his reign an accusation is written to him against the Jews	iv. 6.
522.	Artaxerxes (Smerdis the Magian of profane history) king of Persia, by whose decree the building of the temple is hindered for nearly two years	iv. 7-24.
521.	Darius king of Persia	iv. 24.
520.	Zerubbabel and Jeshua, incited by the prophesying of Haggai and Zechariah, set forward again the building of the temple, in the second year of Darius	v. 1-2. Hag. i. 1. Zech. i. 1.
519.	Tatnai and Shethar-boznai endeavour to prevent their building; but Darius, finding the decree of Cyrus, gives orders that it should be proceeded with	Ezra v. 3; vi. 14.
518.	Zechariah utters the prophecies of ch. vii. and viii. of his book, "in the fourth year of Darius."	
516.	The house of God is finished and dedicated "in the sixth year of Darius," twenty years after its foundations were laid	vi. 15-22.
	From this time to the year B.C. 458, *i. e.* the seventh year of Artaxerxes (Longimanus), a period of nearly sixty years, no event is recorded in Scripture, unless, as it is most probable, this Artaxerxes is the same as Ahasuerus of the book of Esther, who, in the third year of his reign,	Esther i.
462.	made the feast to all his princes and servants, when Vashti, his queen, fell into disgrace	
458.	Esther is made the queen of Ahasuerus, or Artaxerxes, "in the seventh year of his reign." In the same year Ezra goes to Jerusalem from Babylon with more than 1600 Jews, having obtained a commission from the king to re-establish the Jewish polity in the land, and "to teach statutes and judgments," and the law of the Lord . . .	ii. Ezra vii. viii.
457.	Ezra reforms the strange marriages which the people had contracted with the inhabitants of the land	ix. x.
452.	Haman's attempt on the Jews dispersed in the kingdom of Artaxerxes is turned aside by Esther. Haman hanged, and Mordecai advanced in the kingdom . . . . The feast of Purim, or lots, instituted to commemorate this deliverance	Esther iii. x.
446.	Nehemiah, cupbearer to King Artaxerxes, mourns for the desolation of the city of Jerusalem "in the twentieth year" of that king's reign .	Nehemiah i.
445.	He obtains a commission from the king for the repairing of the city .	ii. 1-9.
	He goes to Jerusalem, and views the ruined walls, and incites the Jews to build, notwithstanding the opposition of Sanballat and Tobiah .	,, 9-20.
	The walls are repaired and finished in fifty-two days in spite of their enemies	iv.-vi.
	The charge over Jerusalem is committed to Hanani and Hananiah .	vii.
	The reading of the law to the assembled people by Ezra and others. The feast of tabernacles kept	viii.
	A solemn fast kept, and a covenant entered into by the people . .	ix. x.
434.	After holding the office of governor in Jerusalem for twelve years, Nehemiah returns to Artaxerxes king of Persia, according to his promise (Neh. ii. 6)	xiii. 6. See chap. v. 14.
433.	After "certain days," probably at the end of a twelvemonth, he goes again to Jerusalem, and there effects a reformation of abuses which had grown up during his absence . . . . About this time flourished Malachi, the last of the Old Testament prophets	xiii. 7, 31.

A COUNTRY VICAR.

STRAY-NOTES.

"Tradition has clothed with aggravated horrors the gloominess of the scene. Upon the shores of the Dead Sea was said to grow nothing but the deceptive fruit (apples of Sodom), fair to the eye and touch, yet turning to ashes in the mouth; nor was any bird seen to skim above its surface. The last of these assertions, however, is not absolutely true; gulls have been seen floating on its bosom, and swallows are often known to fly across; while the absence of other species (of birds) is accounted for by the surrounding naked hills and the barren plains. Large pieces of bitumen (a kind of pitch) may be picked up in walking along the shore; and the water, though clear to appearance, is excessively salt and bitter. On bathing, it is found to be possessed of extraordinary buoyancy; but those who attempt this find that their skin, as soon as dried, has become encrusted with salt, causing for a time extraordinary pain and unpleasant irritation. Well does this sea derive the name of Dead, for not a wave breaks its surface; and the surrounding mountains are uncovered with tree or shrub, nay, do not own possession even of a tuft of grass." *Wanderings of a Pilgrim in Palestine.*

[See Ps. lxxv. 5, 6, 12; xcii. 9, Prayer-Book.] "Nothing particular occurred during our return to Zahle, except that we passed some women on horseback wearing the *tantour*, that extraordinary ornament of the head worn by the Druse females; it is a horn of silver, or of copper silvered over, a foot and a half or two feet in length, springing from the top of the forehead like the horn of a unicorn, and adorned with raised figures of stars, animals, and a variety of patterns. Over this hangs a drapery of white muslin, by means of which the wearer can conceal her features at pleasure. The horn is fixed upon a cushion fastened on the head with such cumbrous machinery, that it is sometimes not taken off for a month together,—an inconvenient nightcap, one would fancy, for any lady." *Three Weeks in Palestine and Lebanon.*

"Moloch is the name of the god of the Phœnicians, frequently mentioned in Scripture as the god of the Ammonites, and probably the same as the Saturn of the Tyrians and Carthaginians. Moses in several places forbids the Israelites to dedicate their children to Moloch, by making them pass through the fire in honour of that god. It was chiefly in the valley of Tophet and Hinnom, to the east of Jerusalem, that this idolatry was committed. The statue of Moloch was brass, hollow within, with its arms extended, and stooping a little forward. They lighted a great fire within the statue, and another before it. They put the child intended to be sacrificed upon one of its arms, which soon fell down into the fire at the foot of the statue, whose shrieks and cries were drowned by the rattling of drums and the sound of other musical instruments. This was also the practice of the Carthaginians, who were the descendants of the Phœnicians. Solomon built a temple to Moloch upon the Mount of Olives; and Manasseh, long after, imitated his impiety by making his son pass through the fire." Dr. Nuttall's *Classical and Archæological Dictionary.*

"That which is most valued in this earthly glory,—that which is the peculiar good of it,—does it come fully into the heart? Is it a deep sweet luxury there? Is it a more delightfully-animated life-blood? Or does it obstinately remain on the outside, just as in the northern regions the soil is intensely frozen underneath, while the thin surface is overspread with flowers? So that there are moments when the possessors of a large share of this earthly glory feel as if they could be willing to resign it all to be really happy at heart. And in default of knowing how to be happy either with or without it, what low and vulgar resources many of Glory's favourites have been driven to for relief!" Foster's *Broadmead Lectures.*

Notices to Correspondents and Inquiries.

[*Correspondents are requested to favour us with their communications* some time before *the 20th of the month. We cannot undertake to notice anonymous communications, or return Mss. which have been declined.*]

"O." and "C.'s" answers to "C. B.," and "George Gay's" to "Emily," we hope to insert in our next. "W. Pulham" has mistaken the object of "C. B.'s" inquiry.

"G. W." is thanked. His letter, subjected to a few slight alterations, may appear, we hope, in a future Number.

"Sinceritas" and "H. B.'s" communications are declined with thanks. We cannot accede to "H. B.'s" request, as we never undertake to criticise articles sent to us for insertion.

The Monthly Paper

OF THE

NATIONAL SOCIETY.

No. CXXVII. JUNE. 1857.

THE Meetings of the Committee of the National Society have been attended during the past month by his Grace the Archbishop of Canterbury, the Earl of Romney, the Bishops of Winchester, Bangor, Worcester, Lichfield, Oxford, and St. Asaph; Sir Thomas Phillips, the Ven. Archdeacons Sinclair and Harrison, C. W. Puller, Esq., M.P.; Rev. Canons Jennings and Wordsworth, and Thomas D. Acland, Esq.

Anniversary Meetings.

ANNUAL MEETING.

The Annual Meeting of the Society is fixed to take place on *Thursday*, the 18th June next, in the Central Schoolrooms, Sanctuary, Westminster. The chair will be taken at 12 o'clock. Members of the Society only are admissible. Tickets may be obtained on application at the Society's office, or by letter addressed to the Secretary.

SECRETARIES' MEETING.

The Meeting of Secretaries and Treasurers of Diocesan and Local Boards will be held in the Central Schoolrooms on Wednesday, the 17th June, when a discussion on the subjects notified in the last Number of this Paper will take place. Diocesan Inspectors are admissible to this Meeting.

The chair will be taken at 12 o'clock.

Building Grants.

The following Grants have been voted by the Society since the last announcement:

St. Dominick, *Cornwall*	£25
Rendcomb, *Gloucester*	17
Whitwick, *Leicestershire*	50
Brimfield, *Ludlow*	27
Drayton, Little	7
Stoke St. Gregory, *Somerset*	36
Westminster, St. Matthew	120
Sparkbrook, *Warwickshire*	60
Codicote, *Herts.*	70
Poling, *Sussex*	10
Birmingham, St. Matthew	70
Wheatley, *Oxon.*	30
Halliwell, St. Peter, *Bolton*	60
Kingston Seymour, *Somerset*	22
Coleridge, *Devon*	5
Southampton (Crabriton)	50
Stoke St. Milborough	£10
Belleau *c.* Aby, *Alford*	addl. 2
Freemantle, *Southampton*	10
Liverpool, St. Simon	45
Holme, St. Paul, *Wigton*	25
Orcop, *Herefordshire*	25
Norwich, St. James	15
Ripley, *Alfreton*	20
Burrington, *Herefordshire*	20
Burton-on-Trent, *Staffordshire*	60
Coln, St. Denis, *Gloucester*	6
Bridlington, *Yorks.*	34
Brightling, *Sussex*	17
Pulborough, *ditto*	30
Thornton, *Yorks.*	10

The Treasurer has been authorised to pay the Grants voted to the Schools in the following places, the several undertakings having been reported as completed:

Guildford, St. Nicholas, *Surrey.*
Birmingham, St. John.
Weobly, *Hereford.*
Goostrey, *Middlewich.*
Selsey, *Sussex.*
Liverpool (Vauxhall, All Souls).
Belleau *c.* Aby, *Alford.*
Blymhill, *Salop.*
Symonstone, *Burnley.*
Bampton, *Oxfordshire.*

St. Mark's College, Chelsea.

The Anniversary of this College was celebrated as usual on St. Mark's Day, April 25th. The sermon was preached by the Bishop of London, who took his text from the Epistle of the Day: "Speaking the truth in love, we may grow up unto Him in all things, which is the head, even Christ." The chapel was very fully attended by a congregation consisting of great numbers of former students, and of clergymen and other friends of the College. The offertory collection amounted to 38*l.* 11*s.* 8*d.*, including several contributions from former students who were unable to attend. Between the morning and afternoon services the students and many visitors dined together in the College Hall. In the evening, Mendelssohn's Oratorio "St. Paul" was performed by the resident students, under the direction of Mr. Hullah.

Parochial Collections Fund.

(*Parochial Collections, continued from May Number.*)

The following collections are a portion of the sums already remitted to the Society, being in lieu of those heretofore made under the authority of the Royal Letter triennially granted in its favour. In the majority of dioceses the Bishops, in conformity with the recommendation of the Archbishop, have issued a Pastoral Letter, requesting the Clergy to preach a sermon and make a collection in behalf of the Society. In most cases the suggestion which emanated from the Committee of the Society has been added, that the proceeds should be divided between the Parent Society and the Diocesan Board of Education.

The returns are those received from the undermentioned counties since the last announcement (15th April) at the Receiver's office up to the 15th May. They comprise, in some instances, the whole amount collected; in others only the moiety, the other half having been forwarded to the Diocesan Board. Collections received since 15th of May will appear in future Numbers.

Collections forwarded for the Society's General Fund are not included in this list, but have been acknowledged in the monthly list of contributions to the Society.

BERKS.			
Steventon . .	£2	5	6
BUCKS.			
Wyrardisbury.	1	5	6
CUMBERLAND.			
Cross Canonby	0	19	8
DEVON.			
Paignton . .	4	7	4
ESSEX.			
Rayleigh . .	1	15	0
Great Braxted	3	18	9
Peldon . . .	1	0	0
Stanford Rivers	0	11	1
Wendens Ambo	0	15	4
Messing . . .	2	3	8
GLOUCESTER.			
Bristol—			
St. Mary Redcliffe . .	7	0	0
HEREFORD.			
Withington *c.* Preston Wynne .	1	1	3
Bromyard . .	2	12	6
Much Cowarne	0	7	6
KENT.			
Milton—			
Holy Trinity by Gravesend*	£13	10	6
LANCASTER.			
Bury—			
St. John .	10	18	8
Woodplumpton	2	0	0
Tyldesley . .	5	0	0
LINCOLN.			
Fulbeck. . .	1	0	0
Kirton-in-Lindsay	0	15	0
Careby . . .	1	11	6
MIDDLESEX.			
Kingsbury . .	1	3	0
MONMOUTH.			
Tredunnock .	0	5	7
Llanvaches .	0	3	9
NORTHUMBERLAND.			
Bywell—			
St. Peter's .	1	16	6
SALOP.			
Woolstaston .	0	16	0
Rattinghope .	0	15	6
Great Hanwood	1	4	0
Great Bolas .	£2	8	0
Stoke St. Milborough .	0	18	5
Nash	0	14	1
SOUTH HANTS.			
Ellingham . .	1	0	0
Catherington .	2	14	6
Hursley . . .	4	0	0
Hyde . . .	0	11	2
Martyr-Worthy	0	14	0
STAFFORD.			
Lichfield—			
St. Mary. .	7	0	10
SUFFOLK.			
Whitton . .	1	10	0
Witnesham .	0	18	3
SURREY.			
Petersham . .	4	0	0
Dunsfold . .	1	0	0
Nutfield . .	1	18	4
Peckham Chap.	11	12	7
Tandridge . .	2	10	0
Windlesham .	5	5	0
SUSSEX.			
Ewhurst . .	2	4	6
Balcomb . .	1	13	3
Cuckfield . .	£4	4	0
WILTS.			
East Harnham	0	13	6
YORKS.			
Kirby-in-Cleveland . .	1	12	4
Wheldrake. .	3	0	0
WALES.			
ANGLESEY.			
Amlwch . .	1	10	0
Heneglwys *c.* Trêvwalchmai	1	0	6
CARDIGAN.			
Verwic . . .	0	5	6
FLINT.			
Bangor . . .	2	19	9
MONTGOMERY.			
Gt. Woolaston Chapel .	1	0	0
ISLE OF MAN.			
King William's College .	0	15	4

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* Printed in error in the last Paper as from the Parish Church of Milton, the collection for which church had been previously announced in the December Paper.

Local Collectors.

The Committee have to acknowledge with many thanks the efforts made by those who have undertaken in the above-named capacity to aid the funds of the National Society.

While anxious to adopt such plans only as are consistent with that *willingness* which renders the giver's contribution valuable, it was strongly urged on them by a few kind volunteers that many, especially teachers who had themselves perhaps derived benefit from the Society's operations, were desirous of making some return by means of personal exertions in its favour; and that, on the other hand also, there were persons in a humble station of life who would gladly avail themselves of opportunities for contributing towards the work of Church-education, the advantages of which they have experienced either in their own case or that of their children.

The results given below show that the anticipations of such friends were not wrong; and while the Committee again offer their thanks to those by whose efforts these results have been brought about, they feel themselves justified by them in asking for the continued exertions of "Local Collectors" in support of the Society.

Mr. T. Croxall, *Methwold*	£1	18	0
Mr. Robinson, *Kentmere*	0	10	0
Mrs. Brookman, *Matherne*	3	12	8
Miss Grey, *Paddington*	1	10	9½
Mr. W. A. Snaith, *Clay Cross*	0	17	0
Miss Brown, *Ditchingham*	0	5	6
Miss Brooke, *Windsor*	0	6	6
Mr. L. Woodcock, *Longford*	0	1	4
Mr. W. L. Banks, *Boston*	0	6	1
Rev. C. A. Johns, *Rickmansworth* . .	0	15	0
Mrs. A. Wilson, *Pimlico*	0	7	6
Mr. E. Adams, *Dartford*	0	5	0
Mr. Hutt, *Rugby*	0	3	0
Mr. R. Marchant, *Braborne*	0	8	8
Mrs. Warren, *London*	0	5	0
J. B., *Woodford*	0	3	6
Mr. Baujust, *Keyworth*	0	1	4
Miss Brown, *Ditchingham* (2d remittance)	0	4	9
Mr. Harris, *Plympton St. Mary* . . .	0	10	0
Collected by Mr. G. Sheldon, Compton Sch.:			
Lady Hornby, *Little Green, Compton* .	1	0	0
Rev. G. A. Langdale, *Compton* . . .	0	10	0
A Lady	0	10	0
Mr. Lilleywhite	0	2	6
Proceeds of three Lectures, by Mr. G. Sheldon:			
At Compton	1	14	8
At Walderton	1	8	3
At East Marden	1	0	6
W. C. Morland, Esq.	1	0	0
N. S. Pence	0	3	0
Mr. J. T. Newington, *Lamberhurst* . .	1	3	0

Mr. T. Squire, *Horncastle*	£0	15	4
Mr. E. G. Musgrave, *Silverdale* . . .	0	4	9
Mr. G. Nash, *Model School, Canterbury* .	0	6	3
Mr. E. Gallop, *Schoolhouse, Portman Markt.*	0	11	9
Mr. Bate, *Holdenhurst*	0	6	6
Mr. Davis, *Welsh School, Gray's-Inn Road*	0	9	0
Mr. Richards, *Boys' Cen. Sch. Westmr.*	0	4	2
Miss Atkinson, *Girls' ditto* . . .	0	7	6
Miss E. S. Knowles, *Ashby-de-la-Zouch*	0	11	0
Mr. W. L. Reynolds, *Kimbolton* . . .	0	3	4
Mr. Harris, *Northampton*	0	2	6
Collected by Mr. Wilding, *Rowley Regis*:			
W. Auden, Esq.	0	5	0
Mr. J. Sluter, *Dudley*	0	5	0
Mr. E. Willetts	0	5	0
Mr. J. Wilding, *Rowley Regis* . . .	0	5	0
Collected by Miss Graham, *Brighton*:			
M. Larken, Esq.	2	0	0
R. Payne, Esq.	1	1	0
C. J. Ridout, Esq.	0	5	0
Collected by Mr. D. Richards, *Penydarran*:			
Rev. D. Morgan, *St. David's, Merthyr*	0	2	6
Rev. R. Jones, *Tydvil's, ditto*	0	2	6
Rev. D. Jones, *Penydarran* . . .	0	2	6
Mr. W. Smyth, Chemist, *Merthyr* . .	1	1	0
Mr. T. Price, Draper, *ditto*	0	5	0
Mr. G. Daniel, Hatter, *ditto*	0	2	6
Mr. W. Meredith, Watchmaker, *ditto*	0	5	0
Mr. W. Price, *Rose & Crown, Penydarran*	0	5	0
Mrs. M. Martin, *Talbot Inn, ditto* .	0	5	0
Mr. J. Giles, Brewer, *Merthyr* . . .	0	5	0

N.B. Future communications should be addressed to the Society's Secretary, Sanctuary, Westminster, S.W., who will gladly add to the List the names of any persons willing to become collectors, and supply them with the necessary instructions.

New Subscriptions.

The following Donations and new Annual Subscriptions have been contributed since the last announcement, and are hereby thankfully acknowledged. The List is made up to the 15th May.

Maltby, Right Rev. Bishop . .		£100	0	0
Furse, Mrs. *Angeston, Dursley* .	a.	2	2	0
Middleton, Rev. W. J. *Brompton, Northallerton*	a.	0	10	6
Thompson, R. Esq. *Stockton* . .		0	10	6

Diocese of Canterbury.

Cazenove, Rev. A. *Frittenden, Staplehurst*	a.	1	1	0
Oxenden, Rev. C. *Barham, Canterbury*	a.	1	1	0
Collection at Groombridge, *Tunbridge Wells*		2	8	1

Diocese of London.

Glyn, Sir R. P. Bt. *Upper Brook St.* .		£10	0	0
Money, Rev. C. F. S. *St. John's, New Town, Deptford*	a.	1	1	0
Teulon, W. M. Esq. 42 *Guildford St. Russell Square*	a.	1	1	0

Diocese of Winchester.

Howard, Mrs. *Norwood, Surrey* . .		1	10	0
Watson, Miss, *Emsworth* . . .		0	10	0
Pagden, Messrs. *Epsom* . . .		0	10	0

DIOCESE OF CHICHESTER.

Collection at Hartfield, *Tunbridge Wells*		£5	2	1
Brighton.				
Larken, M. Esq.	*a.*	2	0	0
Payne, R. Esq.	*a.*	1	1	0
Ridout, C. J. Esq.		0	5	0

DIOCESE OF LICHFIELD.

Till, Rev. J. *Gnosall, Stafford*	*a.*	0	10	6
Boucher, Rev. A. F. *Heath House, Cheddleton*	*a.*	1	1	0
Bradshaw, Mrs. *ditto*	*a.*	1	0	0
Contributions from Whixall, by Rev. J. Evans		0	10	0

DIOCESE OF OXFORD.

Wilson, R. Esq. *Brasenose College, Oxford*	*a.*	1	1	0
Undershell, W. W. Esq. *Oxford*	*a.*	0	10	6
Oxford, Collection at Merton College		1	17	0
Ditto ditto Oriel College		5	1	0
Ditto ditto St. Thomas's Ch.		4	2	0
Ditto ditto St. Pet.-in-the-East		1	1	0
Ditto ditto St. Giles's Ch.		12	16	8
Collection at Horsepath Parish, *Oxford*		0	14	10

DIOCESE OF PETERBOROUGH.

Cantley, Col. *Ryhall, Stamford*	*a.*	£1	1	0
"B." *ditto*		0	10	0
Cooke, Mrs. *ditto*		0	10	0
Parry, Mrs. *ditto*		0	10	0

DIOCESE OF RIPON.

Collier, Rev. C. H. *St. Luke's, Leeds*	*a.*	1	1	0
Anonymous, *Ripon*		3	3	0
Sharpe, Miss, *North Street, Leeds*		1	1	0
Dunn, R. Esq. *Wakefield*		1	0	0
Brakenridge, J. Esq. *Sandal, ditto*		0	10	0

DIOCESE OF ROCHESTER.

Meyer, P. Esq. *Stondon Place, Brentwood*	*a.*	1	1	0
Cobb, Rev. J. W. *Berkhamsted*	*a.*	1	1	0
Phillips, Rev. H. F. *Rochester*	*a.*	0	10	6
Hensley, Rev. L. *Hitchin, Herts*	*a.*	1	1	0

DIOCESE OF WORCESTER.

Salwarpe Parochial Association		4	0	0
Wyley, J. Esq. *Charter Ho. Coventry*	*a.*	1	1	0
Aston, Mr. T. *Birmingham*		1	1	0

Durham Diocesan Society.

The Forty-fifth Annual Report of this Society states that, according to the means placed at its disposal, the Committee has been enabled to make grants in aid of building, enlarging, and fitting-up schoolhouses, as well as in aid of the general expenses of maintaining schools.

The following is a summary of the grants voted :

The amount voted for new buildings	£75
Ditto enlargement	10
Ditto general purposes in 14 schools	76
Training School	25
	£186

The subscriptions for 1856 amount to	£126	6	0
Church-collections (moieties) in compliance with the recommendation of the late Bishop, 20 in number	40	9	10
County school-fund	65	16	8
	£232	12	6

To which must be added a donation of 150*l.* from the late bishop, to whose munificent assistance on various occasions this Society, in common with the other diocesan societies, owes a long debt of gratitude.

The Report further states, that there are still large populations in the diocese deplorably destitute of Church-education; and concludes with an appeal, especially to the laity, for co-operation and support.

THE DIOCESAN TRAINING SCHOOL.

It appears from the Report that there were 31 students in residence at the close of 1856, and that during the year 14 had been sent out to take charge of schools.

Out of 45 applications received for teachers, 31 were for schools in the diocese, and of these, 26 were for certificated teachers.

The Training-School buildings have been enlarged by the erection of a new residence for the Principal, and the conversion of the old residence into dormitories for the students. This has been accomplished by liberal donations from a few individuals, and by grants from trust-funds, the National Society, and the Committee of Council on Education.

Chester Board Report.

The Report of this Board is exclusively devoted to an account of the progress of the Training Schools at Warrington and Chester.

The result of the last Christmas examination bears very ample testimony to the zeal and ability by which they continue to be conducted. At Chester, out of 36 presented for examination, 33 succeeded in obtaining certificates of merit, many of which were of a high class; and at Warrington, out of 61 presented, 53 gained the same honourable distinction. In the department of drawing, in which the training school at Chester has always held a foremost place, the success of the students at the last examination has been remarkable. Nearly all the candidates received prizes, and seven obtained certificates of qualification as teachers of drawing. There are now 40 students at Chester, besides 57 in the scientific school; and at Warrington the entire accommodation is occupied, there being 85 pupils. . . . .

The committee are glad to report, that by a contract with the Ecclesiastical Commissioners, they have agreed to purchase the land in front of the college at Chester, for the sum of 1000*l.* This land will be a valuable acquisition to the property of the college; and by preventing the erection of unsightly or noxious buildings, the possession of it will tend materially to the comfort and health of the pupils. Complaints having frequently been made of the deficiency in some of the domestic offices connected with the training school at Warrington, it has been resolved to erect buildings to supply these wants, according to plans submitted to and approved by the Committee of Council. By this means also accommodation will be afforded for eight additional pupils. The Committee of Council has liberally voted a grant of 290*l.* towards this object. . . . .

The committee are happy to report, that the deficiency which appeared in the balance-sheet of last year has been liquidated, and there is now a balance in favour of the Board of 166*l.* 7*s.* 1*d.*; but as the purchase of the land at Chester, and the erection of the buildings at Warrington, will place the Board under increased liabilities, the committee would earnestly represent to their friends that this is no time to relax their efforts. . . . .

The number of collections in churches during the past year has considerably increased; and the committee, whilst expressing their thanks to those clergy who have thus rendered their support, venture to look with confidence to this source of supply in future years. They ask, they trust not in vain, for the concurrence of the clergy in prosecuting a diocesan work which, for the intense magnitude of its object, when it is calmly considered, can yield to no other in its importance.

Educational Conference.

This conference, of which a notice was given in the last Number, is postponed until June 22d, 23d, 24th. His Royal Highness Prince Albert has accepted the office of President, and Earl Granville is Vice-President. His Royal Highness the President will take the chair at the opening meeting, to be held on Monday, June 22d, at 3 o'clock, at Willis's Rooms.

On Tuesday, June 23d, the Sections will meet at 12 o'clock at the Thatched House Tavern. The following papers have already been promised under the several Sections:

Section A.
Chairman: The Lord Bishop of Oxford.
Secretary: The Rev. F. Watkins.

Miss Carpenter, "On Juvenile Delinquency in its relation to Ignorance."

Rev. M. Mitchell, H.M. Inspector of Schools, "On the evidence afforded by the Reports of H.M. Inspectors as to the early age at which Children are taken from School."

Mr. Flint, late Assistant Diocesan Inspector in Derbyshire, and Organising Master of the National Society, the same subject, with reference to Schools not under Government Inspection.

Herbert Mackworth, Esq., Inspector of Mines, "On the age at which the mining population begin work."

W. H. Hyett, Esq., "On the results of the Educational Census."

W. Goodman, Esq., Chairman of Birmingham Education Association, "On the result of returns from Birmingham, showing the degree in which labour and idleness respectively interfere with Education."

Section B.
Chairman: Lord Lyttelton.
Secretary: Rev. J. D. Glennie, Jun.

Joseph Kay, Esq., "On the age at which children leave the Elementary Schools in various countries of the Continent of Europe."

The Rev. F. C. Cook, "On the Schools of Germany."

Section C.
Chairman: Sir James Kay Shuttleworth, Bart.
Secretary: The Rev. Nash Stephenson.

The Rev. Nash Stephenson, Secretary to the Section, "On the result of Prize-Schemes."

Seymour Tremenheere, Esq., "On the result of Prize and Certificate Schemes."

Section D.

Chairman: The Very Rev. the Dean of Salisbury.

Secretary: John Thackeray Bunce, Esq.

Alexander Redgrave, Esq., Inspector of Factories, "On the operation of the Half-Time Scheme in Factories."

The Rev. C. H. Bromby, "On Voluntary Half-Time Schemes."

J. Symons, Esq., "On Industrial Training as an adjunct to School teaching."

Horace Mann, Esq., "On Civil Service Competitions as a means of promoting Education."

The Rev. P. Marshall, "Factory Education, with suggestions for improvement."

The Rev. Canon Girdlestone: "Will an improvement in the dwellings of the labouring classes have any influence upon the value which they attach to the education of their children; and can any use be made of the electoral franchise in the same direction?"

The final meeting of the conference will be held at 11 o'clock, a.m., on Wednesday, June 24th, at Willis's Rooms.

Examination Papers.

GENERAL EXAMINATION OF TRAINING SCHOOLS.—CHRISTMAS 1856.

FEMALES.

Notes of a Lesson.

For Students in the First Year, and for Teachers in charge of Schools.

Prepare the notes of *two* lessons on some of the following subjects. State exactly what are the objects you have in view in giving each lesson, and for what class of children you consider it to be suitable. State also what apparatus and illustrations you propose to use; and, if necessary, draw a rough sketch, such as you would prepare on the black-board.

1. The hand, head, or mouth, of man.
2. The structure and habits of the cat, camel, or kangaroo.
3. The use and abuse of stimulants, or warm clothing.
4. Courtesy, self-denial, or procrastination.

School-Management.

For Students of the First Year.

The candidate may select any questions which she can answer completely.

Write the first line of your first answer as a specimen of copy-setting in *large hand;* and the first line your second answer as a specimen of copy-setting in *small hand.*

1. Give an accurate account of the manner in which you *have been instructed to* teach the elements of reading *during your residence* in this institution.
2. Name the reading-books used in your *practising* school, the classes in which they are severally used, and give a clear summary of the contents of one book which is read in the first class.
3. To what points should your attention be chiefly directed in teaching girls to read? What faults are most prevalent? By what methods are they most effectually remedied?
4. Explain exactly the most effective method of giving out, and revising, a lesson in dictation to the first and second divisions of your school.
5. What are the best exercises to teach girls to write simply and correctly?
6. How do you propose to teach numeration?
7. How do you propose to teach subtraction? Apply your lesson to this sum: 100003—8.
8. Explain clearly the working of this sum: $\frac{3}{4} \div 2$.
9. Explain the meaning and use of a map as to a class of children.
10. Prepare the heads of a series of lessons *for three months* on the elements of geography. Show in detail how far the extent of the series agrees with the time.
11. Illustrate the use you would make of the black-board in giving a lesson on the geography of Switzerland or Hindoostan.
12. Explain the best mode of suspending a map for the use of a class. What faults are generally committed in the use of apparatus for collective lessons?
13. Describe exactly the class-register used in the school in which you were educated, or in the practising-school of this institution. How do you find the average attendance, weekly and monthly?

Essay.

For Students of the Second Year.

The subject-matter discussed in each part of the essay should be noted in the margin.

Write an essay upon *one* of the following subjects:

1. Prudence, with especial reference to the position of a young schoolmistress.
2. The special objects of mental training in a girl's school.
3. Intercourse with the parents of your pupils.

School-Management.

For Students of the Second Year, and for Schoolmistresses attending the Examination.

Candidates may select any questions, but must answer them fully.

Write the first line of your first answer as a specimen of copy-setting in *large hand;* and the first line of your second answer as a specimen of copy-setting in *small hand.*

N.B. The question marked with an asterisk *must* be answered by every candidate.

*1. From the subjoined extract from a class-register calculate the average age of the children, the average attendance for the week, the number present at all, and the average number of days attended by each child present at all.

Age.	Name.	Mon.		Tues.		Wed.		Thurs.		Fri.	
12¼	J. N.				+			+		+	
10	N. S.		+	+					+	+	+
11½	M. E.	+	+	+	+	+	+	+	+	+	+
9¾	R. N.		+		+				+		
12½	G. J.			+		+	+		+	+	
11¾	F. R.		+	+		+					
13	A. B.			+	+				+		+
10½	C. D.			+							
12¾	N. M.										

2. Prepare the heads for a series of six lessons on physical geography for your first class; and state clearly what illustrations you propose to use for each lesson.

3. Describe fully the apparatus and illustrations you intend to use for collective lessons in natural history. To what extent do you propose to teach natural history? Give your reasons for this.

4. What faculties of children are called in active exercise by a good lesson on each of the following subjects: colour, the structure of an insect, climate, the character of Jacob? Give clear reasons for your statement.

5. Upon what principles does the cultivation of memory depend? By what exercises is it best prepared to acquire, retain, and reproduce useful information?

6. What do you mean by method? Explain the relation between principles and methods; and illustrate this by examples.

7. What exercises are best calculated to train children to acquire knowledge for themselves?

8. What are the chief practical objections to the elliptic and simultaneous methods? How can these objections be obviated?

9. What do you mean by the organisation of schools? Upon what principles does its efficiency and success chiefly depend?

10. To what extent, in what subjects, and under what circumstances, do you consider the assistance of ladies as visitors desirable?

HOLY SCRIPTURE.

1. The supplementary questions are not to be attempted *by any candidate of the first year*, who has not answered one question in each of the preceding sections. No such candidate may answer more than two of the supplementary questions.
2. Candidates of the second year, and teachers in charge of schools, may not answer more than six questions, but may choose them from any part of the paper.

SECT. I.—1. Name in order the chief events between the deluge and the birth of Isaac. State concisely the most important lessons to be drawn from some of these events.

2. Give a full account of the Song of Moses, and the circumstances of his death.

3. Write an account of one of these persons in the form of a lesson, with practical applications suitable for your first class: Jehoshaphat, Josiah, or Nehemiah.

SECT. II.—1. Write out the most remarkable prophecies concerning the rejection of our Lord by the Jews, and the corresponding passages in the New Testament which show their fulfilment.

2. Describe the contents of one of the following books: 1 Samuel, 2 Kings; and give a brief account of the characters of the most remarkable persons in that book.

3. Name in chronological order the prophets who flourished in the period between the death of Solomon and the Captivity, and give a succinct account of the writings of one of these prophets.

SECT. III.—1. Enumerate in order the events of our Saviour's life, from the commencement of his public ministry to the evening before his crucifixion.

2. What parables and discourses of our Lord are recorded exclusively by St. Luke and by St. John? Explain the spiritual lesson taught by one of these parables or discourses.

3. What practical and spiritual lessons are illustrated by the history of these persons—Dorcas, Rhoda, Titus, Julius, Epaphroditus?

SECT. IV.—1. Explain fully one of these parables, with examples and illustrations—"The Ten Virgins," "The Wedding Garment," "The Lost Sheep."

2. Give an account of the last journey of St. Paul before his imprisonment.

Supplementary.

1. Write an analysis of *one* of the following portions of Holy Scripture, using the words of the text as far as possible: Romans viii; Romans xii. and xiii.; 1 Corinthians i. and ii; 1 Corinthians xv.; or of three chapters from any one of the other Epistles.

Also append to this analysis at least six verses from the same Epistle, to illustrate the chief lessons which it conveys.

2. Explain the following passages, illustrate them by examples, and show the practical application:

"The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds.

After that faith is come we are no longer under a schoolmaster.

What things were gain to me, those I counted loss for Christ."

3. Write out and explain the most important texts from the Epistles on some of the following points: conformity to Christ, intercessory prayer, organisation of the Church.

4. What women are named by St. Paul in his Epistles? What practical spiritual lessons may be enforced by reference to the passages in which he names them?

5. What churches are named in the book of Revelation? Give the substance of the charge which St. John was directed to address to one or more of these churches.

6. Quote some of the most striking promises to the Church in the books of Isaiah, Hosea, and Micah.

7. Quote from the Old and New Testament passages that prove the personality and Godhead of the Word and the Holy Spirit.

8. What foreign nations are connected with sacred history in the reigns of Solomon, Asa, and Josiah? Quote the most remarkable prophecies fulfilled in the present condition of these nations.

CATECHISM, LITURGY, AND CHURCH HISTORY.

SECT. I.—Prepare the notes of a lesson, not to exceed twenty-five minutes in the delivery, and adapted for a class of girls between ten and twelve years old, on one of the following subjects, with reference to the Catechism: 1. The Fifth Commandment. 2. The means of grace. 3. The Communion of Saints.

SECT. II.—Write out one of the following articles, with illustrations from Holy Scripture: 1. Of the Old Testament. 2. Of sin after baptism. 3. Of the Sacraments.

Sect. III.—1. Analyse the "Te Deum," or the general thanksgiving, and illustrate the most striking expressions of the former from Holy Scripture.

2. Name in order the parts of one of these services—Baptism, or Holy Communion; and write out, from either, one form of praise or thanksgiving.

3. Give some account of the collects or lessons for one of these seasons—Advent, Epiphany, or Lent.

Sect. IV.—1. Give an account of the revision of the Prayer-Book in the reign of Elizabeth.

2. Name the principal events in the lives of these prelates—Cranmer, Parker, and Whitgift.

3. Name the chief persons connected with the Anglo-Saxon Church.

4. Name some of the principal events and remarkable persons in the first four centuries of the Church History.

Supplementary.

1. Give some account of the early British Church, and state why its history is important.

2. Name the chief events connected with Augustine, Theodorus, Wilfrid, or Columban.

3. At what time did each of the following prelates flourish: Anselm, Langton, Chicheley, Arundel, and Warham? On what account were they severally remarkable?

4. Give some account of these pontiffs, and describe the circumstances which connect them with English History—Gregory VII., Innocent III., and Clement VI.

5. What measures were taken before the Reformation to protect the independence of the National Church?

6. Name the leading persons in the Church at the death of Henry VIII., and give a brief account of their characters.

7. What distinguished persons suffered martyrdom in the persecutions in Asia Minor, Gaul, and Africa, during the first three centuries?

8. Give some instances of the charity of the early Christians, as displayed in their conduct towards each other and to the heathens among whom they lived.

9. Describe briefly the origin and proceedings of one of our own societies for the extension of the Christian faith.

Domestic Economy.

Sect. I.—1. What kinds of food are required for young children? State clearly the reasons.

2. Give a clear account of the potato, and of the various uses to which it is applied.

3. Give receipts for Irish stew, and soups with and without meat; estimate the cost; and give an account of the nutritious qualities of each.

Sect. II.—1. Name all the materials used in washing; and show for what properties or qualities each of these materials is useful.

2. What practical lessons have you had in the kitchen and laundry, either as a pupil-teacher, or as a teacher in training? State exactly what time has been so employed.

3. Describe accurately the best system for teaching needlework, including the fixing and cutting out. What difficulties may you expect to find in supplying a school with work, and what expedients would you propose to the managers?

Sect. III.—1. Calculate the weekly and annual expenditure of a schoolmistress, having one or two pupil-teachers residing with her, and occupying a furnished house rent-free.

2. Give clear instructions to a pupil-teacher about the purchase and uses of clothing materials, with full estimate of cost and value.

Sect. IV.—1. Describe the best treatment for sprains, slight wounds, and whitlows.

2. Describe the poisonous vegetables most commonly found in England, the symptoms produced by them, and the best remedies.

3. Write a lesson on one of these subjects for girls about to leave school: personal neatness, frugality, self-denial.

English History.

Sect. I.—1. Name the Saxon Kings from Egbert to Edward the Elder, and give an account of the chief events in *two* of these reigns.

2. Describe the incursions of the Northmen in the ninth century.

3. Name the chief events in the reigns of Canute and Edward the Confessor, and describe the character of each of these princes.

4. Describe the most remarkable customs of the Anglo-Saxons.

Sect. II.—1. What events in the reigns of John and Henry III. are most important in the history of our Constitution? Give a clear account of the circumstances which led to these events.

2. Which of the Plantagenet princes were engaged in the Crusades? Describe the character of one of the princes whom you name.

3. State any facts that illustrate the condition of the people of England in the 14th and 15th centuries.

4. Name the queen-consorts in these reigns—Edward III., Richard II., and Henry V.; and state what you know of their characters.

Sect. III.—1. Describe the character of Henry VII., and illustrate it by events in his reign.

2. Give some account of Cardinal Pole.

3. To what causes may the popularity of Elizabeth's reign be mainly attributed?

4. What events and discoveries had most effect upon the civilisation of England in the 15th and 16th centuries?

Sect. IV.—1. Name the chief events in the reign of George III.

2. State the circumstances under which princes of the Tudor or Stuart line gave assistance to any foreign Protestant churches.

3. Name the queen-consorts in English history who have been most remarkable as good wives or mothers.

Supplementary.

1. Arrange in chronological order the principal events in the reign of Henry VIII.; or of Queen Elizabeth.

2. With what foreign princes were the sovereigns of the Tudor line connected by alliance or affinity? Give some account of two of these princes, with especial reference to their influence upon the state of religion in Europe.

3. What were the chief manufactures of England in the sixteenth century? State some facts showing the extent of these manufactures, and their effects upon the condition of the people.

4. On what account were the following persons celebrated: Sir Thomas Gresham, Martin Frobisher, John and Sebastian Cabot, Ascham, and Holbein?

5. Give some account of the suppression of monasteries, and of the charitable and religious purposes to which any part of their revenues was applied.

6. Describe the progress of the naval power of England from the accession of Henry VIII. to the death of Elizabeth.

7. Give some account of the education and habits of women of rank in the sixteenth century.

8. Give some account of the housekeeping and domestic habits of English yeomen in the reign of Henry VIII.

9. What amusements had most effect upon the character of the people in the reigns of Henry VIII. and Elizabeth?

10. Give some account of the changes in eccle-

siastical and domestic architecture during the sixteenth century.

11. State some facts which prove the progress of mental cultivation during this period.

GEOGRAPHY.

SECT. I.—Draw a map of *one* of these portions of land, inserting the names of the principal towns,—

1. The coast-line of England from the mouth of the Tees to Harwich, with so much of the interior as is drained by the rivers between these points.
2. The counties drained by the Severn and its tributaries.
3. Scotland north of the Frith of Forth, with the adjacent islands.

SECT. II.

(*These Questions may be illustrated by Sketches.*)

1. Describe the physical features, climate, and productions of Italy.
2. Name the principal rivers of France, their tributaries, and the cities on their banks, stating briefly for what those cities are most remarkable.
3. Name the principal coal-fields of Europe, and give some account of their extent, and their effects upon the habits of the people.
4. Enumerate the rivers that flow into the Black Sea, and trace the course of *one* of these rivers, naming its tributaries and cities on its banks.

SECT. III.—1. Name the possessions of England in Africa, and give a full description of the physical features and condition of *one* of these possessions.

2. Name the rivers of Hindoostan, and describe the course of the Ganges.
3. Give a clear account of New Zealand, its physical features, and the past and present condition of the inhabitants.
4. Which of the British Colonies are most important for population, natural and artificial productions? Support your statement by facts.

SECT. IV.—1. Name the chief cities of Asia, and state on what account they are severally remarkable.

2. Name the United States of America, distinguishing the free states by a cross; and give some account of the climate and population of the North-Western States.
3. Name the countries between the Indus and the Red Sea, and give a brief account of the physical features, the chief cities, and the customs of the inhabitants.

Supplementary.

1. Describe the currents of the Atlantic Ocean, and their effects upon navigation and upon the climate of the adjoining countries.
2. Describe the scenery of the Alps, and give an account of the glaciers.
3. Describe the causes and effects of the monsoon.
4. Give a general account of the geological structure of the British Isles, and explain its bearing upon the condition and occupations of the inhabitants.
5. Enumerate the most remarkable animals found in Australia, Egypt, and South America. Give an account of the structure and habits of *one* in each locality, showing its adaptation to the climate and other circumstances.
6. Describe the principal phenomena of the Arctic Zone.
7. Enumerate the chief divisions of the human race, and describe the characteristic features and habits of the most remarkable.
8. Describe the chief vegetable productions of Ceylon, Australia, and Canada.
9. Compare the temperature and climate of the following places: Madeira, New York, Rio Janeiro, Lisbon, Canton; and account for the difference.
10. Describe the movements of the earth, and the effects of those movements upon the seasons, the ocean, and the atmosphere.

GRAMMAR.

SECT. I.—1. What is meant by the *case* of a noun? What means have we of determining it in English?

2. Write out, in parallel columns, the first, second, and third persons singular of the present and past tenses, and the participles, of the verb *to lay*, and of the two verbs *to lie*.
3. Explain why the participle is so called, and illustrate your answer by examples of its use.

SECT. II.—Parse the words printed in italics in the following passage:

"*But all* is in His hand whose *praise* I seek.
In *vain* the poet sings, and the world hears,
If He *regard* not, *though* divine the *theme*.
'*Tis not* in artful measures, in the chime
And idle tinkling of a *minstrel's lyre*,
To charm *His* ear, whose eye is on the heart;
Whose frown can disappoint the *proudest strain*,
Whose approbation—*prosper* even *mine*."

The Task.

SECT. III.—Write out either the passage in Section II., or one of the following passages, in simple prose, expressing its meaning as exactly as you can, and in the fewest words:

"Though Heav'n be shut,
And Heav'n's high arbitrator sit secure
In His own strength, this place may be exposed,
The utmost border of His kingdom, left
To their defence who hold it; there perhaps
Some advantageous act may be achieved
By sudden onset."

Paradise Lost.

"I have ventured,
Like little wanton boys that swim on bladders,
These many summers in a sea of glory;
But far beyond my depth: my high-born pride
At length broke under me; and now has left me,
Weary, and old with service, to the mercy
Of a rude stream that must for ever hide me."

Henry VIII.

SECT. IV.—1. Analyse one of the passages in Section III.

2. Examine the use of the pronoun in the fourth line of the passage in Section II. What other part of speech is employed in a similar construction?
3. Show by examples what parts of speech can form by themselves the subject and predicate respectively of a proposition.

Supplementary.

1. What is the best general rule for dividing words into syllables? Can you give the subordinate rules?
2. Enumerate the *distributive* and *indefinite* pronouns. How does 'few' differ in meaning from 'a few'?
3. What *concords* exist in English Grammar? Point out what is wrong in the following sentence: *We respect men which acts consistently.*
4. Show that, in determining what part of speech a word is, we must frequently be guided by the context.
5. Select two words from each of the above passages of poetry, of Latin, of French, and of Saxon origin, respectively.
6. Write out in separate lists the principal Saxon and Latin prefixes.
7. Give an account of the origin of as many of the following words as you can: *wrong*, *session*, *only*, *calico*, *slave*, *tantalise*, *expulsion*, *saunter*, *effect*, *contradict*, *twilight*.

8. To what great stock of language does our own belong? State briefly (with dates) the circumstances of its introduction into this country, and the principal modification which it has since undergone.

9. Name the principal English writers in the seventeenth and eighteenth centuries.

10. How should you characterise the *style* of Milton? Contrast the language of *Paradise Lost* with that of *The Task*.

11. In what metre are the principal poems of Milton composed? Can you quote a couplet written in rhyming heroics?

12. Write out a short sketch of the life or writings of any well-known English authoress.

ARITHMETIC.

You are not allowed to answer more than one question in each Section; but when there are two sums in the same question, both should be worked.

SECT. I.—1. What is meant by a system of numeration? What by a system of notation? When is a system said to be decimal?

2. Show how you can divide by 10, 100, 1000, &c., more easily than by any other number. If in multiplying by 7000 we multiply by 7 and add three figures, what principles are illustrated by the process?

3. What do you mean by reducing fractions into lowest terms? Show the correctness of the process employed. Prove by means of a diagram that $\frac{3}{4}=\frac{9}{12}$.

SECT. II.—1. If a piece of ribbon measures 21 yards 2 nails, how many bonnets can be trimmed with 17 such pieces, supposing each bonnet requires 2½ yards? How many crowns, half-crowns, shillings, and groats, amount to 99*l*. 16*s*. 4*d*., taking of each an equal number?

2. A man spends 155*l*. 5*s*. 7*d*. per year; how much will he lay by in 37 years out of 200*l*. per annum?

If 6½ million visitors entered the Crystal Palace in 26 weeks, what was the average attendance per day?

3. Find by practice the value of 8632 articles at 1*l*. 14*s*. 3¾*d*.

1280*l*. is divided among three persons, so that their portions are as 5, 3, 2, respectively, how much does each receive?

SECT. III.—1. Find the sum, difference, product, and quotient of $2\frac{7}{16}$ and $5\frac{3}{32}$.

The sum realised by a bankrupt's estate is 7848*l*., being $\frac{3}{16}$ of his debts; find the amount of the debts, and the dividend paid.

2. How long will it take 17 men to earn 50*l*., if 12 men in 6½ days can earn 13 guineas?

3. Divide 71 by ·635. Find the value of ·178 of a mile. Express ·75 of a shilling as decimals of each of the coins of the realm.

SECT. IV.—1. Find the interest on 895*l*. at 2¼ per cent for 7 years 2 months. How long will it be before 374*l*. put out at interest at 4 per cent will realise a profit of 100*l*.?

2. There are two schools, one containing 650 children, and the other 340 children: 5 per cent of the former are generally absent, 7·5 of the latter: what is the average attendance in each?

The present worth of a debt, due six months hence, is 25*l*. 10*s*., and the rate of discount is 6 per cent per annum; what is the amount of the debt?

3. Sold 16 cwt. 2 qrs. of soap, which cost 2*l*. 6*s*. 8*d*. per cwt., at 6¼*d*. per lb.; what was the gain upon the whole, and also per cwt.?

SECT V.—1. Compare the advantages of a decimal system, having 1*l*. for the unit, with those of one which has a farthing for the unit.

2. What is the readiest way of converting our present money into decimals of 1*l*.? Give examples.

3. Add together the 18th part of 45*l*., the 19th part of 23*l*., and the 20th part of 38*l*.; 7 flo. 5 cents 7 mils.

SECT. VI.—1. What books are required in book-keeping by single entry, and what is the use of each?

2. What are the respective advantages of single and double entry?

WELSH.

1. Translate into English *one* of the two following passages:

"*Dwg* ar gof *iddynt fod* yn ddarostyngedig i'r tywysogaethau a'r awdurdodau, fod *yn ufudd*, fod yn barod i bob gweithred *dda*. Bod heb *gablu neb*, yn anymladdgar, yn *dirion*, gan ddangos pob addfwynder *tu ag* at *bob* dyn. Canys yr *oeddym* ninnau hefyd *gynt* yn annoethion, yn anufudd, yn cyfeiliorni, yn *gwasanaethu* chwantau ac amryw *feluswedd*, gan fyw mewn drygioni a *chenfigen*, yn ddigasog, yn *casau* cin *gilydd*."

"Dros chwech *awr*, nid *oedd* dim ond y dystryw gwyllt o *bob* ochr, yn enwedig o du y *Saeson*, fel y *mae* Gildas, ein cydwladwr yr, hwn a *anad* yn y flwyddyn hono, yn *sicrhau*. En lluvedd, y *waith* hon, er eu *hamled*, a sathrwyd fel nad *arosodd* cymmaint a *rhestr* gyfan yn ddiglwyf; a'r maes a *guddiwyd* cyn *dewed* a chelaneddau'r *Meirw*, fel *mai* nid gwaith *ysgafn*, dros diwrnodau oedd *eu claddu*. Y frwydyr *hon* a *ymladdwyd* yn y flwyddyn 495. Arthur, mab y brenin, a ymddygodd yma *yn llawn* calondid a *medr* i drin *arfau*."

2. Parse fully the words in italics, in whichever of the above passages you have translated, explaining carefully the literal mutations, and comparing the grammatical construction with that of your own translation.

3. Translate into Welsh *one* of the two following passages:

"The extremes of heat and cold which prevail in China at opposite seasons of the year, and the custom of living much in the open air, are the causes of the difference between the summer-cap and the winter-cap. The former is made of thin filaments of wood, surmounted by a red, white, or blue ball on the sharp point at the top. A bunch of crimson silk or horsehair hangs down from it all round. The latter is made of black velvet or fur, is turned up with a brim all round, and is also ornamented with a ball and a fringe of red silk."

"Every mind which is yet a stranger to science, is, in some respects, in the same situation with that of Galileo before he turned his telescope to the heavens. Such a mind has a world of wonders to learn, many of which are as extraordinary as those which then revealed themselves to the philosopher. The consciousness of discovery was Galileo's alone: the novelty and sublimity of the study of the heavens remain the same for all by whom it has yet been unenjoyed. And so, indeed, it is with every other sort of knowledge."

MUSIC.

1.—The questions in Division II. are not to be attempted by any *candidate of the first year* who has not answered one question in each of the preceding sections. No such candidate may answer more than two of the questions in Division II.

2.—Candidates of the second year, and Teachers in charge of Schools, may not answer more than six questions, but may choose them from any part of the paper.

Division I.

SECT. I.—1. How are musical sounds expressed? Write out all the notes on the lines and spaces, together with the additional lines and spaces above and under the staves of the Treble and Bass clefs.

2. What are the different kinds of notes made use of in musical composition? How is the length of a note ascertained? How does a *point* affect a note or rest?

3. Of what use is the *stave*, the *clef*, the *sharp*, the *flat*, and the *natural;* and when are *flats*, *sharps*, and *naturals*, called *accidentals?*

Sect. II.—1. Describe an *interval*. Which intervals are *consonant*, and which are *dissonant?* How are unisons produced?

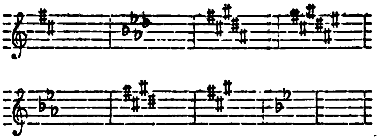
2. What is the meaning of the word *scale?* and how many sorts of scales are there in music?

3. Write out the *chromatic* scale of E♮ (*mi*), ascending and descending; and state the difference between a *diatonic* and a *chromatic* semitone.

Sect. III.—1. Write out a table of the different species of Time.

2. (1.) Besides the term *gamut* for the diatonic scale or key, what other name is given to the same series of notes? (2.) What is the chief difference between major and minor keys? (3.) Is there any other interval minor in minor keys?

3. Of what major and minor keys are the following signatures indicative?

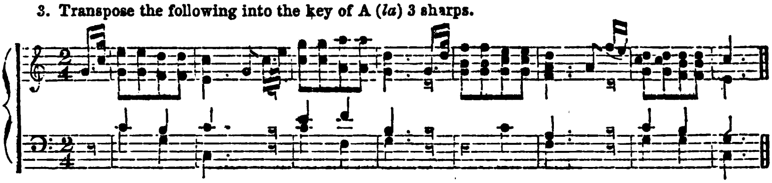


Division II.

1. What is the difference between melody and harmony? What is meant by *triplets*, *tritone*, *expression*, *accent*, *emphasis*, *appoggiatura*, *turn*, *shake?*

2. What is transposition? and what is gained thereby?

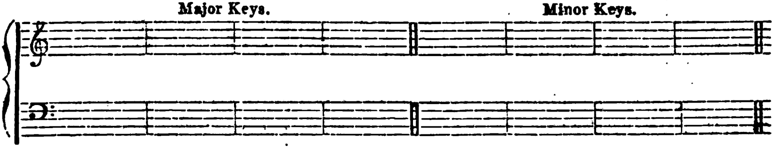
3. Transpose the following into the key of A (*la*) 3 sharps.



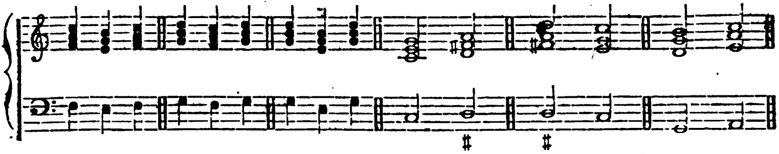
4. What are the technical terms used for each degree of the stave?

5. Of what does the common chord consist? and in how many positions can it be taken?

6. Write common chords in their different positions in the following keys (with their relative minors),—D (*re*), E (*mi* ♯), A (*la* ♭), B ♮ (*si* ♮).

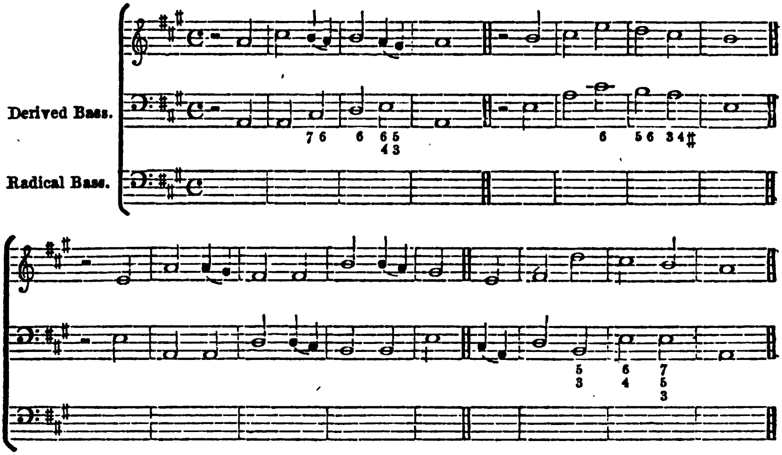


7. Show on the blank staves how the consecutive fifths and octaves which occur in the following passages are to be rectified.



8. What is meant by an *inversion?* What are the inversions of a *minor third*, a *major seventh*, a *minor sixth*, and a *perfect fourth.*

9. Harmonise the following psalm-tune, and add the *radical* Bass.



10. Render into English the following Italian words denoting the speed and character of a movement, viz. *adagio, andante, allegro, largo, maestoso, presto, vivace, andantino quasi allegretto;* and explain the following signs;

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Committee of Council on Education.

CLASS LIST of Masters and Mistresses who have been registered, pursuant to Minutes of 2d *April and* 20*th August* 1853, *after examination before her Majesty's Inspectors, at Easter* 1857.

MASTERS.

I. *Teachers of* 35 *years of age and upwards to be registered for Capitation Grants under the Minute of 2d April* 1853.

Alsop, T.	Tunstall Ch. of E. S.
Barnett, W.	North Kilworth N.S.
Fleming, J.	Waddesdon N.S.
Frizel, R.	Crookham N.S.
Hicks, G.	Berryn Arbor N.S.
Howick, T.	Stackpole Ch. of E. S.
Mann, G.	Harbledown N.S.
Mayhew, H.	Tandridge N.S.
Nosworthy, R.	Bishopsteignton N.S.
Pearce, G.	Middlezoy N.S.
Perry, R.	Knowl Hill N.S.
Shaw, J.	Golcar N.S.
Stockham, C.	Newland (Gloucester) N.S.
Sutherland, J.	Auckland, St. Helen's, B.S.
Tait, J.	Killingworth Colliery N.S.
Virgo, W.	Tiverton Elmore B.S.
Wilkinson, T.	Altham N.S.
Williams, E.	Llanvaelog N.S.
Woolcott, R.	Salcombe N.S.

II. *Teachers of* 35 *years of age and upwards to be registered under the Minute of 2d April, and also as qualified for the instruction of Pupil-teachers under the Minute of* 20*th August* 1853.

Clegg, T.	Burnley Lane Head N.S.
Davis, W.	Atherstone Free S.
Forsyth, R.	Norham N.S.
Gittins, E.	Meliden N.S.
Jenkins, J.	Nailsea, Ch. Ch. N.S.
Lanning, G.	Kington Magna N.S.
Litchfield, W. J.	Hertingfordbury Endowed S.
Noad, F. J.	Clifton-on-Teme N.S.
Noble, C.	Kelvedon N.S.
Owen, J.	Amlwch N.S.
Pidler, J.	Chittlehampton N.S.
Roberts, John	Pentrevoelas (Denbigh) N.S.
Thomas, E.	Prestbury N.S.
Wadsworth, J.	Bathforum B.S.
Wallis, B.	Shaw N.S.
Wynn, S.	Bridlington Quay, Ch. Ch. N.S.

MISTRESSES.

I. *Teachers of* 35 *years of age and upwards to be registered for Capitation Grants under the Minute of 2d April* 1853.

Andrews, A.	Shirley Infant S.
Collard, M. A.	Hanover Square, Hanover District N.S.
Manning, M.	Chelsea, St. Luke's Parochial S.
Moseley, A.	Beverley Minster N.S.
Stedall, M. A. E.	Uppingham N.S.

II. *Teachers of* 35 *years of age and upwards to be registered under the Minute of 2d April, and also as qualified for the instruction of Pupil-teachers under the Minute of* 20*th August* 1853.

Burrows, E.	Lewes B.S.
Habbin, E.	Combwich Ch. of E. S.
Hartley, L.	Macclesfield, St. Peter's Inf. S.
King, E.	West Ham Endowed S.

Correspondence.

[*The Committee of the National Society are thankful for any communication likely to assist School-Managers and Teachers, or otherwise promote the work of Church Education; but they do not necessarily hold themselves responsible for the opinions of the Editor's correspondents.*]

To the Editor of the National Society's Monthly Paper.

THE HISTORY OF A CHURCH-TEACHER IN HIS DIFFICULTIES, STRUGGLES, AND SUCCESS.

(This series of chapters was commenced in the Number for August.)

CHAPTER XVI.

To one hitherto accustomed to the country, to green fields, farms, and open commons, his introduction to a mining district is as startling as it is novel. He seems to be suddenly born into a new world, and every thing about him is intensely strange. His surprise is not at all diminished if that introduction should chance to take place at night. The lurid glare in the heavens, occasioned by numberless fires and blast-furnaces; the rapid movements to and fro of huge, half-naked, swarthy figures coming between the fires all around him and himself, looking in the indistinctness of the glare something like giants; the loud voices, so different from the caroling of the milkmaid or the ploughman's encouraging orders to his team,—are sights and sounds of a totally different phasis of his existence. The day brings with it quite as much surprise as the night. The hedgerows of the country have given place to rows of low black sheds and dirty cottages; the favourite bank, covered with a mantle of wild flowers, has a substitute in the hideous coal-bank at the pit's mouth; the constant clanking of chains and restless turning of wheels give rise to a new order of sounds, bearing a very remote relation indeed to the bleating of the distant fold or the drowsy tinkling of the sheep-bell; and as for the smell of the thick smoke, or the sulphurous fumes of half-burnt coal and heaps of scoriæ, who would for one moment think of comparing these with the sweet odour of bean-blossom and the delicious perfume of newly-mown tedded grass and clover? The traveller from the farm, the grange, or the hamlet, meets with a new class of words too among "the pits," and for a season is in ignorance of the cabala. For the first time in his life he hears a man called "a butty," "a doggy," or "a banksman." Victuals is called "tommy." To be "starved" does not mean to be short of "tommy," but to be cold; though how people can possibly complain of cold in a land which seems all fire and smoke is an enigma. Sydney, of course, found the change from Elmton to Sinkabbot very striking. He had never seen a brick church, too, before, especially one with a high brick chimney, like those down at "the works." Sinkabbot school was in a sad state. The children knew nothing, could do nothing, except make a noise; and seemed to care for nothing except carrying their fathers' "tommy" down to the works punctually at twelve, to perform which filial act of duty they insisted on leaving school at a quarter-past eleven. Every body seemed to Sydney to have a black face in those parts, and to glory in it. The boys of the Sinkabbot school marked Sunday by washing theirs. The school had suffered from a constant change of masters. The clergyman had maintained his ground, working for almost nothing in the heart of a dense population, which had rapidly grown up clustered about "the works" as a nucleus, and for a long time been without any provision for their spiritual wants. That very wise school of politicians who argue upon the vital interests of men's souls, and the matters connected with Christ's Church, just as they would argue upon the important question of cheapening tea or coffee by a penny a pound, who tell us that it ought to be with the religious provision for a people as with secular things,—namely, that the supply should only be equal to the demand,—might have seen the ultimate tendency of their darling theory if they had but just paid a visit to Sinkabbot. They would have beheld a degraded population, who had been left to their own resources for years, making (when they did have the blessing of a church and pastor) hardly the slightest demand on them; and therefore, according to the theory stated above, there ought to have been little or no supply, and the people should have been left in a state of heathenism. Fortunately employers have awakened to a sense of the responsibilities of their position.

"There is hardly a book in the school, sir," said Sydney, as one evening he had paid a visit to Mr. Poinlow to mention his wants in the way of apparatus.

"I cannot help you," said the clergyman. "Five times within the last two years and a half have there been complete supplies of books in that school. Twice I have paid for them myself. There is no chance of collecting more money; for what with subscriptions, annual sermon, and every other means, we can scarcely get together your salary, small as I feel it to be. I am a poor man, and have a large family. You must really strive to strike out some plan for getting these things. I am very sorry I can do nothing."

"Well, I have made my bed, and must lie on it," thought Sydney as he returned home. "There is some credit, too, in battling the evils and conquering them; in short, in making it a good school. It will be something to console one in the future."

He knew there was more money in circulation in mining than in agricultural districts; so the next day, before evening dismissal, he stepped upon a bench and thus harangued the school:

"I want you, my boys, to have a little property of your own to look at, and use when you are with me and when you are at home. You will be sorry to hear that we have come to a standstill for money. There are no books or slates in the school, we have no money to buy any, and I cannot teach you. We cannot work without tools. Now I have got here four books (he held them up); one for the lowest class, one for the next, one for the second, and this thick one for the first. They are capital books; full of tales, verses, and very nice lessons. When you go home this evening, tell your mothers that each boy is to have a bag made large enough to carry his class-book, and that, if he wishes to learn to read, he must buy his own book, and carry it backwards and forwards. Each boy shall have the book for what it costs. I will pay the carriage for you myself, and send for a lot when you have leave from your mothers to give in your names for them. And now mind, boys, when we have our books, I am going to try to make this school the best of any for miles round the country. I should like every boy to have his own slate, too, and then he can write and draw at home in the evenings. Let me see who will be the first to order his book. Good night, boys."

This simple address, and the idea of being the *first* to order a class-book, told immensely. In a month they all had books and slates, except the little ones. For these he had large sheets, and some broken pieces of old slates belonging to the school.

The discipline was very bad at first. It may be well to describe the method he adopted for improving it. For a whole week he resigned all thought of doing much in the way of teaching. He tried the power of silence. At various intervals throughout the day he made them stand at attention,—perfectly still, perfectly silent,—first for three minutes, then for five, afterwards for ten, increasing the time as he gradually increased the amount of order. He was soon rewarded by success. The effect of this plan formed a strange contrast to the disorder he at first experienced; for when he commenced work, he had no sooner reached one end of the room than he found a perfect tumult raging at the other, and *vice versâ*. In fact, he was all day marching from one extremity of the schoolroom to the other. He tried the aid of drilling, and this he found to contribute much to good order. Moreover, he established rules for moving his classes from place to place, and getting them into the desks. In the space of one month they understood all his signals; and he overlooked no breach of order, however slight, either when he had established or while gaining it.

Having introduced new books, he began to devote particular attention to the reading and spelling. His method for obtaining an improved style in reading deserves notice. We will let him describe it in his own words. One Saturday a neighbouring schoolmaster, whose acquaintance he had made, walked over to Sinkabbot to spend the day with him, and discuss the *pros* and *cons* for setting on foot a teachers' association in the neighbourhood. After arranging preliminary matters for a meeting of masters in the next town, they began a conversation on school-management.

"I don't know how you manage, Mowbray," said his friend; "but I believe I shall never get my boys to read well. They know the words and stops when they see them, but they have no idea of inflecting the voice. They read as if they were crying, or rather chanting on one note. All the week I have been endeavouring to make them read in a natural conversational tone; but they seem to get worse and worse."

"O, I give mine regular lessons in the art of reading," replied Sydney.

"Yes," said his friend; "but how?"

"Well, in this way: I select one page in the secular book, and read aloud, and quite alone, as far as a period; making the class listen, that they may hear my mode of inflection, emphasis, and pronunciation. I begin the same portion a second time, and make the whole class read it exactly with me; that is to say, they read it continuously, beginning and ending it when I do. In this way my voice brings theirs into an agreement with my own. After we have finished, I call upon one of the class to read the same verse. This plan in a month's time does wonders. In fact, I teach reading as I would music—by imitation."

"And do you adopt this method in reading the Bible?" asked his friend.

"Never," replied Sydney; "the Bible was intended rather for religious instruction than as a book out of which to teach a class reading. We read that in the ordinary way. Each boy in turn reads a verse; and when he makes a mistake, I find it more reverent to correct him myself than to allow the class to do so."

"And how do you teach spelling?" said his friend.

"Spelling," replied Sydney, "is best taught by writing; in other words, through the medium of the eye. Pronunciation is only a partial assistance in orthography; in many cases it entirely misleads us. Derivation sometimes throws us out. Who would suppose, for instance, that "succeed" and "precede," both of which come, as you know, from the same root (*cedo*), would be spelt differently? It is the look of the word which helps us to spell it. Most persons when in doubt as to the proper mode in which to spell a word, write it in two or three different ways, and their sight tells them which is the right form of it. This is especially the case when we require to double or drop certain letters. I have a graduated system for teaching orthography. My third class simply copy from their reading-books on slates, my second write from dictation, and I intend getting my first to compose; that is to say, when they have passed through my third and second they ought to be able, at least, to spell well. Grammar is another question. They will never know much about that, I fear. At present they know very little of any thing; but I am merely describing my system."

"Ah, all very good; I like your plan of letting them copy from books or transcribe to begin with; but how do you correct the exercises in dictation? It is an awful waste of time to correct each boy's work."

"Well," said Sydney, "if I had a large swing-slate (but I have not one), I should slowly dictate to the class, and as I did so should write the portion so dictated on that side of the slate which is turned away from the children. After dictating a sufficient quantity I would turn this side round to them, and make them compare what they had written with what I had written, and put their mistakes right themselves. There is even a better plan than this, which Mr. Boyd, a friend of mine, adopted; but we have not time to talk about it now, that is, if you wish to come with me, as you said, to see the queer tombstone in the churchyard."

"Well, you must describe it to me next Saturday, as well as your methods for teaching Scripture, geography, and arithmetic; but as we go on to the churchyard I must let you hear that I have begun to instruct my first class in 'common things.'"

"And how you find time for it all," said Sydney, "I cannot imagine; for there is such a host of 'common things,' that I should hardly know where to commence."

"The only 'common things' I have yet attempted is, to teach my boys to make out a bill, an invoice, a receipt, and to write a plain sensible letter. I may some day get further than this, I hope. When I can furnish my house, and get out of my lodgings at Mrs. Timms's, who keeps a chandler's shop, I shall expect to see you often, and discuss matters. I could find no other lodging. At first Mrs. Timms was very amiable, as long as I did not mind playing with and keeping the child from the fire while she went out at that glass-door to her customers. I work away in a corner with my Euclid and slate now, and don't look after him; and she has turned quite sour all at once. But I *will* not be a nurse, I am determined."

[To be continued.]

TEACHERS AND SITUATIONS.

St. Stephen's, Devonport.

SIR,—Your correspondent "B.," in the April *Monthly Paper*, asserts that, while hundreds of students are annually leaving the training schools as candidates for situations, the principals of these institutions find it difficult, if reports be true, to procure situations for them.

I have before heard of such an assertion being whispered about, and of its influencing parents so as to cause them to be unwilling to allow their lads to become pupil-teachers.

It would be highly satisfactory if the principal of each normal school would make a return to the Secretary of the National School Society, stating the number of his students of the second year who, having obtained a certificate at the examination of last Christmas, failed to obtain at once a situation, there being no moral or religious bar. The result might be published in total, not in detail, in the *Monthly Paper*, as it would not be desirable to make public a tabulated comparison of the connection and influence of the several normal schools.

As to the case of other teachers, having been at the pains to count the number of advertisements in the last *Monthly Paper*,—on the one hand for masters and mistresses, and on the other for situations,—I find that there were at that date thirty-nine schools in want of principal masters, and fifty in want of principal mistresses;

while, on the contrary, there were only twenty-six mistresses, but as many as fifty-three masters, in want of schools.

So far as these data may be a fair indication of the real state of the matter, the supply of mistresses seems to fall very short of the demand, but that of masters to be in excess, at present, to the number of fourteen.

As the manager of a school under Government inspection, and therefore sharing in some measure the responsibility of promoting the pupil-teacher system, and of pointing out to youths the moral obligation under which they lie to proceed to a training institution, and to devote themselves to the service of the Church, and under her to that of the State, in the office of the elementary schoolmaster, I have therefore asked myself, on reading "B.'s" letter, What is to be done? and beg to offer to others the reply.

I think we may assume it to be certain that all the most promising and trustworthy of the men who have been brought up in our elementary and training schools do obtain, and do retain, very desirable situations, and will always be able to do so; and that some of the men who pass through the training schools manifest afterwards defects, which I need not specify, of a religious and moral kind which render them very unfit to have any thing to do with the children committed to our care,—the lambs of Christ's flock,—and very hard to be pleased with any situation in an elementary school, however desirable it might be in the estimation of a person of different character. But these latter we may leave out of consideration. Still there may, and will be, many a worthy and deserving schoolmaster willing to serve in an elementary school for fair and reasonable remuneration, but unable to procure a situation.

I am sure it will be labour in vain for them to prefer any claim upon Government for special consideration. Government could only rebuke them if they made application in a large body, and would snub them if doing so in a small one. I should like to know whether it is certain that Government does put any obstacle in the way of an ex-pupil-teacher, or a certified master, offering himself as a candidate at their examinations for the civil service. Has any one offered himself and been rejected on these grounds? On the contrary, I do know of three cases of certified masters who are at this moment in the employment of Government; one as a naval instructor, one as a schoolmaster for apprentices in a dockyard, and one in a civil office connected with a prison in the colonies.

Of course every Christian must feel that a man who has been educated and maintained for seven years entirely at the cost of the Church and the State,—five years as a pupil-teacher, and two years in a training-school,—upon the distinct understanding that he would serve the Church, and through her the State, in the work of the elementary education of the humbler classes, from which ordinarily he is himself taken, —is bound by every consideration of duty, honour, *honesty*, and sound principle, not lightly to depart from fulfilling his portion of the engagement; but of course there will be some who will not have it in their power to do so to the full extent of their obligation, if the Church trains more men than she can find immediate employment for in her elementary schools.

The Church has trained them, and the State has contributed largely towards the expense of the training. The benefit of what has been spent upon them, whether of money or love, is all in themselves—most truly their own property—a part of themselves. It is left with them generously, without any stipulations or restraints beyond those of conscience, which I have already spoken of, and which, indeed, do exercise great influence in every honest grateful soul, and do make teachers so trained feel that until all the elementary schools of the Church are supplied with competent masters, they ought to hold themselves in readiness to serve wherever they may be required. Yet if a man cannot obtain an elementary school which would furnish him with a maintenance equal at least to that which was enjoyed by his father, or elder brothers when at his age, or which would have been open to him by this time had he followed such a calling as his father, unassisted by the Church and the State, could have fitted him for, then let him offer himself, with all that the Church has done for him, as a candidate for employment in the market for educated labour; or, which is better, if he be fit for it, let him offer himself for the service of the Church in some other vocation.

The following situations have occurred to me as open to these men in common with others, but with a greater probability of their being successful than other competitors who have not had the same advantages conferred upon them. The situation of clerk or station-master under a railway company,—of clerk in a banker's, merchant's, or lawyer's office,—of writer for a law-stationer,—of assistant in a house of business, wholesale or retail, as a bookkeeper or otherwise; many might find a situation as teacher for the Church in the colonies; some might seek admission into St. Augustine's, Canterbury, to be prepared for the office of a deacon for the colonies; many might find employment as assistants in the middle and commercial schools which abound in the country, and would thus aid in removing the strong dissatisfaction which the middle classes are said to entertain at such large sums being annually expended to provide a supply of trained teachers, from whom their own children derive no benefit. Several certificated masters are already so employed. Not a few might open a school on their own account, for the children of farmers or small tradesmen, in large villages and country-towns or in the new suburbs of our rapidly increasing commercial and manufacturing towns. I know a case of a certificated teacher who has followed this last course, and has gathered around him more than one hundred scholars, who pay on an average sixpence a-week.

One word only in conclusion. I think the Church has a right to expect that every man who has been trained in her normal schools will so far use in her service the education which he owes to her, as that, whenever he turns aside to earn his livelihood in any new vocation, he will at least continue to be a teacher in one of her Sunday-schools or her evening-schools, where they exist; or that he will not fail to do his utmost to set them on foot where they are not.—I am, &c. G. W. PROCTER.

P.S. I perceive that, in the *Monthly Paper* for May, 41 managers of schools advertise for masters, and 48 for mistresses; whereas 49 masters advertise for situations, and only 23 mistresses. Of the masters, 26 make no mention of their being certificated or registered; so that we may infer that many of them are persons removed to make way for others who, being certificated, are assumed to be more competent, or to enable the managers to avail themselves of the Capitation Grant. The supply of situations, in reference to the supply of teachers, must be calculated with regard to certificated teachers, a small allowance being made for those few who are registered.

PRESENT DUTIES OF CHURCHMEN WITH REFERENCE TO THE QUESTION OF NATIONAL EDUCATION.

(Continued from the May Number.)

SIR,—Some of my readers will probably think that I am a long time coming to the point indicated by the title prefixed to these letters. I have felt, however, in taking up the subject, that it was necessary to make my ground sure as I went on,—by showing what was formerly the universal theory in this country with respect to the education of the poor, and how that theory was acted upon by the body to which the duty of carrying it out was intrusted,—because there is very much misconception abroad on this subject, many persons interested or engaged in the work of National education appearing to imagine that there was no adequate effort made to teach the multitude of our poor before the rise of the present system.

My object, therefore, in the preceding letters has been to prove historically the following points:

1. That the responsibility of educating the poor was formerly committed to the clergy and their deputies by both the ecclesiastical and civil constitution of the country.
2. That in practice, all, or nearly all, of the poor who received any education whatever, were taught in Church-schools up to the beginning of the present century.
3. That, even under the peculiar circumstances of the last forty or fifty years (arising chiefly from an enormous increase of population), the Church has not voluntarily given up her responsibilities or her claims, nor forfeited them by neglect of the duty thrown upon her.

Writing, as I am, for members of the Church of England, whom I may fairly presuppose to be acquainted with her general principles and system, I need do little more than make a passing reference to the parochial system, as distinctly lying at the root of the constitutional principle named above. Every clergyman sent to take a cure of souls has the whole of his parish given to him as his pastoral charge, no exceptions whatever being provided for. It is plain, therefore, that the real foundation of the ancient constitutional theory and practice of the country in regard to the education of poor children was this, that the clergy had the spiritual charge of all persons in their respective parishes, and that the training of children was so intimately connected with that spiritual charge as to make all matters of education come naturally within the scope of the parish clergyman's duties.

Let us look at the matter how we will, then, we must see that the Church of England has inherited the obligation of teaching all children, at the least, whose parents are not able to provide education for them from their own means. We may, indeed, say that she is bound to offer education to *all* children, and therefore, *à fortiori*, to the children of the poor. And this obligation resting ultimately on that Divine commission from which alone she can derive any authority,—"Feed My sheep," "Feed My lambs,"—is one which can never be shaken off; an obligation as stringent as any other portion of the charge committed to her hands by God, and which she is bound to do her utmost to fulfil.

Now in every corporate body it is essential that each member of it should adopt and carry out strictly the principles on which it is founded; and in a body founded on Divine principles, every member may do so with confidence that he is acting, not only in obedience to the law to which he has subjected himself by becoming a part of the corporation, but also that he is certainly *acting for the best*, whether appearances seem to indicate so or not. This being so, it is plain that members of the Church of England who engage themselves in the work of education have a fundamental principle laid down for them, which is of so great importance, that no consideration of expediency or apparent advantage ought to make them deviate from the course in which it points.

That principle is the one on which, as I have shown before, the two great educational societies, by whose instrumentality so much has been done during the last and the present centuries, were originally constituted, and still continue so. As long as the Society for promoting Christian Knowledge was the chief means (external to the ordinary parochial system) of providing education for the poor, none but Church-schools were known; and none others could, of course, have been provided by the body in question. And when, forty-six years ago, that special duty devolved upon the National Society, the province of the latter was strictly defined by its charter, to the terms of which it has always adhered. As these great educational corporations, the latter especially (to which in the present day the work of education is most directly committed), have ever acted on the principle of working in and for the Church of England, so should members of the Church of England make it a principle to labour in the same straightforward course; and whether they labour directly by personal work, or indirectly by pecuniary contribution, to let all their energies be governed by the plain fundamental rule, that the schools they labour for must be Church-schools.

I had better say at once, to prevent mistakes, that I do not for a moment wish to connect any thing like "proselytising" with such a principle as this. The Church of England being the *established* and *national* Church, it may, indeed, be doubted whether such a term can properly be applied at all, in the ordinary *invidious* sense, to the winning over of persons from other bodies,—as, for instance, from the Romanist Dissenters,—to her communion. But whether or not, I am simply referring to the duty by which all Churchmen are bound, to support only such a system of teaching the poor as will enable the Church to do her duty faithfully; to take care that schools nominally belonging to the Church are really worked upon the principles defined in her formularies; and to provide such *machinery* of education as may suffice for all whom the Church has opportunity of educating.

Nor can I allow that strict adherence to such a principle is "illiberal," or, in any bad sense, "inconsistent with the character of the age." On the contrary, as liberality is one thing and indifference another, and as it can be only indifference to religion which refuses to recognise a really religious system of education as the only one a nation ought to offer its subjects, so no one can deny that it was as reasonable to offer National education on the principles of the national religion as it was to have an Established Church at all, and that what was once reasonable for the nation as a body cannot so rapidly have become the reverse for that portion of it which still holds fast by the national religion of bygone centuries. *β*

[To be continued.]

ON THE FORFEITING OF GOVERNMENT MONEY BY TEACHERS.

SIR,—Perhaps you will kindly allow space for a few remarks on this subject in your valuable Paper; so that, by its being brought under the notice of teachers and others interested in education, if I have misinterpreted the Minutes to which I refer, some correspondent may throw light on the subject.

I am a master about to change my situation; my school is very highly spoken of by her Majesty's Inspector; but yet the managers desire a change, and of course I can do nothing but obey. Now to remove myself, family, and furniture to my next situation will require a sum of not less than 15*l.* This, by dint of great economy, I might be able to raise; but, in addition to this, I am mulcted of six months' augmentation by Government because I "voluntarily" give up my place in the middle of a year; and, by a still more recent Minute, the hard-earned money which I have got by giving lessons to the pupil-teachers for the same period is taken from me for the same "voluntary" reason. Now I think it rather hard that, when a master sees the store which he has struggled for *years* to accumulate swallowed up in this manner,—or, which is just as probable, when he sees himself clogged by debt, and his wife and family drawn into the vortex of suffering along with him,—he should be taunted by Government with the word "voluntary;" first of all throwing this load on his back, and then telling him, when fainting under it, it is his own fault.

Perhaps some who read this will wonder at all this noise about a paltry 30*l*.; and to those who pay a valet or a footman more than is often got by a schoolmaster there is cause for wonder. But those who, like myself, are struggling on as humble ministers in the great work, will sympathise in what I am afraid is a too frequent occurrence; and if there be any means of getting a part of what I have forfeited (voluntarily!), will point out those means.

I must offer an apology for so long a letter, and hope that some of your correspondents more able than myself will assist to clear this "voluntary" system.—I am, &c.

D. K.

SCHOOLMASTERS' ASSOCIATIONS.

SIR,—The subject mooted by "J. W. H." is an important one, and I hope the clergy and schoolmasters will give it their attention, and endeavour to bring about one united association, having local branches arranged according to the ecclesiastical divisions of the country.

The work of the clergyman and schoolmaster is in many points analogous. The sanctity of the teacher's office is second only to the sacred ministry of the Church; and when the master and clergyman do not work harmoniously together, matters may be said to be, at least, in a very unsatisfactory state. The schoolmaster is an officer of the Church; his sphere is a sort of half-clerical one; and the teacher who does not feel this, in my humble judgment, is in error; and the more and deeper he feels it, the greater will be his success and his happiness. Let the clergy and Church school-teachers, then, work heart and hand together; let them be united in their conferences upon educational matters. I do believe that if "J. W. H.'s" plan be acted upon, the scheme will be sure of success.

Upon another point I must beg most respectfully to differ from your correspondent. I do *not* think that in schoolmasters' associations, as at present organised, "a great amount of time and labour is expended with very little practical result." No one would be more glad than myself to see them better organised, as I have suggested above; but until this be done, I believe these societies are doing a useful work as they are. Some of the happiest moments of my life are spent in such meetings; and I have no doubt many teachers go from them encouraged and strengthened to face the difficulties of their office. The reports, too, of proceedings of the different associations are to myself, as well as to many others, very interesting. One sees what is going on in other quarters, and sometimes recognises the name of an old friend. Often profitable hints are given; and by means of these reports being made public, a useful paper may be obtained for other associations besides the one it was written for.

In conclusion, I do trust that the suggestion of "J. W. H." will be taken up; and that Church education will be advanced thereby, I have not the least doubt.—I am, &c.

A CERTIFICATED MASTER.

CERTIFICATE FOR MUSIC.

SIR,—I have heard it expressed, as a matter of regret, that the Committee of Council on Education give so much more encouragement to the study of chemistry and drawing than to vocal music. Every facility and advantage are provided for obtaining certificates in either of the former, while a certificate for the latter is not even offered. One would suppose that those subjects would be most encouraged which are best able to supply the knowledge required in the future vocation; and a reference to the advertisements for teachers in any number of your *Monthly Paper*, will show how much more music is required than either chemistry or drawing in the duties of a National schoolmaster. Music has, I am aware, a certain number of "marks" in the general examinations for "certificates of merit;" but in a letter from the Council-Office, dated September 22d, 1854, it is stated: "So far as a certificated teacher has time for study, it is desirable that he should devote himself to some speciality rather than to the whole circuit comprised by a general examination. My Lords have already provided for special examinations in 'science and drawing,' and will (probably in the course of another year) be enabled to place music upon the like footing." If any of your correspondents will inform me why the *promised* certificate for music is, not forthcoming, they will oblige me, and, I doubt not, many others.—I am, &c. HANDELIAN.

SPELLING.

SIR,—The following method for teaching this important subject has been adopted by me for some time past with considerable success. To carry out the plan efficiently will require much painstaking on the part of the teacher. Until the majority of his bad spellers have been converted into good ones, he must *himself* hear every class.

First, Let each class write out (on slates) their reading-lesson. It should not be more than four or six lines for the lower, nor more than ten or twelve lines for the upper classes. Then direct each boy to write out all the *hard words* in columns. The lower class may copy the lesson from the black-board.

Secondly, When the pupils stand out to read,—whilst the upper classes are silently learning the spelling,—let the master take the lower class, and proceed thus: spell each word slowly, the class repeating it after him; pronounce each word, and let the class spell it; pronounce each word, the class doing the same; then let each read round the class; next hear spelling, with books closed. Then the master should proceed in a similar manner with the class next above, being more or less minute, according to the proficiency of the class. If a boy in the first and second classes cannot spell a word after the lesson is read, he must write it out twelve times after school-hours, and before he goes home. This insures the attention of each to his book during the time the master leaves him to himself.—I am, &c. W. S.

Notes and Queries.

CORRESPONDENTS' ANSWERS TO INQUIRIES.

SCHOOL-LIGHTS.—"A Manager" considers that providing lights for pupil-teachers depends in general upon the agreement made between the managers and teachers; and that if "M. A. D." has not already done so, it would be desirable to make a request to the managers.

BOOKS.—"E. Inker" begs to inform "W. E." that the price of Warren's *Extracts of Blackstone* is 18*s.*; and the publisher, W. Maxwell, Bell Yard, Lincoln's Inn.

"Rator" recommends "C. A." Christie's *Constructive Etymological Spelling-Book*, published by Hall, Virtue, and Co., 25 Paternoster Row.

INQUIRIES BY CORRESPONDENTS.

MANUAL OF DAILY PRAYERS FOR SCHOOLS.—SIR,—I know not whether other school-managers will sympathise with me, but, for my part, I have long felt the want of a manual of daily prayers for schools which should be worthy of occupying so important a position. I have seen many compilations of this kind, but have found none so short, so concise, so doctrinal, and liturgical as to approach my idea of perfection. The art of *composing* or translating prayers at all worthy of being used as an adjunct to the Liturgy, unless it has been regained by our modern liturgical scholars, appears to have been long lost. It would be a real boon if any of your correspondents could direct me to such a desideratum; or if you would kindly publish the titles of any printed prayers which may be sent to you. Perhaps it would not be too much, in such a cause, if I were to ask every one who reads this letter, and thinks he has any thing worth making known, to send it to you. And if, even after knowing what good men have done, I should still be dissatisfied, I must please myself as well as I can.—I am, &c. MISOTYPHUS.

[We cannot undertake to publish any prayers that may be sent to us, but we will endeavour to give the title of any manual of which we receive notice.—ED. *M. P.*]

BLACK-BOARD.—A Member of the National Society asks the best mode of cleaning a black-board had from the Society, it having become greasy and difficult to write on.

SAVINGS-BANK FOR SCHOOL-CHILDREN.—The master of the National School, Hanwell, would feel greatly obliged to any one who would forward to him the best method of establishing a savings-bank for the children and poor of a parish, and any rules they may think necessary for its well-working.

ATTENDANCE AT MIXED SCHOOLS.—"T. B. N." asks, whether an average attendance of 71 weekly, in a mixed school consisting of 90 children, may be considered good? Also he wishes to know what is the average attendance of mixed schools both in the manufacturing and in the agricultural districts of England.

NOTICES OF BOOKS.

PUBLISHED BY LONGMAN AND CO.

The Philosophy of Education, or the Principles and Practice of Teaching, by T. Tate, F.R.A.S. 2d edition, revised and enlarged. 338 pages fcp. 8vo, cloth boards, price 6*s.* 6*d.* Contents: Part I. The method as applied to education; Part II. On the cultivation of the intellectual and moral faculties; Part III. On the comparative advantages of different methods and systems of instruction; Part IV. On the application of different systems and methods to the various branches of elementary education; Part V. On school-organisation and discipline.

The Rationale of Arithmetical Teaching, by John Blain, late Vice-Principal of the Winchester Training School. 50 pages fcp. 8vo, cloth boards, price 1*s.* This book contains an exposition of the principles of numeration, and of the four elementary rules, with remarks on teaching arithmetic.

By Houlston and Wright.

The Reason Why, or a Collection of many Hundreds of Reasons for things which, believed, are imperfectly understood. 320 pages crown 8vo, cloth boards, price 2*s.* 6*d* in the form of question and answer; and the following are some of the subjects on w is given: Air, animals, atmosphere, barometer, birds, blood, bubbles, caloric, carb tion, clouds, cold, colour, dew, digestion, ears, electricity, eyes, fire, fish, flame, fog, heat, hydrogen, insects, light, lightning, nitrogen, oxygen, phosphorus, planets, pla sounds, thermometer, vegetables, water, wind.

By James Martin.

A Register of Progress, by T. Wilkinson, Master of the National Schools, Harrow. Fcp. cloth boards, price 6*s*. This Register contains a space for marking progress in religious knowledge, reading, history, geography, home-lessons, and number of days in attendance; also a space for the reception of exercises in dictation and arithmetic in the child's own handwriting, and a space for remarks by the teacher.

By William Spencer.

Exercises in Arithmetic, by William Spencer, Wesleyan School, Beverley. Price 1*s*. These are 202 exercises on 42 cards, with a sheet of answers. The questions are selected from every year's government examinations from 1848 to Christmas 1856 inclusive. To be had of the Compiler.

Books, &c. received.

A Catechism on the Nature and Offices of the Church, by a Clergyman. Price 3*d*., or 20*s*. per 100. Rivingtons.

Pauper-Education. A Letter to E. Carleton Tufnell, Esq., by the Rev. S. V. Edwards. J. Paul.

By Dean and Son.

Every Child's Scripture History, with Questions, by Edward Fan. 124 pages 18mo, and map, cloth boards, price 1*s*.

Every Child's History of England, with Questions, by Miss Corner. 158 pages 18mo, cloth, and map, price 1*s*.

The Play Grammar, by Miss Corner. 109 pages 18mo, paper cover, price 1*s*.

Easy Lessons in Geography, by Anna Maria Serjeant. 90 pages 18mo, paper cover, price 1*s*.

Little Poems for Little People. 72 pages 18mo, stiff paper cover, price 6*d*.

Poetry-Lessons for Home and Day-Schools. 71 pages 18mo, stiff paper cover, price 6*d*.

Intelligence.

On Saturday a deputation of the Metropolitan Church-of-England Schoolmasters' Association, consisting of Messrs. Simpson, Denton, Ives, and Monday, accompanied by Mr. Hay, the honorary secretary of the Association, waited on the Right Hon. W. Cowper, Vice-President of the Committee of Council on Education, at the Privy-Council Office, for the purpose of presenting a memorial to the Committee, complaining of certain regulations established by the Minutes of the Committee of Council, and which very materially affected the interests of the schoolmasters of England.

The memorial set forth five distinct matters of grievance: first, that the amount of stipend payable to male pupil-teachers was insufficient, and the mode of payment inconvenient; in consequence of which, the supply of suitable candidates as pupil-teachers in the metropolis and large towns was rendered inadequate to the demand.

Mr. Simpson, in calling attention to this point, said, that 4*s*. a-week was the present allowance to a boy between thirteen and fourteen years of age, a sum by no means sufficient to supply him with food. The amount paid to lads of that age in other branches of labour was 5*s*., 6*s*., and in some instances 8*s*. a-week. What the memorialists, therefore, proposed was, that the stipend to the male pupil-teachers should be increased at least fifty per cent, which would add 70,000*l*. to the amount of the grant now made, thereby raising it to 200,000*l*. a-year. It was also suggested that the managers of the schools should be empowered to make advances on account of these stipends; the long period which the pupil-teachers had now to wait for their money, sometimes exceeding fifteen months, being very injurious to them.

The second point urged upon the attention of the right hon. gentleman was, that the sums paid to schoolmasters and schoolmistresses for the special instruction of pupil-teachers were not proportionate to the time and labour devoted thereto. The payment was at the rate of 1*s*. a lesson, whereas a private pupil would pay from 2*s*. 6*d*. to 5*s*. a lesson; the memorialists therefore prayed that the amount be increased fifty per cent.

The third grievance stated by the memorialists was, that a regulation had been laid down by the Committee of Council which precluded the payment of all sums due to the schoolmasters on leaving their schools, by way of augmentations and gratuities, for a less term than one year. This they considered to be oppressive and unjust; and they asked that henceforth they should be paid for fractional portions of a year.

The fourth ground of complaint was, that the schoolmasters were not allowed to employ remuneratively their time out of school-hours. This they regarded as an undue infringement of a right conceded to all other classes of her Majesty's subjects; and they prayed that the regulation so interfering with that right be rescinded.

The last point referred to by the memorialists was as to the distribution of the capitation-grant since its extension to all the National schools throughout England and Wales. At present the managers of the schools were undecided as to the mode in which the distribution should be made. The memorialists proposed that the schoolmasters should have half the grant, and that the other half should go towards augmenting the school-fund.

Mr. Cowper replied to these several points *seriatim;* first observing, that it was a great satisfaction to him to meet gentlemen who were able to state what were the opinions and feelings entertained on these matters by a certain class of schoolmasters who had derived their knowledge from experience of the practical working of their own schools. He should at all times be very much obliged to any gentlemen who would tell him what their views were, and what suggestions they had to make in reference to this important subject. With regard to the pupils' stipend, that was no doubt a very serious matter.

If the stipend were raised at all, he apprehended it must be raised throughout the whole country, though he assumed that the present complaint was one of an exceptional character, having reference to the metropolis and other large towns only. Now, considering that a great proportion of those who were trained as pupil-teachers did not afterwards become schoolmasters, if the stipend were to be increased, it might hold out such attractions to young persons to become pupil-teachers that the country would be found to be educating young men as schoolmasters who had no serious intention of ever pursuing that profession. The question, therefore, was one which required very serious consideration. With regard to making advances to the pupil-teachers, no doubt it appeared hard that the young men should be so long kept out of their money; still, on the other hand, there was the risk that they might not be entitled to the money thus advanced to them when the time of payment arrived. He would consider the point; but he was not prepared to express an opinion upon it at present. As to increasing the payment of the schoolmasters, he always understood that when the amount was fixed it was at the same time considered that the schoolmasters would gain an important advantage from the assistance rendered to them by the pupil-teachers. The remuneration, therefore, which the schoolmasters received did not consist entirely of the gratuity, but, in part, of the important aid which was afforded to them by the pupil-teachers. This made it difficult to estimate at what amount the gratuity ought to be fixed. With reference to the other portions of the memorial, the right hon. gentleman observed, that no doubt there must be many cases in which the rules laid down by the Committee operated as a hardship upon the schoolmasters; and he would take into consideration how far it was possible to modify those rules, so as to guard against that result. He, however, candidly told the deputation, that he could not at all acquiesce in their statement, that it was unjust to require the schoolmasters to devote all their remunerative time to the duties of their schools. On the contrary, when the State gave money to the schoolmasters, through the various channels in which it was given, it had a right to require that in return the whole remunerative time of the masters should be devoted to the schools. That was a rule which did not apply to schoolmasters only, but to all persons employed in the public service. If schoolmasters were allowed to enter into other employments, it might open the door to temptation, and might lead to great abuses. The attention of the mind might be preoccupied, and the school not have the whole energies of the master, and yet it might be difficult for an inspector of schools to detect the deficiency. He did not therefore think it would be right for the State to exact less than the whole of their remunerative time; nor did he think that the schoolmasters should be allowed to engage in any other occupation or employment.

Mr. Simpson begged to observe, that if the State would recognise the schoolmasters as servants of the State, and would pay them in proportion to the other servants of the State, they would be perfectly satisfied; but their lordships of the Committee on Education refused to recognise the schoolmasters as servants of the State.

Mr. Cowper again assured the deputation that all the matters they had brought before him should receive the most attentive and deliberate consideration.

The deputation then withdrew.—*Times* (4th May).

EDUCATIONAL PRIZE-SCHEME FOR THE ARCHDEACONRY OF COVENTRY.—The fifth anniversary meeting of the society that carries out this scheme was held at Coventry on the 23d ult. The sermon usual to the occasion was preached by Dr. Hook in Trinity Church. The prizes were given to the children, in St. Mary's Hall, by Lady Erskine and the Archdeacon of Coventry; and consisted of money-prizes and most handsomely bound Bibles and Prayer-books. Both the church and the hall were crowded to excess, and all the principal clergy and gentry of the county attended.

Schoolmasters and Schoolmistresses' Associations.

*** The Editor cannot undertake to notice reports and proceedings of Associations unless sent in a brief form.

METROPOLITAN.—The usual monthly meeting was held at the Sanctuary on Saturday, the 2d of May, when there was a large attendance of members. After the usual business had been transacted, Mr. M. C. Cooke, of the Trinity School, Lambeth, read an interesting and instructive paper on "The study of plants in relation to commerce and manufactures." The room was hung with specimens of fibres and drawings of plants; while in various places there were arranged about 500 bottles containing vegetable productions, such as gums, nuts, spices, waxes, &c.; amongst the latter, may be mentioned the very beautiful bottles and contents from the Belmont factory. At the close of the paper, Mr. Cooke intimated his intention of handing over to the Association a large number of the specimens, to be added to the Scholastic Museum originated last year by Mr. Myers, one of the secretaries; he also advocated the desirableness of at once forming a committee to collect and arrange the specimens, receive donations, &c. This suggestion was acted upon; and it is probable that in a short time the members will be able to look upon a Scholastic Museum of their own with some degree of satisfaction.

By permission of the committee of the Yorkshire Society, a room has been set apart at their School in the Westminster Road for the present reception of the Museum; and donations in vegetable, animal, or mineral productions, may be sent there to the care of Mr. Myers; or they may be sent to Mr. Hay, Kennington Oval, Mr. Dexter, Royal Military Asylum, Chelsea, or Mr. Cooke, Trinity School, Lambeth. Donations in money for the purchase of bottles, cases, &c., will also be thankfully received.

On Saturday, the 16th May, the Rev. E. R. De Levante, of Chelsea, delivered a lecture before the members, on "The Mirage of the Desert." This lecture was highly applauded, and a cordial vote of thanks offered to the rev. gentleman.

DERBY AND DERBYSHIRE.—The monthly meeting of this Association was held on Saturday, May 2d, in the National Schoolroom, Ticknall. A lecture on "Botany" was delivered by the Rev. — Messenger, which was succeeded by a discussion on "Teaching Geography."

DEVON AND EXETER.—The monthly meeting of this Society was held on Saturday, May 9th, in the Episcopal School, Queen Street, Exeter, when a very interesting and practical paper was read by Mr. Gillard, on "Youthful discipline and the formation of habit." Mr. Gillard, and the members generally in commenting on his remarks, spoke largely and forcibly on the importance and beneficial effects of a careful cultivation of the habits of truthfulness and honesty as well as of punctuality, neatness, and order, in the youth of the present day committed to their charge.

GAINSBOROUGH.—The monthly meeting of this Association was held on the 25th of April; the Rev. J. H. Pooley, B.D., in the chair. An able paper, on "The commerce of Great Britain," was read by Mr. Browne, of West Ferry; and an interesting lesson, on "The Pennine chain," was given by Mr. Geldard, of Beckingham. The secretary laid the rules of the Church Schoolmasters' and Schoolmistresses' Benevolent Institution before the meeting; and several members expressed a willingness to subscribe. The subject is to be again brought forward on a future occasion.

BRIGHTON AND SUSSEX.—On Tuesday evening, May 5th, a paper was read by the Rev. W. Mitchell, on "Schools in Belgium and the North of France;" the Rev. J. Elleston in the chair. The paper consisted for the most part of extracts from the journal of the lecturer during a tour on the Continent in the autumn of last year, and contained much useful information respecting the education in colleges, nunneries, and the schools of the Christian Brothers. On Tuesday, June 2d, a paper will be read by Mr. Stevens, of St. Mark's School, Kemp Town, on "Illustration as an element of teaching."

EAST KENT.—The first annual meeting of this Association was held at St. George's Schools, Ramsgate, on the 1st of May. The proceedings commenced with a lesson on "The lighthouse," to a class of twenty boys, by Mr. Stoney, of Holy Trinity Schools, Margate. This was followed by one on "Rain," by Mr. Hadfield, of Christ Church School, Ramsgate. A paper, on "Hints in giving a lesson," was then read by Mr. Hawkins, of St. John's Schools, Margate.

After tea, the report was read, and the following officers elected for the ensuing year: Mr. Hadfield, of Christ Church, Ramsgate, treasurer; and Mr. Mead, of St. George's, Ramsgate, secretary.

The next monthly meeting will be held on the 6th of June, at Minster, when the "Best methods of teaching grammar" will be discussed.

NORTH CHESHIRE.—The tenth half-yearly meeting of this Association was held in Grappenhall Schools on Thursday, the 30th of April; the Rev. Richard Greenall, president, in the chair. The meeting was opened by prayer; after which the first subject discussed was "Composition," viewed, not in its higher branches, but in reference to the powers of children of the usual ages in National schools. The chief difficulties which met the teacher in imparting this knowledge arose from the poverty of the untaught child's vocabulary, and from its mind being unstored by thought and observation. With a view of overcoming these obstacles, constant familiar conversation with the children, and in the case of the upper classes, the reading of useful books, were recommended out of school; whilst the plans suggested as the best in the conveying of this branch of instruction in the school were the filling up of elliptical sentences, paraphrase, reproduction of lessons, copying of good grammatical sentences, and the writing of original letters.

After partaking of dinner, the subject of "Sunday-schools," which had been partly discussed at the last meeting, was resumed. Several valuable suggestions were made. The points principally considered were—the character of the teachers employed, teachers' classes, and the means of securing attendance by prizes, and frequent calls at the children's homes. It was agreed that the next meeting should be held at Weaverham.

LYNN AND WEST NORFOLK.—The monthly meetings of this Association have, as usual, been well attended since the commencement of the year. The subject of the Capitation Grants has been discussed, and a communication made to the Secretary of the Committee of Council, to which a reply has been given, and will be considered at a future meeting. A paper has been read by Mr. Bray, on the subject of "Notes of Lessons." Of "notes" in general the writer was not in favour, as he believed with a good teacher they were harassing and detrimental. A lesson on "Health" has been given by Mr. Flaxman, to a class of boys from the different schools in the town. The lesson was based on Dr. Franklin's well-known maxim, "Early to bed," &c., and was illustrated by many historical facts and other valuable hints most conducive to health. A paper, on "Teaching English Grammar to pupil-teachers," has also been given by Mr. Krinks. The writer considered that classical study tended most for developing the mind; hence a study of the English language would have a similar influence. He also thought, that if masters in their private reading would note the more difficult words for parsing, and refer them to their pupil-teachers in their grammar-lesson, many difficult points in grammar would be brought before them. Mr. Little has continued his series of papers on the "History of the English Reformation" and "Book of Common Prayer," all of which have been well received. Messrs. Beckett and Plumpstead have read papers on the "Reigns of Mary and Elizabeth." The contrast in the character of each with their predecessors, and the different influence which each character had on the kingdom, were graphically described. At the next meeting (which will be the half-yearly one), the Rev. H. Edwards, St. Germans, will read a paper "On the usefulness and origin of the art of writing."

FOREST OF DEAN.—The first anniversary of this Society took place at the Holy Trinity Schools, Forest of Dean, on Friday, the 15th of May. The proceedings commenced with divine service at eleven o'clock. An appropriate sermon was preached by the Rev. Edward Mansfield, of Higham, from the text, "Suffer little children to come unto Me." After service, the members partook of a luncheon. Next the report was read, in which was pointed out some of the benefits which accrued from their meetings. By the aid of the Privy Council, books had been collected to the amount of about 11*l*. From several unforeseen causes the attendance was not so large as the society anticipated, in all about 50. The Rural Dean, R. Davis, Rev. J. Davis, and the Rev. T. Chase, addressed the meeting.

After the election of officers, a lecture was given by the president, Rev. H. G. Nicholls, on "The history of the Forest." The lecturer divided his subject into two parts: first, the early inhabitants to be Silures; produced old tools, coins; also directed where to find mounds of ashes, which were left here by the Romans; described their blasting-furnaces, and where a Roman town once stood, though no traces of it now can be found. The Conqueror often hunting here, as well as John, who made Flaxby Abbey and St. Brivial's chief places of residence; the former of these granting the charter of a Free-miner. Read various charters during the Edwards, and extracts from the Doomsday-Book. The extent of the Forest reaching, prior to them, from Gloucester Bridge to Chepstow; the other two boundaries being the Severn and Wye. How the Forest became destitute of trees, and that the Spanish Armada had orders to destroy it. Diagrams of an old miner and the monks of Flaxby Abbey illustrated those periods. The second part descended to particulars, showing the progress of roads from the time of the Romans till the present; history of the deer, and of Flaxby Abbey. The intention of the rev. gentleman was also to show the geological construction of the Forest, but they had arrived at the appointed time of dinner: and after a vote of thanks, the members and their friends sat down to the good old English fare. After which, all returned to their respective homes delighted with the day's proceedings.

Barnsley.—The last meeting was held (May 9th) at Hoylandswaine. Mr. James Barraclough gave a lesson on "The rein-deer" to a class of twenty-one boys. The next meeting will be held at Stainborough.

TESTIMONIALS.—To Mrs. King, on her leaving Lenton Schools, after Fourteen Years, a Tea-Service and Sundries, by the Female Sunday-school Teachers, Pupil-teachers, and the School-girls.

To Miss Harrison, for Eighteen Years Mistress of Elstree National School, a Purse of Twenty-five Sovereigns, from some of the principal Supporters of the School.

To Mrs. N. Sendall (late Margaret M'Dermott), a small Clock, by the Supporters of Nutfield National School, Surrey, in consideration of her good services as Mistress during Eight Years.

APPOINTMENTS.—Mr. T. Mellor, to be Master of the All Saints' National Schools, Gordon Square, St. Pancras.

Mr. and Mrs. Nixon, the former from St. Peter's Commercial School, Ashton-under-Lyne, to Swineshead Endowed School, Lincolnshire.

Mr. Thomas Holmes and Mrs. Holmes (late Miss Wood), from Hurdesfield, to Essington National Schools, Wolverhampton

Mr. Edwin Simpson, Master of St. Anne's Schools, Limehouse, to the Head-Mastership of Swinton Industrial Schools.

MARRIAGE.—On the 9th May, at St. Paul's Church, York, Mr. J. Cooke, Master of Lady Beaumont's School, Carlton, near Selby, to Miss Robinson, of Melbourne, near Pocklington.

OBITUARY.—On May 8th, at King's College Hospital, of consumption, aged Twenty years, Thomas Morse, First-class Queen's Scholar of the Training College, Battersea, and formerly Pupil-teacher in the Fishguard National School. The Students from Battersea followed his remains to the Cemetery, Brompton, where the service was read by the Principal of the College.

On the 23d of April, Miss Eleanor Nash, Mistress of Shirley Church Girls' School.

NOTICES TO CORRESPONDENTS.

We cannot undertake to notice anonymous communications, nor to insert letters or information received after the 20th. The name and address of our correspondents should always be sent, though not necessarily for publication.

"A Queen's Scholar." The assistant-teacher must be of three years' standing of any school under Government inspection. See *Church Education Directory*, p. 68.

"P. Green." 20th August 1853.

"C. P. S." We must refer you to the Committee of Council on Education for an answer to your inquiry as to the Capitation Grant.

"An Admirer of Justice." The payments to pupil-teachers are usually remitted by post-office order to the manager, but made payable to the pupil-teacher, so that there can be no mistake as to the amount payable to each. If you are entitled to capitation money, you should make your claim good to the managers.

"A Berkshire Schoolmaster." The National Society has no fund from which a gratuity or pension could be given to aged teachers. The Government fund is only applicable to teachers in schools under inspection.

"A Constant Reader." The Minute relating to pensions is given at p. 23 of the *Church Education Directory*. Any interpretation of the Minute must be sought for at the office of the Committee of Council on Education.

"K. T." Above eighteen. See Minute, 2d June 1856, pp. 67-8, *Church Education Directory*. The books to study should be ascertained from the principal of the training college where you proposed to be examined.

"J. Harding." The explanatory circular with respect to Capitation Grants is given at pages 70-72 of the *Church Education Directory*. An addition to the income is required where no house is provided. Your other inquiry involves a point for the Committee of Council to answer.

"Scire facias." We think you should address your inquiry to "The Secretary," Department of Science and Art, Museum Buildings, Cromwell Road, Kensington Gore, S.

"J. R." We are not aware that any such list has been prepared for female candidates.

"E." The case to which you refer is, we believe, so exceptional as not to warrant the insertion of your letter.

"W. W." duly received. Every consideration has been shown to teachers, and is continued in the new scale of charges.

"E. Pugh." You will find a list of books, curriculum of work, and other information respecting middle-class education, in a pamphlet just published, entitled *Middle-Class Education*, by T. D. Acland, Esq. Ridgway, 169 Piccadilly. Price 1*s.*

"J. Trinder" is thanked; under consideration.

"J. Turner," "A Kentish Schoolmaster," "K. N. S.," "C. V.," "T. G.," "Ingleboro," "E.," and "Atom," inquiries declined.

"T. Fyles" declined; not of the usual character.

"W. P." We are not aware that endowed schools are excluded from Capitation Grants, provided they comply with the required conditions. See *Church Education Directory*, or address your inquiry to the Committee of Council on Education.

Warwick and Leamington Association. Account of meeting received too late to be available this month. We shall be glad to receive a *brief* statement of the proceedings for our next Number.

Several communications have come to hand after the 20th, too late for notice this month.

Certain Letters not noticed above are in type, and we hope may appear in our next.

SUNDAY-SCHOOLS.

[This portion of the Number of the *Monthly Paper* for June, and each succeeding month, will be published in a separate form as The National Society's Sunday-school Paper, and may be obtained regularly through any bookseller at the cost of *one penny;* or twelve copies will be sent postage free on remitting one shilling in postage-stamps to the Editor, or six copies will be sent for seven stamps.

This arrangement has been made in compliance with the request of clergymen and others who have the management of Sunday-Schools, and are anxious that every teacher in the school in which they are interested may be provided with the Paper at the least possible cost. As a large circulation is necessary for the success of "The Sunday-school Paper," it is hoped that an effort will be made in Sunday-Schools throughout the country to subscribe for six or a dozen copies monthly.]

Correspondence.

[*The Committee of the National Society are thankful for any communication likely to assist School-Managers and Teachers, or otherwise promote the work of Church Education; but they do not necessarily hold themselves responsible for the opinions of the Editor's correspondents.*]

To the Editor of the National Society's Monthly Paper.

How shall I teach my Class?

Sir,—The teacher should endeavour to estimate aright the interests involved in the question standing as the heading to this article. All those influences which render school-education so valuable; all that long train of advice, caution, and entreaty, which in subsequent years springs up in the mind like a sparkling fountain; all those appeals to the feelings of children, which seem to die away altogether, and then come back again and again in soft echoes, renewing the familiar tones of former days; all that a man has owed, or is ever likely to owe, to the first impressions of childhood, which, be it observed, so insensibly press him on all sides as to be like the atmosphere itself from which he draws his breath;—all these, and more than these, are to some extent comprehended in the question, "How shall I teach my class?" It may be profitable to some of the readers of this portion of the Paper to devote a few articles to the consideration of the question. And here let us pause for a moment. It would be absurd to deny the fact, that this very question of teaching has already engaged the descriptive powers of a large number of writers. In short, their name is Legion. The various methods of imparting knowledge have been described again and again in books on the art of school-management. Many of these books, however, do not fall under the notice of Sunday-school teachers. Even if they did, it is exceedingly doubtful whether they would not in many cases tend to confuse rather than assist. For instance, one author, unquestionably with the very best intent, has allowed his zeal to go somewhat too far. He has furnished us with a list of methods, of which the most that can be said is, that it contains ten very long, very hard, and very unnecessary words. First, we have the "synthetical" method; secondly, the "analytical;" thirdly, the "dogmatical;" fourthly, the "objective;" fifthly, the "subjective;" sixthly, the "catechetical;" seventhly, the "elliptical;" eighthly, the "heuristical;" ninthly, the "dokimastical;" tenthly, the "dialogical;" and eleventhly, the "akroamatical." There is another word which has in common with these the quality of ending in *al*, and one is half-inclined to search for it in the list. There is such an adjective as 'absurdical.' Why should we not complete the number twelve by inserting the 'absurdical' method? The book which points out these far-fetched systems is intended to assist, not teachers of classical, but of ordinary National schools. There is, as the reader knows, such a thing as making a subject far more abstruse than it was before by an affectation of scientific precision. You may take up any study, no matter how simple, and by a free use of uncommon terms, and a rare display of technical language, render it so exceedingly formidable and mysterious, that you will not only deter persons from attempting the course you desire to promote, but actually scare those who have already entered on it. The object of the friends of elementary education should be to simplify matters for teachers, to introduce nothing which is unnecessary, and to attract workers by opening a clear unobstructed path to the work. As for the Sunday-school teacher, his aim should be to study and practice the art of teaching his class by the simple method of *catechising*, or asking questions. Christ, in the midst of the doctors at Jerusalem, furnishes an example. He sat, "hearing them and *asking them questions.*" But as surely as the teacher begins by discussing such terms as those given above, and imagining that this moment he is entering on the particular province defined by one, and the next moment on that marked out by another, so surely will he end by doing just nothing at all beyond landing himself on the lone island of doubt, disappointment, and, it may be, disgust. It will be well to point out some of the ways in which teachers can set about improving themselves in the art of questioning their lessons into their scholars, and also to particularise a few of the most prominent errors into which the young teacher is liable to fall. His first object must be to read some very full, suggestive, well-arranged notes on the portion of Scripture, &c., which is to serve as the lesson. This first step will serve to give him ideas, and make him master of his subject. Having on Sunday gathered his class about him, and offered up such a prayer as, "Open Thou mine eyes, O Lord, that I may behold wondrous things out of Thy law!" or that comprehended in the collect usually printed at the beginning of our Bibles, he will let the class read a *very brief* portion. The mistake is, that in most Sunday-schools *too much is read at one time;* and thus what was intended as religious instruction becomes little more than mechanical reading. Two or three verses, and then questions on these, then two or three verses more, and questions again, should mark the routine of a Bible-lesson. This seems an unnecessary fact to point out; but we shall never get better religious teaching either in our day or Sunday schools until we have less reading of the Bible and more oral instruction on the portion read. Before the teacher begins to question the class on the main thing taught in a verse (for every verse almost has one main subject in it), he should just let his eye run through it, with the object of selecting any proper names which it may contain: as, for example, Jesus, Christ, Abraham, Jerusalem, Galilee, &c. A few inquiries may be made about these by way of clearing the ground of difficulties in the work of understanding the leading subject of the verse. The verse must next be broken up into questions. If a child cannot answer a question when put in one form, it should be varied and broken up into two or more simpler ones. All questions should grow gradually out of each other; in other words, should have a sequence or logical connection. The catechetical is of course a slow method of teaching, but it is a surer one than any other. The mere lecturing system misses the mark altogether. You may address children in language glowing with eloquence, but you can never be certain that you are carrying their minds along with yours. It is when you propose a series of questions, that you really ascertain how far they are attending. If careless incorrect answers be given by pupils, it is well not to say, "That is wrong;" but to bring them round to see that they were wrong by questions—by what mathematicians call the *reductio-ad-absurdum* method. When you are about to convict a careless answerer in this way, and his companions see what you are driving at as you approach nearer and nearer the point, it is not at all unusual to see them become slightly excited; then there is a general lighting up of their countenances and a kindling of the eyes, and you will observe their eyelashes go up and down more rapidly, like delicate oars cleaving a sea of light. Immediately, however, you begin to sermonise, they relapse into dullness; the general look of the class is one of heaviness, the fire of interest dies out, like embers late in the night on a cotter's hearth. But, in short, the best advice which can possibly be given to any one who would wish to study attentively the art of catechising is, to read the late Archdeacon Bather's *Hints on Catechising*, more especially the introductory chapters of that work. The writer of this article recommends it more for the description of the catechetical system of teaching than for the matter on the Catechism which it contains. Unless the questioner uses his judgment very freely, he is apt to fall into several grave errors. A few instances may be adduced. (1) He may too frequently ask questions which simply require "yes" and "no" for their answers: for example, the question, "Was not Paul sent to Rome as a prisoner?" should be proposed in the more direct form, "To what city was Paul sent as a prisoner?" In the one case the teacher answers the question himself, and so performs a sort of vicarious service for the pupil; in the other, the pupil is made to reflect. (2) The teacher may put double questions. This again is objectionable. The question "Who was Paul, and where was he born?" really contains (and should be proposed as) two questions. This reminds one of the monitor's inquiry about Peter and John's going into the Temple to pray, about the ninth hour (Acts iii. 1), which he thus put "*Who* went, *where*, and *when?*" The poor fellow had an awful genius for concentrating his ideas, but he was certainly a very unskilful catechist. (4) The questioner may forget to explain the uncommon words which are used, and so shoot, as it were, over the heads of his scholars. With very hard words others should be employed which are explanatory of them. Whether they had this principle in view or not is for the reader to determine; but the compilers of our Liturgy seem in many cases to have coupled words almost synonymous, as "erred and strayed," "acknowledge and confess," "pardon and absolve," "absolution and remission." (See the Exhortation, General Confession, and Absolution in the Prayer-Book.)

If a teacher cannot trust himself without such preparation, he may write down on paper the questions on each verse which he intends to ask. The pupils should in all cases, however, be allowed to give the answers in *their own words*. For some months past there have appeared in the *Monthly Paper* short "Notes of Lessons" on the Gospels. In those Sunday-schools in which the teachers use these it might be advantageous for each teacher to write out on paper a series of questions founded upon them. Enough has been said for the present on the subject of catechising, but its importance will probably excuse a future article. A.

SUNDAY-SERVICES FOR YOUNG CHILDREN.

SIR,—In compliance with your request, I have obtained the rules which form the groundwork for the occupation of the juvenile classes in the schoolroom during the time of divine service. In the afternoon they are merely the groundwork; for, although a uniform routine is desirable, any person accustomed to intercourse with children of the age to be here employed will be aware how much depends upon the teacher's power of obtaining attention, and how much circumstances over which they have little control conduce to render the task at one time more difficult to accomplish than another.

The pictures alluded to are not exhibited every Sunday, but are spoken of as a reward and inducement to good behaviour, and are ready to be produced if extreme heat, or other cause, make it unreasonable to expect a long and steady attention to the short lecture, or other reading in the usual routine.

It is advisable that the parts taken from the Church-service, whatever they may be, should never be omitted, lest the object be overlooked of making this service a means of preparing the children to join intelligently with the congregation when they are advanced to the upper classes.

When school is over, the juvenile classes remain in the school-yard while the room is ventilated and the benches are conveniently placed; and when the church-bell ceases, the children re-enter in order. Silence being obtained, they stand in their places while the teacher exhorts them in a few words to be grave and attentive; then all kneel, and repeat after the teacher the Confession, the Lord's Prayer, and the following sentences: alternate Sundays, repeat the *Venite* and *Magnificat*. Talk and question a little about it; sing some hymn, such as, "There is a happy land;" then read a short lecture, or address the children on some Scripture subjects. Sing again; and if there is still spare time, fill it up with Scripture questions, with the pictures or without, till about ten minutes before it is known the church-service will end, when read a suitable prayer; and conclude by singing, "Lord, dismiss us with Thy blessing."

Great order should be observed on leaving the school. A SUBSCRIBER.

HINTS FOR SUNDAY-SCHOOL TEACHERS.

1. Be much in prayer for yourselves and class.
2. Be punctual and regular in your attendance at the school.
3. Study well the disposition and character of the children.
4. Never expose the ignorance of any member of the class before the other members.

5. If you have occasion to find fault with any member of the class, do so privately, after the lessons are over. An intimation of this may be well at the time of transgression.

6. Keep an exact register of the names of the children, and where they live.

7. Visit frequently the parents of the children; and if the children are absent from or late at school, make it a point to visit their homes during the week.

8. Write letters to the children of your class, say once a-quarter. Instruction by this method is likely to be lasting; and you can say many things in a letter which you might not like to state to them in person.

9. In all you say and do, show yourselves God's living epistles to the children's souls.

J. C. R.

Notes of Lessons for Sunday-school Teachers.

[The Committee of the National Society, while anxious to give publicity to any communications in the form of "Notes" which may be useful to Sunday-school Teachers, do not necessarily hold themselves responsible for articles inserted under the above heading.]

NOTES ON THE GOSPELS.

Scheme for Trinity Sunday and Three Sundays after.

TRINITY SUNDAY	John iii. 1-15.
First Sunday after Trinity .	Luke xvi. 19-31.
Second Sunday after Trinity .	Luke xiv. 16-24.
Third Sunday after Trinity .	Luke xv. 1-10.

⁂ The exact words of the "Notes" should not be used. The teacher should convey their substance by questioning in easy language.

TRINITY SUNDAY.

Read John iii. 1-15.

[On this day we commemorate in an especial manner the great doctrine of the Christian Church, that the Godhead consists of three Persons, who together are one God. The word "Trinity" is a contraction of the word "Tri-unity," three in one. The mystery in this doctrine is, that though the Father is God (John i. 13), the Son God (Matt. i. 23), and the Holy Ghost God (Acts v. 3, 4), they are not three Gods, but one God (Deut. vi. 4.)]

Pharisees. A Jewish sect which rose to importance about 110 B.C. They took their name from the Hebrew word *Pharash*, "separated," because they affected superior holiness, and stood aloof from all other sects. They made tradition of equal authority with the law of God (Matt. xv. 6.), paid undue attention to outward ceremonies (Luke xi. 39), and while giving tithes of the most trifling articles, neglected the weightier matters of the moral law (Luke xi. 42). They believed in the resurrection of the body, the immortality of the soul, the existence of angels and spirits, and of future rewards and punishments; all which the Sadducees denied (Acts xxiii. 8). The Talmud mentions seven classes of the Pharisees: (1) the *Sichemites*, who were converts merely for worldly interest; (2) the *Lame*, or *Immovable*, so called from their seeming so meditative that they were like persons who had lost the use of their feet, or who had become statues; (3) the *Stumblers*, who went with their eyes shut lest they should see a woman, and so ran against posts and walls, &c.; (4) the *Inquirers*, who were always asking what was necessary to be done; (5) the *Mortars*, who wore high-crowned hats to prevent their turning round to look at objects; (6) the *Lovers*, who professed to be governed in their actions by love of virtue only; and (7) the *Timorous*, who obeyed from the slavish principle of fear alone.

Nicodemus (John xix. 39), *Ruler of the Jews, i.e.* one of the Sanhedrim, or great council (John vii. 50); or perhaps the ruler of a synagogue (Matt. ix. 18-23).

By night, i.e. secretly.

Rabbi, or Master. *Thou art a teacher come from God, i.e.* an inspired prophet, like John the Baptist (John i. 6; iii. 26).

Except a man be born again. Born, not naturally, for this is impossible, but by the operation of the Holy Spirit. The word which from the earliest times has been used for this new birth is "regeneration," which Paul, in Titus iii. 5, connects with the act of washing, and which the Church of England, on his authority, uses in the same manner both in the Articles and the Office for Baptism. In Article xxvii. the Church terms baptism "a sign of regeneration, or new birth;" in the office for the Baptism of Infants, she says, immediately after the rite has been administered, "Seeing now, dearly beloved brethren, that this child is regenerate;" in the office for Private Baptism, she says, "This child is by baptism regenerate;" and in the office for the Private Baptism of Children, "Who being born in original sin, and in the wrath of God, is now by the laver of regeneration in baptism received into the number of the children of God and heirs of everlasting life." [The class should find these references.]

Except a man be born of water and of the Spirit. In answer to Nicodemus, Jesus repeats His former assertion, with such an amplification as amounts to a definition of the theological term "sacrament." He shows that the new birth consists of the outward washing with water and the inward spiritual birth by the operation of the Spirit. He does not say, however, that the person washed is absolutely certain of securing the kingdom of God; and the Catechism reminds us, in direct language, that though "we are hereby" (*i.e.* by baptism) "made children of grace," and "called to a state of salvation," we must "pray to God to give us His grace to continue in the same [state] unto our life's end."

That which is born of the flesh is flesh. From our parents we inherit a corrupt sinful nature. (See David's confession, Ps. li. 5.)

That which is born of the Spirit is spirit. The Spirit works in us to will and do what is pleasing to God, daily renews us (Titus iii. 5), "helpeth our infirmities" (Rom. viii. 26), and assists us to "grow in grace;" hence we are warned not to "grieve" and "quench" Him (Eph. iv. 30; 1 Thess. v. 19).

Marvel not, &c. Nicodemus probably showed by his looks, as he did by his last question, that he could not understand the mode of this new birth.

Listeth. It chooses.

And thou hearest the sound thereof, i. e. thou hearest the wind in its operation, and seest its effects.

But canst not tell, &c. Its source is a mystery.

So is every one that is born of the Spirit, i. e. thou canst not describe the working of the Spirit in men, any more than thou canst speak with certainty of the source and operation of the wind,—an invisible agent in the natural world.

Art thou a master in Israel? i.e. a teacher of the law of Moses. The word here translated "master" means a teacher. The same word is translated "teacher" in Rom. ii. 20.

Ye receive not our witness. As if He had said, Ye Jews will persist in understanding My words in an earthly sense, whereas they have a spiritual meaning.

But He that came down from heaven. At first sight, the connection between this and the foregoing is not very apparent. It probably means, "I the Lord from heaven have power to explain these spiritual things, but My countrymen will not receive My testimony.

And as Moses lifted up, &c. As if He had said, "The very occurrences in the history of My nation have a spiritual meaning; even the uplifting of the brazen serpent typified My crucifixion." (For the final history of the brazen serpent, see 2 Kings xviii. 4.)

That whosoever, &c. A true faith will lead us to look to Christ, just as faith in the remedy presented by Moses led the Israelites to look on the serpent. It is *our own fault*, therefore, if we are not saved.

Application.

1. As our natural birth was the beginning of our earthly course, so must we begin our spiritual life by the new birth in the Spirit. Let it be your endeavour to second the work of God's Holy Spirit in you, lest, by striving against Him, ye be found to fight against God.

2. As, in order to be healed of the bite of the fiery serpent, the Israelites were to look upon the uplifted serpent, so must we look to Christ on the cross as our only deliverance from the power of sin and from eternal death.

FIRST SUNDAY AFTER TRINITY.

Read Luke xvi. 19-31.

[This is generally classed among our Lord's parables, but some have imagined it to be a real history; among these are Irenæus and Tertullian. In delivering it, Jesus returns (says Grotius) to the subject treated of at the beginning of His discourse,—the use and abuse of riches, the effect of avarice and the want of charity.]

A certain rich man. He is called *Dives* in consequence of his riches.

Purple and fine linen. The dress of people of high rank. All courtiers were styled by the historians *Purpurati*.

Fared sumptuously, i. e. lived on the choicest meats.

Lazarus, or *Eleazar*, which signifies "help in God."

Full of sores. His wounds were not closed up with ointment.

With crumbs. The smallest morsels would have been gratefully received; and he was at the gate to accept them, and remind Dives as he passed in and out of his starving condition.

Dogs came and licked his sores. Dogs found him whom the rich man shunned. Whether this circumstance is mentioned to heighten our ideas of the sufferings of Lazarus, or to remind us that the brute creation showed him more attention than Dives did, we cannot say.

Into Abraham's bosom. A Jewish expression, meaning Paradise, or the unseen world, whither the Jews imagined the good were carried by angels. Thus one of their writers says of the Rabbi Judah after his death: "This day he sits in Abraham's bosom" (see Lightfoot).

And was buried. A quaint writer says, "And this, then, is the difference in their disappearance; the rich man is buried perhaps with pomp and parade."

In hell, being in torment. In *Hades*, or the unseen world, but in that part of it set apart as the abode of the wicked. "Hades" simply means the hidden world, without reference to the state of the good and bad; but here the word *torment* is added, to show that the rich man was in the part of it called by the Jews Gehenna, while Lazarus was in the other, which they called Paradise. The popular idea among the Jews was, that Paradise and Gehenna were near, and opposite to each other; and Jesus conforms to it when He represents the rich man as seeing and addressing Lazarus and Abraham.

Cool my tongue. The tongue which had uttered no kind word to Lazarus when at his gate, the palate which had enjoyed all kinds of dainties, are now burning like fire itself. Still he sees Lazarus in happiness. And all this, not because he had been rich and Lazarus poor, but because he had lived a life of ease and self-indulgence, shut out the claims of charity, and left duties undone.

Receivedst thy good things. What thou didst esteem the *only* good things. They are all thou livedst for, and all thou wilt have.

A great gulf fixed. As a Jewish writer says, "God hath set one [place] against the other. How far are they distant? A hand-breadth." (The Greeks imagined that the good and bad abodes, Elysium and Tartarus, had the river Cocytus, or Acheron, or some impassable gulf, between them.)

I have five brethren. He wishes them to be warned in time. Possibly they had been his companions in irreligion and indifference, and perhaps through his own bad example. The consolation of giving them timely warning is denied him; and so mind, as well as body, suffers indescribable agony. Save us, O Lord, from an end like his!

Moses and the prophets, i.e. their books, read in the synagogues every Sabbath (Acts xv. 21).

Neither will they be persuaded though one rose from the dead. Trench says (*Notes on the Parables*, p. 456), "This shows that faith is a moral act of the will and affections no less than of the understanding; something which cannot be forced by signs and miracles. When the other Lazarus was raised, the Pharisees were not by this miracle persuaded of the Divine mission and authority of Christ. A greater, too, than Lazarus has risen. Yet though multitudes acknowledge the fact, as setting a seal to all His claims to be obeyed, they are not brought at all nearer to repentance."

[The main design of this parable seems to be, to warn us of the danger of living for this world only, of ministering to our ease and self-indulgence, and disregarding that charity which is the fulfilling of the law. Dives is not accused of gross crimes; there is nothing to make us think him other than a reputable man in the world's esteem. He is not called an oppressor, a thief, &c. His sins were, carnal unbelief and a want of charity.]

Application.

Draw the following lessons: (1) *Self-indulgence steels the heart to the claims of others.* (2) *It blunts the perception of the danger to ourselves and to our companions of living in a disregard of plain duties.* (3) *It ends in unutterable misery hereafter.* (4) *God will reckon with us hereafter for our present lives.*

SECOND SUNDAY AFTER TRINITY.

Read Luke xiv. 16-24.

Bade many, i. e. invited many to the feast.

Sent his servant at supper-time. This was the custom in the East. Those who had accepted an invitation were admonished of the completion of the preparations for the feast.

To make excuse. Their occupations are not said to have been sinful in themselves; they became so only when they allowed them to interfere with higher objects.

Piece of ground; Yoke of oxen; Married a wife. These were the objects of their present indifference to the gracious invitation offered them. "I have married a wife" would, according to the Levitical law, have been a sufficient excuse why he should not have gone to a battle; but it is not why he should not have come to the feast (Deut. xxiv. 5).

The poor, the maimed, the halt, and the blind. Those, as it were, in less repute among the citizens.

And yet there is room. The preparations and accommodation were on so extensive a scale, that we behold therein: (1) the great power or wealth of the master of the house; (2) his exceeding charity or bounty.

Highways and hedges. Where they would find the meanest vilest wanderers, those generally shunned by the richer and nobler section of society.

Compel them to come in. Not compel by bodily force, but constrain them by earnest entreaty. We cannot suppose the single "servant" thus commanded could drive in from the country a body of unwilling guests; but besides this, the Greek word, which in this passage is translated "compel," is used in Matt. xiv. 22, Mark vi. 45, in the sense of "to lead by example or exhortation."

For I say unto you, &c. Throughout the parable *one* servant has been addressed; here the word "you" in the original means more than one, as if the master were now addressing his *whole* household. Those who slighted his invitation should not be admitted even if they asserted the claim of having once been invited to the banquet.

[To understand this parable, the teacher should consider the circumstances under which it was delivered. (See Luke xiv. 1-15.) Those first invited were the Pharisees, scribes, and doctors. The supper represents the Gospel privileges, which they contemptuously disregarded. They who were next invited were those of the people whom the Pharisees despised on account of their ignorance—"the publicans and sinners," as they termed them. These embraced the kingdom of God, or the Gospel, before the proud Pharisees. Last of all, the pagans,* the abject Gentiles, those afar off from God, were invited; and they pressed eagerly into the kingdom thus opened to them. The parable has a teaching for every one who scorns the message of the Gospel, or who "thinketh he standeth."]

Application.

Draw three lessons: (1) That there is yet "room" at the Gospel-feast for those who will anxiously lay hold of the hope set before them. (2) That God entreats men to come and be saved. (3) That self-sufficiency and self-righteousness will lead to our rejection, even as they occasioned the rejection of the Scribes and Pharisees.

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* This word literally signifies *dwellers in villages.* As these continued heathens long after the cities became Christianised, it was applied to those who remained Jews or heathens, and in this sense we use it now.

Third Sunday after Trinity.

Read Luke xv. 1-10.

Two sons. This close relationship accounts for the father's delight, described in ver. 20.

The portion of goods that falleth to me. The inheritance that falleth to me by right. It was common among the Syrophœnicians (if not among the Jews) for sons to receive property in their fathers' lifetime to trade with.

He divided unto them his living. He divided the property which he could not legally withhold.

Not many days after. He took time to consider; and then not hastily, as an angry man, but deliberately set out on his journey, having converted his valuables, as we may suppose, into money, or property which could easily be carried with him.

Wasted his substance. He spent it in gratifying his evil appetites, and in the company of profligate persons.

A grievous famine. A great scarcity of food.

To feed swine. As a Jew he must have considered this employment of tending unclean animals most degrading. Even in Egypt the swineherds were excluded from the temples.

Would fain, i. e. would gladly or willingly.

With the husks. Not the pods of some other fruit, but the fruit itself of the "carob-tree." It is curved in shape, something like a sickle; hence its name *keration,* a little horn.

No man gave unto him. Whether this may mean, that owing to some reason he could not obtain the husks, or what is more likely, that no one gave him proper food or sufficient money to purchase it, it certainly completes the picture of his suffering.

When he came to himself. When he began to reflect and recover his better feelings.

Yet a great way off. As if the father had never ceased to think of the wanderer, and hope for his return almost against hope.

A ring on his hand. A mark of honour (Gen. xli. 42; James ii. 2); a proof that his father had forgiven him.

Was dead, i. e. like one dead to his friends; or rather, perhaps, dead in trespasses and error (1 John iii. 14; Eph. ii. 1).

[The remainder of the parable is simple enough, and the class should read it to the end. We may now endeavour to trace its design. It was occasioned by the murmuring of the Scribes and Pharisees, because Jesus received and ate with sinners. Two other parables—the Lost Sheep, and the Lost Piece of Money—arose out of the same circumstance; hence we may conclude, that, like these, it was intended to describe the repentance of the sinner, his return to his father, and his father's willingness to receive him once more into favour. In this sense, as has been observed, "the parable is for all times and ages of the world." (See Lonsdale's *Exposition of the Parables,* p. 103.) But the same author remarks, "The parable seems to have reference to the case of the Jews and Gentiles. The Gentiles, after having been long far from God, returned at length to Him through the Gospel, and God willingly received back His outcast children. The Jews, like the elder brother in the parable, were indignant at the thought of the Gentiles being admitted to the same rights and blessings as themselves, and refused to come into that Church which was opened to the Gentiles also."]

Application.

Deduce by questions the following lessons: (1) Men are prone to leave God. (2) While away from Him, they are blind by reason of sin. (3) Trouble and suffering often make them reflect. (4) The recollection of past innocence and happiness adds to their agony. (5) When by God's grace they return in repentance and prayer, their Heavenly Father is glad to receive them. [Dwell here on the danger of leaving God's laws, since we cannot be sure of having time for repentance.]

Notes on Scriptural and Liturgical Words, by Rev. J. Eastwood, M.A.

"You will not find that this study of words will be a dull one when you undertake it yourselves. Only try your pupils; and mark the kindling of the eye, the lighting up of the countenance, with which the humblest lecture on words, especially words which are familiar to them in their play, or *at their church,* will be welcomed by them." *Trench's Study of Words.*

Artillery. This word occurs 1 Sam. xx. 40, where it evidently means "bow and arrows;" also 1 Macc. vi. 51, where the marginal reading is "mounds to shoot;" Geneva Vers., "instruments to shoote." It was used long before the invention of gunpowder to denote missile weapons in general: thus, Pol. Verg. (*Camden Soc. Transl.*), p. 67, "Caractacus .... chosinge suche place for the plantinge his artillerie." The word is French; and seems connected with *art.* See also *Notes and Queries,* 2 S. ii. 414.

Asp (Heb. *pethen,* Gk. *aspis*), a kind of small serpent, whose bite is said to be so very poisonous that it kills almost instantly, without a possibility of applying a remedy. Calmet says, "It is affirmed with great confidence, that this animal stops its ears to prevent its hearing the voice of any one who would charm it." In four out of the five passages where the word occurs in the Bible, *poison* is joined with it. In Ps. lviii. 5, xci. 13, *pethem* is translated *adder;* whilst, on the other hand, in Ps. cxl. 3, *adder*, which is there the translation of an entirely different word, is, when quoted by St. Paul (Rom. iii. 13), rendered *asp*.

Assay (Fr. *essayer*) occurs several times in the sense of "try, attempt;" it is now almost confined to *trying* the purity of metals. 1 Sam. xvii. 39, "He *assayed* to go, for he had not proved them;" *i.e.* "He tried whether he could go, for he had not, &c." Bacon (Ess. xv.) speaks of "disputing, excusing, or cavilling upon mandates, as being an *assay* (*i.e.* first attempt, by way of trial) of disobedience." Piers Plowman:

> "Good is that we *assaye*,
> Wher he be deed or noght deed."
> *Vis.* 12213, 14.
>
> "I shal gon and *asaye*." *Creed*, 266.

Pol. Verg. p. 78:

> "*Assayth* expugnation of divers castells."

Asswage, used three times: Gen. viii. 1, as a verb neuter, "the waters *asswaged*," *i.e.* "subsided;" Job xvi. 5, 6, where the original word is one elsewhere translated "restrain, tie up, withhold;" and Ecclus. xviii. 16, where it means "cause to cease." In Visitation of Sick, we have "asswage his pain." So Piers Plowman, *Vis.* 2715, 16:

> "May no sugre ne swete thyng
> *Aswage* my swellyng."

Astonied, an old form of **astonished**, used seven or eight times in the older copies of our version as a translation of four different words, all expressing "struck dumb with amazement, thunderstruck." Pol. Verg. p. 71, "The auncient fighting menn *astonied* at the first commotion of the Britains, &c." The word is connected with *stun;* Fr. *étonner*.

At one (Acts vii. 26). Nares gives this phrase as an adjective, meaning "united, agreed." "So been they both atone" (Spenser). The verb *atone* is said to mean *reconcile, make one;* so the Atonement would be the act of making us at one with God, reconciling Him to us and us to Him. Shakespeare uses *atonement* in this sense of reconciliation,

> "If we do now make our *atonement* well,
> Our peace will, like a broken limb united,
> Be stronger for the breaking."
> 2 *Hen. IV.* act iv. sc. 1.

The Hebrew word for *atonement* is from the root *caphar*, "to cover" (*i.e.* expiate) transgression.

At the last and (Prov. xxix. 21) **at the length** are antiquated usages for *at last* and *at length*. In this latter text the Heb. has simply, "shall have him become his son *after him*." Piers Plowman, "I conjured hym *at the laste*" (*Vis.* 9614). Polyd. Verg., "constantly."

Attendance, used 1 Tim. iv. 13 for "attention" (*proseche*, "give attention to"). In 1 Kings v. 10, 2 Chron. ix. 4, 1 Macc. xv. 32, "attendance of servants;" *i.e.* "retinue of servants, establishment, staff." In Heb. vii. 13, "attendance at the altar," *i.e.* "act of attending," which is the most usual meaning.

Attent (2 Chron. vi. 40, vii. 15), from Lat. *attentus*. The Heb. word is in other places rendered by the more usual form, *attentive*.

Intelligence.

An interesting meeting, convened by the Ven. Archdeacon Wickham, and having for its object the mutual aid and encouragement of those engaged in the work of Sunday-school teaching, was held at Oswestry on the 1st of May. During the earlier part of the proceedings, a number of the clergy, including the Ven. the Archdeacon, addressed the assembled teachers—of whom about 120 were present from Oswestry and the adjoining parishes—upon several of the most important subjects connected with the work, such as the character of the Sunday-school teacher, the subject-matter to be taught, the preparation required, adult-classes, &c. After this, tea was provided; and interesting conversation, arising out of the subjects brought forward by the speakers, as well as on various other points of great importance, was maintained for some time, and all present were much pleased with the result of this the first experiment of the kind in the neighbourhood. Many must have been stirred up to renewed zeal in their work, and many must have carried away with them useful practical hints which will conduce to its greater success. It is hoped so valuable and pleasant a gathering will not be the last of the sort. The usefulness of such a plan has been proved in the south of England, where the results of these gatherings of Sunday-school teachers have been most gratifying; and the same results would doubtless follow the same efforts in other parts of England.

Notices of Books.

[*The Church Sunday-scholar's Prayer-Book, comprising a Liturgy, Daily Private Prayers, and other occasional Prayers*, by the Rev. B. E. Dwarris; published by W. Kay, Newcastle-on-Tyne. 24 pages, price 2*d.*]

The following "Prayer for a little Child" is an extract; but the book contains prayers for scholars of an advanced age, as well as a School-Liturgy, mainly in the form of versicles and responses, with short prayers:

> "God sees me in the dark, and God hears me when I pray. Hear my prayer, great God, and bless me; and bless my father and my mother, and bless my brothers and my sisters. Forgive me, O Lord, every thing Thou art angry with me for, and go not far from me in the night. May Jesus Christ fold me in His arms when I am asleep, and take me up into heaven when I die. Amen."

Notices to Correspondents.

"A Sunday-school Teacher" is thanked for his communication, which we hope to insert in a future Number.

"L. M. R." is thanked, but his "Notes" have come to hand too late for Ascension Day.

The Monthly Paper

OF THE

NATIONAL SOCIETY.

No. CXXVIII. JULY. 1857.

The Meetings of this Society have been attended during the last month by his Grace the Archbishop of Canterbury, the Earl of Romney, the Bishops of Winchester, Oxford, Worcester, Salisbury, St. Asaph, and Llandaff; Lords Lyttelton and Redesdale; Rev. Lord John Thynne, Rev. Sir H. Thompson, Bart.; Sir Thomas Phillips, Ven. Archdeacon Sinclair, C. W. Puller, Esq., M.P.; Rev. Canon Jennings, and R. Twining, Esq.

Special Notices.

Unpaid Subscriptions.

Subscribers who have not yet remitted the usual subscription of 2*s.* 6*d.*, when paid in advance, are invited to do so without further delay. The Editor will thereby be saved an application by post, and the necessity of charging the Paper at the full rate of 3*s.* a-year, or 3*d.* a Number, including postage.

Advertisements.

Advertisers are particularly requested to observe, that the latest day for receiving Advertisements is altered from the 26th to the 25th of the month.

Building Grants.

The following Grants have been voted by the National Society in aid of building schools:

Oystermouth, *Swansea*	£7
Boxmoor, *Herts*	10
Charterhouse, St. Thomas	10
Cheetwood	10
Stockton, *Salop*	5
Monks Risborough, *Tring*	10
Chudleigh, *Devon*	75
Eyke, *Woodbridge*	28
Redbourn, *Herts*	22
Croydon, St. Peter	35
Washington, *Durham*	35
Trallong, *Brecon*	25
Poole, *Dorset*	5
Breaston, *Derby*	16
Leicester, St. John	50
Port Robert, *Welshpool*	20
Barmby Moor, *Yorks*	15
Blandford, *Dorset*	6
Northampton, St. Edmund	50
Upton-on-Severn	30
Cove and South Hawley, *Hants*	18
Farncomb, *Surrey*	40
Lambeth	10

The Treasurer has been authorised to pay the Grants voted to the Schools in the following places, now reported as completed:

Cottingham, *North Hants.*
Ossett, South, *Yorks.*
Beighton, *Norfolk.*
Barr Great, *Staffordshire.*
Thornton, *Yorks.*
Southwark, St. Jude.
Sutton, *Suffolk.*
Byfleet, *Surrey.*
Stoke, St. Milborough, *Salop.*
Llanfrothen, *Merioneth.*
Drayton, Little, *Salop.*
Broughton c. Filkins, *Lechlade.*
Southampton, St. Mary.
Paxton, Great, *Hunts.*
Sambrook, *Salop.*
Marylebone, Trinity.
Amblecote, *Stourbridge.*
Cottisford, *Bicester.*
Knockhold, *Kent.*

The Anniversary Meetings.

ANNUAL MEETING.

The Annual Meeting of the members of the National Society was held on the 18th June, in the Central Schoolroom, Sanctuary, Westminster. His Grace the Archbishop of Canterbury presided. There were also present, the Bishops of Bangor, St. Asaph, Salisbury, and Sodor and Man; Lord Bayning, Rev. Sir Henry Thompson, Bart.; Sir G. Baker, Bart.; Rev. Sir Charles Farnaby, Bart.; Right Hon. W. Henley, M.P.; Hon. W. Cowper, M.P.; W. J. Garnett, Esq., M.P.; Hon. and Rev. W. Scott; Venerable Archdeacons Sinclair and Thorp; F. H. Dickinson, Esq.; R. Dimsdale, Esq.; R. Twining, Esq.; Rev. Canons Jennings, Coleridge, Burgess, Jacob, Smart, Rev. Charlton Lane, &c.

His Grace opened the meeting with prayer, and after a few remarks, proceeded to the election of auditors. R. W. L. Lutwidge, Esq., and C. J. Sharpe, Esq., were re-elected.

The Report having been read by the Secretary, the Rev. John G. Lonsdale, his Grace the President announced the result of the ballot for members to serve on the Committee. T. D. Acland, Esq.; Rev. Dr. Wordsworth; Sir Thomas Phillips; and Rev. Sir Henry Thompson, Bart., were the successful candidates.

The Hon. W. Cowper, Vice-President of the Committee of Council on Education, moved,

That the thanks of this meeting be given to his Grace the President and the Committee of this Society for the Report presented by them; and that this meeting desires to express its earnest hope that exertions will be made by the friends of the Society to meet the deficiency in its funds occasioned by the withdrawal of the Queen's Letter.

In the course of his remarks, Mr. Cowper observed, that

The Society not only greatly aided by its practical operations in the education of the working-classes, but stood as a witness to the principle which he was happy to think was now generally acknowledged, that the education of the poorer classes was a matter which it was the duty of the owners of the property on which they resided to provide for. It was acknowledged that one means for improving the condition of the poor of this land was by providing schools for their children. The records of the Privy-Council Office showed a degree of patient, self-denying, energetic zeal on the part of the clergy in this matter which was worthy of all admiration. It was not an unusual thing for a clergyman to make himself responsible for ten times the amount of his annual income in order to carry out the work in which he was engaged. Blame had been attached to the system of training which young women in village-schools received from the Society. It was said that it had a tendency to excite their imaginations, and to induce them to aspire to a position above their own sphere. There might be some truth in this, but he did not think the schools were blamable. It was rather an instance of the general improvement of society, where every one was seeking to attain a higher position than they were originally placed in. This feeling of ambition was the natural result of the cultivation of the mind. The resolution referred to a deficiency of the funds in consequence of the withdrawal of the Queen's Letter. The Government having in other cases recognised the voluntary principle, did not think it was in conformity with that principle that her Majesty's name should be used in the way it had hitherto been in connection with the Royal Letters; they therefore thought it was the duty of the friends of the Society to raise funds by other means.

F. H. Dickenson, Esq., seconded the resolution. He approved of the withdrawal of the Queen's Letter, and would trust to the voluntary principle to make up the deficiency in the Society's funds.

The Bishop of St. Asaph proposed, and the Venerable Bishop of Bangor seconded, a vote of thanks to his Grace the Archbishop for presiding. In returning thanks, his Grace alluded to the present position of the Society in consequence of the withdrawal of the Queen's Letters; and expressed a wish and hope that the clergy would call the attention of their congregations to the debt of gratitude most parishes owed to the Society for the grants which had been made by it towards building their school-premises. Wherever a grant had been made, his Grace considered that the clergy had the strongest reason for making an annual collection on behalf of the Society.

The meeting was then closed with the usual benediction.

Annual Meeting of Secretaries, etc. of Diocesan and Local Boards.

The Annual Meeting was held at the National Society's Office, on Wednesday, June 17th. The chair was taken by the Lord Bishop of Oxford at 12 o'clock.

There were also present, the Bishops of St. Asaph and Salisbury; Rev. Sir Henry Thompson, Bart.; the Rev John G. Lonsdale, Rev. A. Wilson, Rev. S. Clark, Rev. R. Chaffers, F. S. Warren, Esq., and the following from the dioceses of

Canterbury: Rev. M. Onslow, Rev. B. F. Smith, and Rev. R. Vincent.

York: Rev. Arthur Bland Wrightson and Rev. T. Phipps Champneys.

London: Rev. John D. Glennie.

Carlisle: Rev. J. Brunskill.

Bath and Wells: F. H. Dickinson, Esq.

Ely: Rev. J. G. Howes, Rev. H. B. Faulkner, Rev. H. Kirby, Rev. J. C. Ebden, Rev. C. C. B. Pownall, and Rev. J. H. Blunt.

Exeter: Rev. W. Heberden, Rev. G. Hill, Rev. G. W. Procter, Rev. A. Tatham, and Rev J. K. Cornish.

Gloucester and Bristol: the Archdeacon of Bristol.

Lichfield: Rev. Robert Hey.

Lincoln: Rev. H. H. Brown.

Manchester: Rev. P. Marshall.

Norwich: Rev. W. A. Ormsby and Rev. A. M. Hopper.

Oxford: Rev. Henry J. Ellison, Rev. F. K. Leighton, and Rev. W. H. Scott.

Peterborough: Rev. Lord Alwyne Compton and Rev. Henry J. Barton.

Rochester: Rev. John Bramston, Rev. W. B. Ady, Rev. Arthur Pearson, Rev. J. Blomfield, Rev. Charles Burney, Rev. E. K. Burney, Rev. W. B. Dalton, and Rev. Lewis Deedes.

Salisbury: Rev. Prebendary Smart, Rev. M. W. Mayow, Rev. J. Watts, and Rev. Samuel Lane.

Worcester: Rev. George Peake and T. H. Galton, Esq.

The meeting having been opened by prayer, the minutes of the last meeting were read. The Secretary reported that the Committee of the Society had taken into special consideration the resolutions passed at the meeting of last year, and had agreed to communicate with the Committee of Council on the subject of those several resolutions. That in December of last year, a deputation appointed by the Committee, and consisting of the Lord Bishop of Oxford, Sir Thomas Phillips, and Archdeacon Sinclair, had waited upon the Lord President of the Council, in order to urge upon him the points in which an alteration in the existing Minutes of the Privy Council was considered desirable; and had afterwards placed in his hands memoranda of the arguments used by them. The Secretary further stated, that these memoranda, and the answer received within the last few days, had been printed, and would appear as an appendix to the Annual Report of the Society. Printed copies of these documents were distributed in the room. They will be found appended to this account of proceedings. The meeting then proceeded to consider the subjects proposed for discussion.

Nos. 1 and 2 were taken together. They were as follows:

1. Is it desirable that the principle involved in the Factory-School Act should be brought to bear by legal enactment upon the case of children of all classes of the community; and if so, in what form?

2. Would it be desirable for the Legislature to discourage the total withdrawal from education of children of tender years by an assessed tax levied on their employer, on a sliding-scale graduated inversely according to their age, and voidable in certain cases by certificates of partial attendance at school?

After a long discussion, it was agreed almost unanimously, that no legislative enactment on the subject of the two foregoing resolutions is, in the opinion of this meeting, desirable.

3. The regular establishment of evening-schools, aided by parliamentary grants, as the obvious remedy for the evils threatened by the present premature employment of boys, especially in the rural districts—

was considered at some length; but no resolution thereon was passed.

4. The expediency and best mode of carrying into effect a system of diocesan examinations, with prizes, for children above thirteen years of age. The prizes to consist of apprenticeship-fees, places of domestic and other services, and pupil-teacherships.

It was agreed to defer the consideration of this subject until the next year's meeting, and that the members present be requested to procure information upon it in the interim.

5. Whether in many cases the school-hours may not be changed from the present usual hours to a single attendance, from 10 to 4 o'clock, allowing no return home.

6. The expediency of establishing district-schools for several contiguous small parishes, leaving a good dame-school in each.

On Nos. 5 and 6 no resolution was passed.

7. The possibility of introducing quarterly payments of pence *in advance*, taking, say, 10*d.* for 13*d.* now paid.

No. 7 was considered; and it was the general opinion of the meeting, that such a system should be enforced wherever possible. It was further suggested that the payments should be *monthly* rather than quarterly.

The chairman pronounced the benediction, and the meeting broke up shortly after three o'clock.

Memoranda submitted to the Lord President by the Deputation from the Committee of the National Society, who waited on his Lordship on the 5th of December 1856; *with the Answer made on behalf of the Committee of Council on Education.*

1st. With reference to Capitation Grants, it was suggested by the Deputation, that such Grants should be "allowed to every school in which proper discipline is maintained, and the children pass an examination satisfactory to her Majesty's Inspectors."

It was urged, that the object of their Lordships is rather to secure a certain result, namely, good education, than to prescribe the agency for obtaining it; that a teacher, after having gained a certificate, may disappoint the expectations of his examiners; while, on the other hand, a competent examiner, questioning the children, and examining the registers, time-table, and school apparatus, will, in general, have little difficulty in determining whether the teaching reaches the required standard; and that it seems contrary to the very main object of the Committee of Council to prevent improvement in such schools by withholding from school managers, who are effectively carrying on the work of education, the aid of Capitation Grants, merely because the managers of the school have made it efficient in the face of greater difficulties as to providing funds than richer districts experience.

It was also urged, as a motive for the course recommended, that such an encouragement to school managers would often lead to the permanent appointment of a registered or certificated teacher, because it would stimulate its managers by personal exertions to increase its efficiency, and, by obtaining the participation for a time in the pecuniary benefit of the Capitation Grant, through their own exertions procure the funds needful for providing permanently such a teacher.

2d. With regard to registered masters, the Deputation specially requested the Lord President to reconsider the rule which requires that they should be at least thirty-five years of age. They remarked, that a great boon will be conferred, particularly on country districts, if young persons of twenty-one, or at most twenty-five years of age, are capable of being registered; that their Lordships cannot desire to see certificated teachers, after having shown themselves to be well versed in mathematical science and natural philosophy, instructing a few children of not more than nine or ten years old, in a thinly peopled district, in reading, writing and arithmetic; that their Lordships must nevertheless be desirous to encourage such small schools, where the teacher, although less than thirty-five years of age, is in all respects qualified for registration.

The request now preferred is, not that persons of lower intellectual qualifications shall be entitled to certificates, and thus partake in the direct advantage of grants from the public funds in augmentation of their stipends—for this benefit would still be limited to teachers holding certificates of merit; nor, that persons should be registered on other qualifications than are at present required; but that they should be registered at an earlier age, when possessing suitable qualifications. According to the regulations now in force for registration, candidates are required to manifest adequate religious knowledge, to be qualified to teach grammar, geography, history, and arithmetic; to be conversant with school management; and, also, in case they receive pupil-teachers, to be acquainted with one or other of the following subjects, namely, geometry, algebra, or mechanics.

Teachers possessing those qualifications would seem to be fully competent to instruct pupil-teachers, and to educate the children of the labouring poor, especially when regard is had to the early age at which the great bulk of such children leave our schools.

The system of primary instruction in Holland has often been mentioned with approval; and there the teachers who receive fixed payments from public funds are divided into four classes, of which the fourth, or lowest, comprehends all who are tolerably skilled in reading, writing, and the elements of arithmetic, including the rule of three, and show some aptitude in teaching; whilst the third class is composed of those who read and write well, are skilful in arithmetic, including fractions, and have some acquaintance with the principles of the Dutch language.

Under the French law of the 15th March 1850, primary instruction must comprise the following subjects: moral and religious instruction, reading, writing, the elements of the French language, arithmetic, and the legal system of weights and measures; and teachers who have shown ability to give that instruction may obtain a certificate, and thus claim a stipend from the communal funds.

In Ireland the third-class teachers must possess ability to teach reading, spelling, grammar, geography, arithmetic, mensuration, and book-keeping.

It seems to follow, that the qualifications of a registered teacher in England are at least equal to those of a third class in Holland, of a *brevet de capacité* in France, and of a third class in Ireland; and, with regard to the latter country, it may be remarked, that the teachers being trained by means of funds supplied by the State, the qualifications, which have been found by experience most eligible, are doubtless selected.

3d. On the subject of grants in aid of school buildings, the Deputation recommended that the Committee of Council should make no distinction between local and extraneous contributions. They alleged, that the distinction is ill defined, and cannot practically be adhered to; that conscientious persons will admit contributions to be extraneous, which others would consider themselves required to designate as local; that to insist on local contributions with the view of testing the probable stability of the school is a most fallacious procedure; that in many cases a school may easily be supported locally, though extraneous aid is necessary for building it; and, above all, that the number of schools which the Committee of Council or the National Society have contributed to build, and which for want of local support have since been closed, forms an utterly insignificant item in an aggregate of thousands.

Although liberal local contributions may be fairly regarded as evidence of that interest in the promotion of education which would probably insure adequate support for a school, nevertheless the absence of such contributions is in a large number of cases attributable to the poverty of the district, and thus indicates no want of interest in the people, but should arouse, in an especial manner, a fostering sympathy in a department intrusted with the distribution of public funds appropriated to the instruction of the labouring poor.

4th. On the subject of Training Institutions, the Deputation pointed out the difficulty to which the recent Minute of Council has given rise in the case of such institutions. They remarked, that Training Institutions are the least popular branch of our educational system; that contributions towards maintaining them are obtained with difficulty; that institutions nominally Diocesan are virtually National, and cannot be expected to excite much local interest; because the pupils cannot be restricted to the diocese.

The Deputation offered two practical suggestions for affording some, although it may be inadequate aid, to provincial Training Institutions.

1st. That young persons who have acquired the needful instruction as self-supporting students shall be allowed to obtain Queen's Scholarships. Such candidates, to succeed in competition with young persons who have received the advantage of special training for several years, must possess natural powers of uncommon vigour; and on that account may be expected to prove valuable teachers.

2d. That special aid be afforded in the shape of grants towards the salaries of officers of Training Schools, when the institution is reported by her Majesty's Inspectors to offer adequate means of instruction; although, from causes beyond the control of the managers, the number of students is too limited to enable them to keep open the establishment.

The Deputation further stated, that it appeared to them the more important to adopt, without delay, every practicable means of extending and improving the existing system of education in this country, because there is a strong desire in many influential quarters to overthrow it, to establish a system dependent upon local rates; and either to restrict religious instruction in elementary schools to general truths, or exclude it altogether, after the example of the United States. The system of the United States is constantly referred to as a successful experiment; but a member of the Deputation, who had crossed the Atlantic, and had enjoyed more than ordinary opportunities of information from personal intercourse with promoters of Education from all parts of the Union, was prepared to show, that many of the most thoughtful citizens of the Republic were dissatisfied with the result of that experiment; considered the deficiencies of the week-day instruction to be most inadequately supplied by Sunday-schools; were alarmed at the rapid growth of scepticism and spiritual indifference among a people once distinguished by the depth and energy of their religious character; and were desirous, if possible, to establish parochial schools, similar to the National Schools of England, in order to preserve the rising generation from the danger of growing up with highly cultivated intellects, but without any definite religious principles.

Committee of Council on Education,
Privy Council Office, 30th May 1857.

Sir,—Adverting to certain memoranda submitted to the Lord President by a Deputation from the Committee of the National Society, which waited on his Lordship on the 5th of December 1856, I am directed to make the following statements on the part of the Committee of Council on Education.

1. The regulation by which it is provided that annual grants of public money shall continue to be made to those schools only in which the teacher has passed an examination is a practical part of inspection. The inspector's annual visit must always be comparatively short; and between any two such visits not only may the inspection have devolved upon a different officer, but many circumstances may have occurred to alter the apparent efficiency of the school. Inspection under such circumstances, resting upon individual impressions only, and without the correction supplied by a knowledge of the personal qualifications of the teacher, could not be so trustworthy as it is under the present system, but would be open, in every instance where a grant was refused, to objections which admitted of reference to no individual responsibility, to no permanent record, and to no common standard. If, however, it be conceded that the teacher personally must continue to be brought into the inspector's account, then a system of general examination is the fairest, if not the only fair one, which can be adopted (Minutes, 1854-5, page 85).

The history of the Capitation Grants, which is referred to in the latter part of the next section, is sufficient to show that they could not be made an exception to other annual grants, as regards the examination of the teacher, without a complete departure from the original intention.

The Deputation may be reminded that the Capitation Grant is allowed once without insisting upon the examination of the teacher (Minutes 1855-6, page 11). The encouragement, therefore, which the Deputation anticipates from postponement of the teacher's trial is already afforded.

2. With regard to the age at which candidates may be examined for registration, and with regard to the attainments necessary for obtaining a certificate, I am to point out, in the first place, that subjects enter into the latter examination which are not required of every candidate.

The schedule annexed to this letter specifies:

1. The number of marks given for each subject which enters into the examination.
2. Those subjects in which failure is fatal to success.
3. The minimum number of marks required for each class of certificate.

A copy of this schedule, with an explanatory letter, was sent, in January last, to the principals of all the training schools under inspection.

The Deputation will observe that a teacher whose exercises were all marked *good* in religious knowledge, arithmetic, grammar, school management, reading, spelling, penmanship, *vivâ voce* instruction of a class, would obtain a certificate.

The other subjects which enter into the curriculum are in part prescribed by the course of study for pupil-teachers, and in part by the practice of the training schools.

It may be asked, whether, as matter of fact, candidates obtain certificates who profess no subjects beyond those just named? The answer is, that if their papers on those subjects were all marked "Good," they might obtain certificates, and that if such a result is rare, the reason is because a thorough knowledge and mastery over elementary subjects is not commonly acquired without advancing beyond them; whence it follows, that the candidates who are competent to deal with none but elementary subjects rarely acquit themselves in those subjects well.

Having thus removed some misconceptions which might have been founded upon the allusion made by the Deputation to mathematical science and natural philosophy, it remains only to repeat the explanation which has frequently been given, why teachers under thirty-five years of age should be required to obtain certificates, and should not be permitted to be simply registered.

The examinations for certificates are framed in accordance with the practice of the training colleges. The training colleges represent the means of special preparation for the office of schoolmaster. The sense entertained by the promoters of education respecting the importance of such preparation is exemplified by the fact, that forty-one training colleges for schoolmasters and schoolmistresses are at this moment in operation in Great Britain, of which nearly all have been established within the last twenty years, at a cost of 244,073*l.* from private sources, for new premises alone, without taking into account 106,405*l.* for the same purpose from the Government, or the cost of subsequent maintenance.

Of this total number of colleges, twenty-one are in connection with the National School Society; and it may be mentioned, as one of many public services rendered by that Society, that the present system of training was not originated by the Government, but may be said to be founded on the example first set in the Society's colleges at Battersea and St. Mark's.

Such being the case, it would plainly be most inconsistent, as part of one and the same plan, to have created, and at great cost to maintain, this machinery for the preparation of school teachers, and also to facilitate the admission into the profession of young candidates who have had no such preparation whatever. The subsequent remarks of the Deputation upon the importance and difficulty of maintaining Normal Colleges afford the best answer to the demand for the admission of young candidates to registration.

The Capitation Grant was not offered in relief of any existing expenditure upon schools, but was offered expressly to enable school managers to provide the stipends necessary for engaging trained teachers. Registration was subsequently devised, out of consideration for deserving men who were already at work, and who were too old to commence new studies. To open that exceptional indulgence to new candidates for the office, would be to overturn the very principle of the Capitation Minutes, and to divert from the training schools a great, if not the greater, part of the present candidates for admission into them.

3. The Minute of 2d April 1853, whereby a rate of aid, more than twice as liberal as that previously in force, was offered towards the cost of building schools in the rural districts, and the Minute of 14th July 1855, whereby the same increased rate was extended to the country at large, were both intended to elicit corresponding efforts on the part of each neighbourhood.

There is nothing in the correspondence of this office to show that the conditions are, as the Deputation suggests, evaded; and certainly such evasion, if it were practised, would not be excused by any want of precision in the rule which defines local subscriptions to mean those only which are contributed by residents, owners of real property, or employers of labour within the same parish, or within a radius of four miles from the site of the school.

Their Lordships have hitherto regarded it as matter of public policy to localise the charge and responsibility for education as much as possible, and their Lordships still think that this principle is the true one, wherever circumstances do not render the adoption of it impracticable.

It has been publicly notified (Minutes 1855-6, page 43) that exceptional districts may continue to be treated exceptionally, and their Lordships will, in all cases, be careful to see that the conditions imposed by their Minutes of April 1853, and July 1855, operate subordinately to the common object of all their Minutes, viz.—the multiplication of efficient schools for the labouring classes.

4. Their Lordships are not aware to what "recent Minute" the difficulty in maintaining Normal Colleges is attributed. Certainly, since 1853, the amount of public money expended upon those institutions has been very largely increased. Nor is the average result discouraging. On Lady-day last, the colleges in England and Wales (excluding Scotland, where there were 442 students in training) afforded accommodation for 2053 students, and were occupied by 1738, *i.e.* about sixteen per cent of the accommodation remained vacant.

The first of the suggestions made by the Deputation (that Queen's Scholarships should not be confined to pupil-teachers) had already been embodied in a Minute dated 2d June 1856, and had appeared (among other modes of publication) in page 75 of the July Paper of the National Society.

The second suggestion (that my Lords should offer further grants towards the salaries of officers in training schools which are reported to offer adequate means of instruction, but which fail in attracting such a number of students as corresponds to their establishment charges) is one which their Lordships cannot possibly entertain.

The Deputation was doubtless aware that grants are already offered (Minutes 1855-6, page 121) towards the salaries of officers in training schools who prove their ability to lecture in certain prescribed subjects, and that these grants are not limited by the number of students who may actually be in training at any one time in the particular college.

The average amount of vacant accommodation is made up in very different proportions among the several colleges. Some of them are quite, and others nearly, full. The comparative difficulty of obtaining students is liable to be affected by many causes, and, among others, by the state of public or local opinion upon subjects which are not always identical with those of education, and which lie beyond administrative cognisance. The same measure of public aid is offered to each institution; and those colleges which are thereby enabled, under very various circumstances, to prosper, afford a presumption that similar success is possible for all. Such success would certainly not be promoted by the withdrawal of any inducement which the managers of schools now have to engage trained teachers.

With regard generally to the present system of public education in Great Britain, as compared with that of the United States and of other countries, the Lord President does not think it necessary to say more, on the part of the Committee of Council, than that nothing is so likely to conduce to the acquiescence of Parliament in the existing measures as strict proof that they do not supersede local responsibility for providing the means of education, nor supplement those means without exacting effectual guarantees for the due application of the money of the State.

The present system could not long survive evidence that a double process had been at work, viz. increase of State aid, and relaxation of State guarantees. The conditions annexed to the various grants preserve a due balance between central and local expenditure, and between central and local control.

I have the honour, &c.
R. R. W. LINGEN.

To the Secretary of the National Society.

SCHEDULE OF MARKS.

	FIRST YEAR.		SECOND YEAR.	
	Good.	Failure.	Good.	Failure.
Religious Knowledge:				
The Bible	60 } 100	÷	60 } 100	÷
Liturgy, Church History	40	0	40	0
Arithmetic	60	÷	60	÷
Grammar and English Language	60	÷	60	÷
School Management	60	÷	60	÷
Reading	60	÷	60	÷
Spelling	0	÷	0	÷
Penmanship	60	÷	60	÷
Report on Class Teaching			100	÷
History	60	0	60	0
Geography	60	0	60	0
Geometry	60	0		
Mechanics	50	0		
Algebra or Latin	50	0		
Physical Science, Higher Mathematics, English Literature, or Latin (each)			60	0
Drawing	50	0	50	0
Music	50	0	50	0
Third Class	300		350	
Second Class	450		500	
First Class	600		650	

NOTE 1. Excellent is in every case 25 per cent above good.
NOTE 2. ÷ excludes Candidate from a Certificate, and cancels all claims arising out of any previous Examination (Minutes 1854-6, pp. 23, 4, and p. 28).

New Subscriptions.

The following Donations and new Annual Subscriptions have been contribute since the last announcement, and are hereby thankfully acknowledged. The List is made up to the 15th June.

Offertory collection in St. Mark's College Chapel after a Sermon, by the Hon. and Rev. R Liddell, on the Second Sunday after Trinity		£9	19	1
Collection at St. Paul's Schools, *Wolverhampton*, by Miss Shore		0	10	6
Hamson, Mr. J. *Studley Beverley*	a.	0	5	0
Berners, Captain Hugh, *Salisbury*	a.	1	1	0
Offertory collection at Beeley, by Rev. G. S. Outram		0	5	0
Chislehurst, collection at Parish Church, after Sermon, by Rev. C. Warren		7	2	5
Chislehurst Parochial Association		3	12	6
Pocock, Misses, *Warminster* (increased to)	a.	1	0	0
Ward, Rev. W., *Iver Bucks*	a.	1	1	0
Hewett, Rev. J. *Compton Martin*	a.	1	1	0
Collection at Sudbury Parish Church, by Rev. J. H. Blunt		3	7	5
Creswell, Rev. R.		5	0	0
Collection at Askham, *Penrith*		1	15	0
Livesey, John, Esq. *Blackburn*		1	1	0

DIOCESE OF YORK.

Horsefield, Mr *Nunburnholme*	a.	0	5	0
Wilkinson, Rev. H. J. *Hooton Pagnell*	a.	1	1	0
Hordern, Rev. J. *Burton Agnes*	a.	1	1	0
Uppleby, Mrs. *Scarborough*		1	0	0

DIOCESE OF LONDON.

Watkins, Rev. H. G. *Potter's Bar* (in lieu of collection)		5	5	0
Clarke, Rev. J. *Barking Church Union*	a.	0	10	6
South Hackney		0	10	0
Two Servants, *South Hackney*		0	2	0
Jones, Mr. and Mrs. E. H. and Family, *Barking Church Union*		1	1	0
Grant from Barking Church Union, per Rev. H. H. Evans		5	0	0
Turner, Right Hon. Lord Justice, *Park Crescent*		5	5	0
Cowper, Rt. Hon. Earl, *Curzon Street*	a.	1	1	0
Twells, J. Esq. *Stoke Newington*		2	0	0
Sherwood, J. Esq. *Westminster*		10	10	0
Talbot, J. G. Esq. *ditto*	a.	1	1	0

DIOCESE OF DURHAM.

Forster, Mr. J. *Newcastle-upon-Tyne*	a.	0	5	0
Gibb, Mr. *ditto*	a.	0	5	0
Page, Mr. H *ditto*	a.	0	5	0
Newcastle-upon-Tyne, Collection at St. Nicholas's Church		15	16	4
Phillpotts, Rev. A. A. *Boldon, Gateshead*	a.	£0	5	0

DIOCESE OF BANGOR.

Jenkins, T. Esq. *Plasy Ware, Ruthin*	a.	0	5	0
Jones, Mr. *Plas Llanynys, ditto*	a.	0	5	0
Roberts, Mr. W. *Builder, ditto*	a.	0	2	6
Lloyd, W. Esq. *Solicitor, ditto*	a.	0	2	6

DIOCESE OF CHESTER.

Liverpool.

Mayer, Jos. Esq.	a.	0	10	6
Whitley, G. Esq.	a.	0	10	6
"B."		1	0	0
Chilton, T. Esq. jun.	a.	1	1	0
Swainson, John, Esq.	a.	1	1	0

Muloany, C. Esq. *St. Helen's*		0	5	0
Bishop, C. Esq. *ditto*	a.	0	5	0

DIOCESE OF EXETER.

Moiety collection at Bicton, near Exeter, by Rev. G. H. Kempe		0	16	2
Collection at Broadclyst Night-school		0	7	11
Ditto at St. David's Church, Exeter, by Rev. C. C. Bartholomew		7	7	0
Buckeridge, Rev. A. *Exeter*	a.	1	1	0
Karslake, Rev. J. W. *Culmstock* (increased to)	a.	1	1	0
Boles, Rev. J. T. *Exmouth* (increased to)	a.	1	1	0

DIOCESE OF LINCOLN.

Hewitson, H. Esq. *Barton-on-Humber*		0	5	0
Eddie, Mrs. *ditto*	a.	0	10	0
Plumptree, Rev. W. A. *East Retford*	a.	1	1	0

DIOCESE OF ROCHESTER.

Thorley, Mrs. and Miss, *Colchester*		0	5	0
Skingsley, Mrs. *Coggeshall*		0	5	0
Gardener, Mrs. W. sen. *ditto*		0	5	0
Brett, Mrs. *Wakes Colne*		1	0	0
Brett, Miss, *ditto*		0	6	0
Cay, Mrs. *Halsted*		0	5	0
Brewster, J. Esq. *ditto*		0	10	0

DIOCESE OF WORCESTER.

Stephenson, Rev. N. *Shirley, Birmingham*	a.	1	1	0
Kittoe, Rev. —, *ditto*	a.	1	1	0
Pettitt, Rev. G. *St. Jude's, ditto*	a.	1	1	0
Bennison, Rev. W. B. *Balsall Heath*	a.	0	10	6

Omitted in the List of Remittances from Local Collectors printed in the June Number.

Contents of Collecting-Box from Oswald Parish, by Mr. H. Whitehead	2	0	0
Ditto from Chedder, by Mr. D. Jefferies	0	9	0
Contents of Collecting-Box from East Malling, by Mr. W. Johnson	0	5	0
Ditto from Wiston School, *Steyning*, by Mr. W. L. Banks	0	7	0

Whitelands Training Institution.

The office of Lecturer in this Institution, which had become vacant by the resignation of Mr. Knighton, has been filled up by the appointment of the Rev. Edmund Worlledge.

The Council of Whitelands, in offering a small present to Mr. Knighton as a testimony of the esteem in which they had held him, passed a resolution expressing their regret at his retirement. The Governesses and Pupils have also presented to Mr. Knighton very gratifying testimonials.

Parochial Collections Fund.

The following collections, or moieties of collections, have been received by the Society since the last announcement. The List is made up to the 15th June.

(*Parochial Collections, continued from June Number.*)

Berks.			
Aston Tyrrold	£1	16	0
Denchworth .	1	7	9
Bucks.			
Amersham .	13	12	0
Cheshire.			
Chester— St. Paul's, Boughton	2	0	0
Tarporley . .	2	19	8
Coddington .	2	15	0
Cornwall.			
St. Issey . .	0	3	6
St. Ervan . .	1	0	0
Derby.			
Longford . .	3	10	10
Devon.			
Warkleigh .	1	3	7
South Pool .	2	0	0
Hittisleigh .	0	5	0
East Teignmouth— St. Michael	10	3	7
Durham.			
Holy Island .	0	5	0
Essex.			
Little Hallingbury . . .	1	13	8
Little Bardfield	1	0	0
Beauchamp Roding . . .	0	10	0
Little Yeldham	0	12	6
Stambourne .	0	10	0
Goldhanger and Little Totham	0	11	8
Stow Maries .	0	8	8
Hereford.			
Stoke Edith .	2	3	6
Lugwardine .	2	15	1
Ganarew . .	1	10	0
Herts.			
Aston . . .	1	13	6
Abbot's Langley	3	3	7
Shephall . .	0	8	0
Ashwell . .	£3	7	0
Stevenage . .	7	0	0
Kent.			
Ash-next-Wrotham . . .	1	5	0
New Romney— St. Nicholas	2	0	0
St. Mary's, Hoo	0	10	0
Strood . . .	2	1	0
Grain— St. James .	0	3	0
Lenham— St. Mary .	2	4	6
Ruckinge . .	1	4	0
Leicester.			
Little Dalby .	2	2	0
Misterton . .	3	10	0
Blaby *w.* Countesthorpe .	1	1	0
Bitteswell . .	4	12	10½
Lincoln.			
Snitterby . .	0	2	6
Waddingham	0	2	9
North Somercotes . .	0	12	6
Middlesex.			
St. Mary Abchurch . .	14	8	4
Hampton . .	2	13	6
Monmouth.			
Raglan . .	1	5	0
Norfolk.			
Fincham . .	1	1	9
Northampton.			
Geddington .	7	1	6
Courteenhall .	1	3	9
Easton Neston	1	1	9
Northumberland.			
Ilderton . .	1	0	0
Notts.			
Worksop . .	6	7	6
Dunham, Ragnall, and Darlton .	2	0	0
Thrumpton .	0	13	9
Oxford.			
Horley, . .	£1	0	9
Hornton . .	0	16	3
Iffley . . .	5	13	0
Culham . .	4	7	6
Sandford . .	1	11	6
Newton Purcell & Shelswell	1	2	6
Salop.			
Hope Bowdler	0	18	9
Stapleton . .	1	1	0
South Hants.			
Netley— St. Matthew's	3	0	3
Suffolk.			
Reydon . .	1	0	0
Wangford . .	3	0	0
Surrey.			
Wandsworth— St. Anne .	6	13	6
Godalming .	3	17	0
Okewood . .	0	12	0
Sutton . . .	5	10	0
Woodmansterne . .	2	15	0
Stafford.			
Trysull . . .	3	8	5
Wolverhampton . . .	8	0	0
Womborne .	4	0	0
Warwick.			
Harborough Magna .	2	10	0
Studley . .	1	4	2
Whichford .	1	3	2
Pillerton . .	0	19	8
Harbury . .	1	0	0
Stretton-on-Fosse . .	3	15	8
Gaydon and Chadshurst	0	8	6
Ryton-on-Dunsmoor	1	13	6
Westmorland.			
Gt. Musgrave	0	6	6
Wilts.			
Market Lavington . . .	£0	16	6
Worcester.			
Queenhill . .	0	1	3
Little Comberton . .	1	3	4
Tenbury . .	1	5	9
West Malvern— St. James, Mathon .	1	8	0
Wolverley .	0	2	2
Upton-on-Severn . .	5	0	0
York.			
Scrayingham	2	7	0
WALES.			
Brecon.			
Talachddu .	1	0	0
Carmarthen.			
Talley . . .	0	7	6
Llandyssul .	0	16	0
Carnarvon.			
Edern . . .	0	5	0
Pistyll . . .	0	4	9
Denio . . .	1	3	2
Flint.			
Northop . .	3	17	0
Overton . .	3	18	0
Bangor (addl.)	0	4	6
Glamorgan.			
Llanguick and Galltygryg	1	10	9
Barry . . .	0	2	6
Porthkerry .	0	3	6
Montgomery.			
Llandyssil, Welshpool	1	5	0
Pembroke.			
St. David's .	1	1	0
Radnor.			
Clyro . . .	1	5	0

Llandaff and Monmouth Board.

The Report of this Board for the past year announces the success which attended the Harvest Meeting of Teachers at Bridgend. The meeting was conducted by Mr. Stammers, the National Society's Organising Master, and attended by a larger number of teachers than on any former occasion. A report of the proceedings was given in the December Number of this Paper for 1856, p. 314.

The labours of Mr. Stammers enables the Board to report fully on the progress of fifty schools which had been visited during the year. The following are extracts from the report referred to:

With regard to many of the smaller country schools, great difficulty is experienced in raising the necessary funds for placing them under efficient instruction; and few of them are able to obtain any portion of the grant annually voted by parliament, owing to the want of either certificated or registered teachers, which the present condition of their finances prevents them from obtaining. One of the natural results of this deficiency of funds is a continual change of teachers, which acts most injuriously upon the interests of the school, as the teachers do not remain long enough to acquire that influence, not over the children merely, but among the parents, which it is desirable they should possess. . . . .

With very few exceptions, the teachers in all the schools I have visited are earnest and painstaking in their work, and many of them evince considerable skill in teaching, and in the management of their schools. I am glad to have it in my power to report so many as 25, out of the 40 schools which I have revisited, as having improved; and although some of these need still further improvement, and some of the 12 reported as being much as they were, are but indifferent schools, yet it is satisfactory to find that only three out of the 40 have actually deteriorated; a circumstance brought about in each instance by a change of teachers, not of a beneficial character.

The Board has had two exhibitioners at the Training College, Carmarthen, and has voted 30*l.* to meet exhibitions from the National Society, towards training teachers of a humble order in schools selected for the purpose within the diocese.

The middle schools in connection with the Board are progressing satisfactorily. At Langua, after two years' experiment, the success has been such as to induce the Rector to raise a guarantee fund, and open a mixed middle school, where, under a master and his wife, children of both sexes of the middle class are educated, and where boarders are accommodated on the lowest remunerative terms. The Rector, Rev. W. E. Sellon, in one of his letters on the subject, remarks: "One school successful, others will speedily spring up, and the middle school become an integral portion of diocesan, as the National school is of parochial ministration."

Grants, varying in amount from 5*l.* to 50*l.*, have been voted in aid of building schools; the whole sum voted being 225*l.*

A scheme for awarding prizes among schools of the mining district has been adopted by an "Iron and Coal Association," established for that purpose. Several prizes of 1*l.*, 2*l.*, and 3*l.*, are to be competed for in July, and will be awarded, under certain conditions of attendance, &c., to the best scholars.

The subjects discussed by the teachers at the Harvest Meeting, and the opinions gathered on the occasion, are appended to the Report.

Committee of Council on Education.

CLASS LIST of Schoolmistresses, INFANT TEACHERS, examined at Easter 1857, *before her Majesty's Inspector, pursuant to Minute* 29*th April* 1854.

First Class.

Lightfoot, E. . .	Windsor Infant S.
Wells, A. E. .	Wolverhampton, St. Paul's Inf. S.

Second Class.

Browne, E. . .	Newton Valence Infant S.
Buckingham, C. .	Charterhouse St. Thomas N.S.
Fox, M.. . . .	Birmingham, Farm Street, St. George's Infant S.
Gibbs, M. . . .	Darlington Trinity Infant S.
Hudson, A. . .	New Radford Infant S.
Jackson, H. . .	Nailstone Infant S.
Jones, A. . . .	Iver Infant N.S.
Jones, S	Bristol, Redcliffe, St. Mary's Infant S.
Lidgate, A. . .	Streatham Ch. Ch. Infant S.
Lister, C. . . .	Griffydam Wesleyan S.
Martin, M.. . .	Clerkenwell, St. Mark's N.S.
Price, R. . . .	Madeley Infant S. (Salop)
Roberts, A.. . .	Woodstock Infant S.
Sharples, A. . .	Richmond, Clarence Street Infant S.
Shrimpton E. . .	Farringdon Street, Harp Alley B.S.

Educational Conference.

The Conference of the friends of National Education, which was announced in the May and June Numbers of the *Monthly Paper*, took place in London on June 22d, 23d, and 24th, under the presidency of his Royal Highness the Prince Consort, and the vice-presidency of Earl Granville. It was numerously attended by distinguished persons, practical educationists, and friends of education generally, from all parts of the country. The interest which its proceedings excited continued to increase during each day of its session. It was believed by those with whom the conference originated that, although the subject of education embraced a wide field for discussion, and considerable difference of opinion might exist on many matters connected with it, that there was nevertheless one point of immediate importance which demanded the united consideration of the country at large, viz. "THE EARLY AGE AT WHICH THE CHILDREN OF THE WORKING-CLASSES ARE TAKEN FROM SCHOOL." To this important question, therefore, the attention of the conference was wholly directed. On the first day of its meeting, his Royal Highness the Prince Consort presided; and seated near him, on either side, were Earl Granville, the Bishops of London, Oxford, Durham, Winchester, St. Asaph, Sodor and Man, Manchester; Lord Brougham, Lord Ward, Lord Calthorpe, Viscount Ingestrie, Lord Kinnaird, the Right Hon. W. Cowper, M.P.; Sir J. K. Shuttleworth, Sir J. Pakington, the Ven. Archdeacons Sinclair and Thorpe, the Rev. Canons Moseley and Lonsdale, Major-General Grey, Rev. W. Rogers, &c.

His Royal Highness, after alluding to education in connection with the parochial organisation of the country, and the rapid rise and increase of our large towns, which had outstripped the means of education, referred to the aid given by the state. He then spoke of the different views held by religious bodies in England with reference to the terms on which they were anxious to carry on the management of schools; and having alluded to those "who asserted that no education could be sound which does not rest on religious instruction, and that religious truth is too sacred to be modified and tampered with, even in its minutest deductions, for the sake of procuring a general agreement," proceeded to express his gratification at finding that there was a "neutral ground upon which varied talents could be brought into communion for a common object." He then most ably discussed the educational statistics; and after pointing out the difficulties with which the conference would have to grapple, expressed his belief that it would have a beneficial effect upon the country in drawing attention to the subject generally, and ultimately go far to remove our present obstacles.

It is impossible within the limits of this notice to do justice to the elaborate and effective address of his Royal Highness, which occupied considerable time in its delivery, and was frequently greeted with universal applause.

After the Report of the Conference Committee had been read by the Rev. John G. Lonsdale, one of the Secretaries, the meeting was addressed by Lord Brougham, who sketched the history of the progress of education during the last fifty years. His Lordship concluded by saying, that, in the present state of affairs, he believed that a great deal might be done by enlisting the sympathies of the great employers of labour, and by means of the masters influencing the men to avail themselves more extensively of the means of education for their children which were brought within their reach.

The Bishop of Oxford said that, with the blessing of God, he believed the greatest results would be derived to the cause of Education from the exertions of the present conferences. The difficulty which they had to overcome was not to provide schools for children, but children for the schools. They must first discover the cause of this evil before they could offer to administer to its cure. He believed that, over and above the causes for the absence of young children from the schools, which had been so well and lucidly exhibited in the speech of his Royal Highness, there was another reason, and that was, the want of firm authority on the part of parents, and the want of a willing obedience on the part of the children. (Hear.) He believed that that was one great cause of the evil they lamented, and it was one only to be done away with by awakening the minds of the working-classes to the responsibility that laid upon them in this matter. They should endeavour, in offering education to the working-classes, to agree among themselves as to the nature of the gift to be bestowed.

The Rev. Canon Moseley, in an able speech, detailed some of the causes of children's early withdrawal from school; and proved by statistics that the average age at which their schooling terminated was ten and a half years, and that this was commonly owing to the indifference rather than to the poverty of the parent. His Royal Highness then formally declared the conference opened, and the meeting adjourned till the next day; when papers were read in the five appointed sections, the proceedings of which were regulated by separate chairmen and secretaries, each section taking into consideration a distinct class of subjects. At the meeting on the second day of the conference, the Chairmen of the respective sections were—the Lord Bishop of Oxford, the Right Hon. W. Cowper, M.P., Sir J. K. Skuttleworth, the Dean of Salisbury, and the Dean of Bristol. The Secretaries were—the Rev. F. Watkins, the Rev. J. D. Glennie, jun., the Rev. Nash Stephenson, J. Thackeray Bunce, Esq., and Charles Ratcliff, Esq.

The object of each section was detailed in the June Number of the *Monthly Paper*. In Section A, papers were read by the Rev. M. Mitchell, her Majesty's Inspector of Schools; Mr. Flint, late Assistant Diocesan Inspector in Derbyshire, and Organising Master of the National Society; Mr. E Baines, of Leeds; Mr. W. H. Heyett, F.R.S.; Mr. Goodman, Chairman of the Statistical Committee of Education, Birmingham; and a brief paper, written by the Rev. S. Earnshaw, of Sheffield, was read by proxy. In Section B, papers were read by Mr. Joseph Kay, M. Eugène Rendu, of the Ministry of Education in France; Rev. Dr. Matter, late Inspector under the Government of Louis Philippe; and Captain Boscawen Ibbetson, F.R.S. In Section C, by the Rev. J. P. Norris, her Majesty's Inspector of Schools; the Rev. W. J. Kennedy, her Majesty's Inspector of Schools; Rev. N. Stephenson; Mr. S. Tremenheere, Inspector of Mines; and Mr. T. Hare, Charity Commissioner. In Section D, by the Rev. C. H. Bromby, of Cheltenham; the Rev. P. Marshall, of Hulme; Mr. J. T. Bunce, and Mr. J. F. Winfield, both of the Birmingham Education Committee. In Section E, by Miss Carpenter, Mr. Jelinger Symons, her Majesty's Inspector of Schools; Rev. Canon Girdlestone, Mr. W. L. Sargent, and the Rev. H. G. Robinson, of the York Training College.

There was a very full attendance in the various rooms of the sections, throughout the day, some being crowded to the doors. Among those who manifested great interest in the discussions on the several papers, were observed the Bishops of Durham, Sodor and Man; Lord Kinnaird, Sir Harry Verney, M.P.; Mr. Hadfield, M.P.; Mr. E. Miall, Sir J. Pakington, Rev. Canon Melville, Mr. Akroyd, M.P.; Mr. E. Chadwick, the Hon. and Rev. Grantham Yorke, the Rev. Dr. Bull, Rev. Dr. Miller, Rev. Dr. Bayley; Mr. S. Morley, Mr. E. Baines, Mr. Robert Owen, Mr. C. H. Bracebridge, Mr. John Cassell, &c.

On the third and final day of the conference, the meeting took place in Willis's Rooms (the Sections on the previous day having been held in the Thatched-House Tavern), when the reports and resolutions of the sections were brought up. The Earl Granville presided; and, in addition to those already mentioned in this notice of the previous days, there were present the Marquis of Lansdowne, Earl Nelson, Sir Archibald Alison, Bart.; the Bishop of Salisbury, Archdeacon Allen, the Rev. Prebendary Hawkins, Rev. J. Unwin, &c. The meeting was very numerously attended, and great anxiety was shown to hear the results of the discussions of the preceding day. The staff of reporters of the press was larger than usual. Speeches were delivered by Earl Granville, the Marquis of Lansdowne, the Bishop of Oxford, Sir J. Pakington, the Right Hon. W. Cowper, M.P.; Mr. Akroyd, M.P.; Sir J. Kay Shuttleworth, Mr. E. Baines, the Rev. Canon Girdlestone, the Deans of Salisbury and Bristol, Mr. S. Morley, Mr. Jelinger Symons, the Hon. and Rev. Grantham Yorke, the Rev. Dr. Bayley, and the Rev. Dr. Bull. The Bishop of Sodor and Man proposed the following resolution, which was carried:

"That this conference be now adjourned; and that it be referred to the general committee to prepare and publish a public report of the proceedings, with a selection of the papers, and determine as to the time and place of its next meeting."

Thanks were then voted to the Earl Granville and the Right Hon. W. Cowper, M.P., for presiding.

This notice gives but an imperfect sketch of the proceedings of the Conference; but it is hoped to furnish in a future Number of the *Monthly Paper* copies of the resolutions passed, extracts from some of the papers read in the various sections, and from the speeches which were delivered, as well as an account of the *conversazione* held on the evening of June 23d in the Museum of Science and Art, Cromwell Gardens, Kensington.

Correspondence.

[*The Committee of the National Society are thankful for any communication likely to assist School-Managers and Teachers, or otherwise promote the work of Church Education; but they do not necessarily hold themselves responsible for the opinions of the Editor's correspondents.*]

To the Editor of the National Society's Monthly Paper.

THE HISTORY OF A CHURCH-TEACHER IN HIS DIFFICULTIES, STRUGGLES, AND SUCCESS.

(This series of chapters was commenced in the Number for August.)

CHAPTER XVII.

On the Saturday after the conversation which took place between Sydney and his friend, described in our last chapter, there was a meeting of schoolmasters in the neighbouring town of Elsworth, which was about five miles from Sinkabbot. Sydney himself was present, and took an active part in the formation of a teachers' association, which is still in existence, though few of the members who originally composed it are now resident in that part of the country. A feature in the constitution of what was, in other respects, an insignificant society deserves to be mentioned at this stage of our narrative. It assembled monthly; but twice a-year the male and female teachers who belonged to it met at some one school, fixed upon beforehand, and spent the whole day in observing the manner in which its routine was conducted. Little, if any, change was made on that day in its proceedings: its teacher, as usual, was supreme; the order of its time-table was strictly observed; the monitors continued to be responsible for the management of the classes; and by a rule of the association, the visitors were simply required to be quiet observers, and to take notes of what they considered to be the merits or defects of the school-arrangements. At three o'clock, the classes were dismissed; the members then dined together, and started for home, after the conclusion of a very social meal. At the next monthly meeting, each one was expected to state his or her views on what had passed on this day; the private notes which had been taken serving, of course, as memoranda for carrying on the criticism. The advantage of this plan was conceived to be by no means inconsiderable. It enabled the associated teachers to witness the process of school-management *as a whole*, to acquire a knowledge of new, and in many cases improved methods; results not so easily attainable if they had met to hear merely one class examined.

On the Saturday which ushered in the existence of the association, Sydney's friend from the neighbouring town walked back part of the way to Sinkabbot with him, to hear the remainder of his description of the plans which he pursued in the Sinkabbot school.

"As to Holy Scripture," said Sydney, in reply to a question proposed by his friend, "I endeavour to render it the *best* and most *agreeable* part of my instruction. In studying the New Testament with my classes, I select one of the Gospels,—say St. Luke's,—and make this the groundwork or basis of my lessons; and as I always have the *Harmony of the Four Gospels* in my hand, I am enabled to make the children turn to other chapters of the Testament and study, in their due order, any facts or spiritual discourses of our Lord's which I find omitted by St. Luke."

"A very good plan indeed," said his friend. "I suppose you do not always read a whole chapter for one lesson—do you?"

"Certainly not," said Sydney, "especially a long one. I try to be as simple and homely as possible; and make frequent allusions to what my children will experience when they go out into the world, for the purpose of leading them to furnish answers to such questions as, 'What must you do when you are ridiculed for going regularly to church? What should you say if a person said to you, that it was quite enough to attend church once on the Sunday? If you are thrown into the company of those who are in the habit of swearing frequently, tell me all the things you might do under the circumstances.' And so forth."

"And how do you give your children a knowledge of the Old Testament?"

"Partly by letting them read portions of its books, and partly by oral lessons. In all Scriptural instruction, my first and second classes are united at one time in the day, and my third and fourth at another. Frequently I give lessons on what I term, 'Graces and failings;' that is to say, I select from the Bible examples of humility, and classify them; then of pride, afterwards of patience; then of discontent, of obedience to parents; then of disobedience; and so on. Texts of Scripture the children are beginning to learn at home."

"Well," said his friend, "what do you think of the plan of reading tales to boys founded on sacred subjects—the Commandments, for example."

"I am not disposed to approve of it," said Sydney; "it is a combination of facts and fiction, which is not desirable; besides, if you have observed, they always ask you whether it is a true tale."

"Yes," replied his friend; "but don't you think our Lord's hearers might have objected to His parables on the very same ground?"

"Ah, very true," said Sydney; "that idea has never suggested itself to me; but I perceive its force now; I must reconsider the question, I see."

"It is worth a thought," replied his friend. "But here we are at Bentley turnpike. I shall not trouble you to describe your arithmetical teaching; but I confess my anxiety to know how you proceed in your geographical lessons."

"I believe," answered Sydney, "I cannot furnish you with any very original ideas on this point. I endeavour to observe an order in my lectures. In giving instruction on the map of the world, I begin at the North Pole, considering the zones in succession, and point out the continents, islands, bays, capes, mountains, and rivers in each; describing at the same time the people, animals, and vegetation peculiar to it. When instructing a class in the geography of a single country, I first speak of its mountains, then of its rivers, taking these in relation to the coasts—whether eastern, western, &c.—from which they run into the sea. The mouths of the largest rivers suggest lists of the ports; and the iron and coal districts, lists of the chief manufacturing towns. Speaking to the boys the other day about China, I told them that some of the people of that country ate birds' nests; a piece of information which has by no means increased my reputation among the colliers for veracity, if I may judge by the fact, that whenever I come near them, I hear them growling among each other under their teeth, 'Here cooms Maister birds' neeses.' Only two days since, I was looking down into a black-hole, when a big 'butty,' as they call him, suddenly turned his black face upwards to stare at me, and called out, 'I say, maister, I coomd oop to level lawst Friday loike, and heerd all aboot. Yow, mun, stick to trooth, mun; I'll swaller my shoovel if t'other fellers swaller birds' neeses, wool, hair, feethers, an' all. Wunt b'liev't, mun.' That is what one gets," said Sydney, "for teaching geography: it is like casting pearls before swine."

"Of course," replied his friend; "you had touched a delicate point. Any thing marvellous or extraordinary connected with their 'tommy' brings on a fit of indigestion and unbelief among the colliers. That big cloud yonder threatens rain, and the wind is beginning to whine mournfully. I must get back while it is fine."

The association which Sydney and his friends were instrumental in establishing was in many ways a source of comfort to them amid the trials and troubles incident to their positions. Those who know what it is to labour in secluded nooks and corners, without a friend to whom they may communicate the thought which struggles to find utterance, who wear out the long half-holiday, and still longer winter evening, when the hail and the rain come clattering against the window-pane, or the snow drifts in a heavy mass against the threshold outside, while the infrequent footfall of the passenger has a sort of half-muffled sound, making the road near the house seem to be a mile away,—those and those only know the burden of excessive isolation, and the pleasure afforded by an occasional meeting of old friends. At the dreary close of a wintry day, when the shutters have been made fast, and the teacher has shut out the world, and shut himself in with his own thoughts, and all his perplexities and failures seem to start from every corner of the room, and dart towards his brain as a common centre, he weaves a net-work of schemes to be cast at hazard into the deep waters of his difficulties. The fire blazes up and flickers for an instant, and his eye follows the ray which falls upon his few volumes on the corner-shelf. They are silent guides, and want voices, and are as still as many a hand which wrote them. It is to such a teacher that the association is so great a reality. Sydney had lodged about a year with Mrs. Timms, who kept, as we have said, a chandler's shop, and at the end of that time he found it absolutely necessary to his comfort to quit her establishment, and for several reasons. Not only was his private reading for his certificate frequently interrupted by her loud remonstrances in the shop with the customers, but that lady took a dislike to him because his attention was absorbed by his studies, and not sufficiently given to one of her youngest children, who required, in her frequent absences from the room, to be kept from the fire. She had objected to his inviting three of his monitors to take tea with him once a quarter; and on Sundays showed a reckless disregard of all the means of grace by no means creditable to herself, or grateful to Sydney's feelings of what was right and proper. The difficulty was, to find the means of furnishing the house which had been taken care of by one of the communicants in the parish, a very respectable widow. He did not like to apply to the clergyman at Elmton, his native village, for a loan; his mother he knew could not help him, and he had always avoided adding to her anxiety on his own account. There was Boyd, it is true, but his means were straitened; and besides, the Elmton school was in charge of a temporary master; for Boyd himself, as soon as he had slightly recovered, had been ordered by his medical attendant to Ilfracombe for the benefit of the sea-air. He made up his mind to apply to Mr. Poinlow, of Sinkabbot; but after walking by the parsonage half-a-dozen times, was ashamed to go in, and at length gave up the idea. At last he wrote to Job, the blacksmith at Elmton, stating his difficulty, with a request that he would mention his wants to no one. In a few days the post brought a remittance and a kind note in Edith's handwriting, which Sydney knew by the peculiarly pointed characters he had frequently seen when at home. The Sinkabbot schoolhouse was soon furnished in a plain way; and for nine months afterwards he worked hard at his books; and his only companion, a cat, the gift of one of his boys, a pupil-teacher in perspective, worked equally hard purring in the long evenings on the hearth-rug. And spring had come, with its verdure and primroses and saffron-crocuses, and other sights, dimmed by Sinkabbot smoke; but a new life seemed to be dawning upon Sydney. With many misgivings and a few gleams of hope, he walked off one bright morning to the station at the nearest town to attend the Easter examination for his certificate.

CHAPTER XVIII.

It is a psychological fact, that no one ever yet entered an examination-room who did not feel, when he came out of it, that there were many things which he might have done or done better than he really did. Like the candidate for a vacant situation (who had been asked twelve questions in succession, to none of which he could give an answer, until, feeling that the fault *must* be in the examiner, he exclaimed, "You don't ask me any thing that I know; why don't you question me on what I have learnt"), one begins to think that the fault is in the room, the atmosphere, the examiner,—in short, in any thing rather than in oneself. Sydney fancied that the pen was bad, the paper bad, the questions were bad, at last, that his head was rather bad. He felt, however, that some things he had done very well indeed; and that, in many particulars, the papers had run into the vein of his studies. He came home dispirited, because he recollected that a considerable space of time must elapse before he could obtain certain information as to the result. The degree of success which he might possibly have attained was uppermost in his mind for two or three weeks. His was a nervous anxious temperament; and to struggle against it, was in every respect, to struggle with his nature, his whole mental constitution. Persons possessing his peculiar organisation are often induced to envy the ease and unconcern with which others of a more phlegmatic disposition throw off care and responsibility. The advantages, however, of their idiosyncrasy more than counterbalance its disadvantages. If their nerves are somewhat too highly strung for the rude shocks and stern realities of every-day life, the very sensitiveness of their nature renders them keenly susceptible of many exquisitely delicate pleasures and sensations which those of a more forcible and less anxious character lose. The two types of temperament may be considered to represent the two departments of literature, poetry and prose; or they remind one of two opposite styles in architecture, florid Gothic and early Norman. Like Schiller's *Song of the Bell*, it is perhaps this mixture of the rough and the smooth in the world which constitutes its healthy working. The contending influences, distributed through society, keep up a proper balance

"The Rev. John Poinlow, on her Majesty's service," said the postman of Sinkabbot one morning to the housemaid at the door of the parsonage. "I hope the parson has not been complaining of me to Muster Rowland Hill."

The letter was from the office of the Privy Council on Education, and had one or two illegible signatures in one corner of the envelope, which were evidently not intended to be deciphered.

"Parson Poinlow," as he was called by the boys, walked up to the school at half-past nine, looking very important, but regarding Sydney with his usual kindness. "Well, Mowbray," said he, "be prepared for the blow. What should you say if I told you you had failed?"

"O, I hope not, sir," said Sydney.

"Well, Mowbray, give me your hand, and allow me to congratulate you with all my heart. Give the boys a holiday; no more school to-day; you have gained the third division of the first class, and long may you live to enjoy the reward of your toil. You must come down in the evening, and talk about your success with me and Mrs. Poinlow."

(To be continued.)

ON THE FORFEITING OF GOVERNMENT-MONEY BY TEACHERS.

SIR,—I can sympathise deeply with "D. K.," in your last month's Paper; his being a case similar to my own, only my case seems to wear a more oppressive aspect than even "D. K.'s" case. Nearly four years since, I took a school in a most wretched condition, only about 80 poor ignorant children attending it. Two pupil-teachers had been apprenticed about nine months before my coming to it, but her Majesty's Inspector threatened to discontinue them if the school did not improve before his next visit. Meantime I and my wife took the school, and, by the help of Providence, raised it to above 300 in ordinary attendance, reared six pupil-teachers in it, and through four successive inspections improved every report (the last published contains "GOOD" six times); and one not yet published, I have every reason to believe, is still more creditable than the last. The managers sent me a very polite note to signify that "a change of masters was unanimously voted at a meeting held that day." This was intended as a hint for me to resign; but I did not resign, so a regular legal notice was sent me. No reason for this proceeding was assigned, nor even hinted; nay, not only so, but a testimonial, signed by all the managers, expressly states the above creditable evidence of diligence and success, speaks highly of moral and religious character, and distinctly declares that there is "no reproach." Now this very transaction landed me in a loss of at least 20*l.* in the first instance, and gives me the odds of 20 against 1 of losing 26*l.* more. I have not "forfeited" my Government money, not having "voluntarily" quitted my charge; but if the school which I left be found unworthy at the next inspection, if the pupil-teachers there fail, where is my Government money then? Will the managers pay it? And the board and lodging of one of the pupil-teachers, whom I always trusted till his money came,—where is it to come from if he fails? At all events, it has caused me and my wife, not only pecuniary loss of a very serious amount, but such a mental shock as we are not likely soon to get over; and tempts one to say, that verily the poor schoolmaster is the outcast of society, the football of every one. I have been in the office twenty-four years, taught, more or less, 3000 children. If I had enlisted as a private soldier, and done half the service I have done in the scholastic line, I had been a general ere now. I am now *promoted* to a village-school of about 50 children.—I am, &c. A BROTHER TO "D. K."

SIR,—It is with great pleasure that I see the Government Minutes with regard to teachers and their allowances are likely to be discussed in your Paper, and I hope it may result in teachers being dealt with a little more fairly.

"D. K.'s" case appears to be a peculiarly hard one, in that he leaves his situation against his will. But why is a schoolmaster to be debarred from leaving his situation "voluntarily," on pain of losing whatever Government money may be due to him? It will not, I think, very often happen that a suitable school and the expiration of the school-year will appear together, and yet in any other case the teacher is mulcted of what he has fairly earned. The reason given for this is, I believe, that pupil-teachers may not be neglected; but if they, the pupil-teachers, pass the following examination, one would fancy that would be sufficient, and that the ex-teacher's share of the allowance might then be paid without much danger of the grant being misapplied. As the regulation now stands, great hardship and injustice is put upon the schoolmaster. Perhaps, if this regulation were rescinded, teachers might change their schools more frequently; but why should they not be allowed to do so, if they see occasion? Our salaries are not so liberal that we are likely to put moving from one school to another on our catalogue of "luxuries to be often indulged in."

I was glad to see in the *Times* of May 4, that a deputation from the Metropolitan Church-of-England Schoolmasters' Association has waited upon the Right Hon. W. Cowper, at the Privy-Council Office, praying that this and four other obnoxious regulations might be rescinded; and I do hope that the country schoolmasters, in their several associations, will follow so good an example, and then, I think, we might hope for more generous treatment.—Hoping that you may find a corner in your Paper for this, I am, &c. E. REYNOLDS.

TEACHERS AND SITUATIONS.

SIR,—Your correspondent of last month's Paper, in a long answer to β, endeavours to set forth the great difficulty of efficient masters obtaining situations, and that of procuring pupil-teachers.

The following reasons may account for the defect noticed concerning the latter-named class: Few working people can maintain their offspring as pupil-teachers; those who can are afraid of them failing to obtain Queen's scholarships. Teaching children requires a tact and patience, which young people generally have not. Some fail during their pupil-teachership. Many at the completion of their apprenticeship turn to some other occupation, perhaps more lucrative.

Those pupil-teachers who answer the expectation of Government, by a residence at a training school as Queen's scholars, feel bound to obtain certificates of merit before they complete their residence, or seek a situation as schoolmaster. This necessarily makes Christmas their time of engagement. Again, the great majority of students are only twenty-one years of age, an age almost universally considered too young for the office.

With regard to schoolmasters, permit me to call attention to the following facts: (1) That there are many schools in England adapted for certificated masters which are not supplied with them. Many schools are in the course of erection. These will doubtless fall into their hands. (2) Our countrymen in the colonies desire a good education for their children. The Government could encourage teachers to emigrate, and thus place the colonies under a scheme of instruction like ours.

Unquestionably the Government scheme, like all human institutions, has its imperfections. It cannot be denied that the country, through the Privy Council, has received great benefit, and that a mighty stimulus has been given towards facilitating the acquisition of knowledge of a *beneficial* and *useful kind.*

Hoping that these reasons may account considerably for the evils complained of, I beg to conclude by asking you to insert this.—I am, &c.

A Certificated Master,
Who completed his service as Pupil-teacher and Assistant Master.

Sir,—Will you allow me to state my objections to some of the remarks of your correspondent, "G. W. Procter?" He implies that lads who have been trained as pupil-teachers are under a "moral obligation" to proceed to a training institution. And why? because the state has contributed largely towards the expense of their training. Now let me ask, is their labour for five years to be counted for nothing? Does the paltry 10*l*., or even 20*l*., which they receive per annum (and for which they often have to wait a long while after it is due) pay them to so great an extent as to place them under a "moral obligation" to the state. I am glad to find that Mr. Simpson, and several other gentlemen, who lately waited upon the Right Hon. W. Cowper, do not think so.

Again, Mr. Procter implies that every Christian "maintained for seven years entirely at the cost of the state, is bound by every consideration of duty, honour, *honesty*, and sound principle, to become a schoolmaster." Now let me ask Mr. Procter whether, if he were a young man just leaving a training institution, and he were offered an income of 200*l*. per annum in an office unconnected with education, he would not set aside the "duty, honour, *honesty*, and sound principle," and accept it in preference to a school with an income of 60*l*. or 70*l*.? O, but here Mr. Procter tells us himself that a man *is* at liberty so to do. He says, that if a man cannot obtain a school which will furnish him with a maintenance equal to that enjoyed by his father or brothers, then he *may* offer himself for any other situation. Then I ask, what becomes of the "duty honour, *honesty*, and sound principle" by which he should be guided? And here Mr. Procter *dictates* a list of situations which such persons may accept. Now I affirm, that it is only because such situations as those enumerated pay better than the office of a schoolmaster that students on leaving the institutions forsake the occupation for which they have been trained. When the office of schoolmaster shall be raised to the same standard as other situations, then, and not till then, will the right men be found to come forward and offer themselves for this important work.—I am, &c.

An Ex-Pupil-teacher.

Savings of School-Children.

A correspondent has furnished the subjoined practical suggestion with respect to School-savings:

Somerset House, Gloucester, 1857.

"Dear Francillon,—Some benevolent promoters of schools have adopted the plan of receiving the savings of the children, and repaying them at stated periods, on notice, with five per cent interest.

It has been objected to me, that as the receivers are not properly trustees, the money is part of their personal estate, and would vest at their deaths in their executors.

This being so, and as it would be impracticable to have a trust-deed, will you kindly suggest some easier and simpler mode whereby this excellent scheme may be carried out inexpensively, and without subjecting clergymen and gentlemen who are willing to adopt it to the undesirable position I have pointed out? No one can do so better than yourself; and if you will allow me to make your suggestion known, it will give it effect and sanction.—Yours very truly, J. C. Symons.

J. Francillon, Esq., Judge of County Courts, &c."

Ryeworth House, near Cheltenham, 14th May, 1857.

"Dear Symons,—There is commonly great delay in the administration of the estates of persons deceased; and in the event of the death of a person in the possession of the savings of school-children, any delay on the part of his executors in producing the money (and delay might in the case of the most solvent estate be unavoidable), there might, besides other possible inconveniences, be a panic among the children and their parents, and great consequent injury to the school, and serious impediment to the encouragement of provident habits. I think you might well advise any gentleman who has possession of the savings of school-children to lodge it in a safe bank in the joint names of himself and some friend. There would be then two trustees of the fund, and in the event of the death of either, the fund would vest in the survivor. Thus would be avoided any inconvenience from the money being mixed with the personal estate of one person, or from its being, as it might in law, regarded as a mere debt chargeable on his estate, and to be dealt with in the same manner only as his other debts. An arrangement might doubtless be made with a bank to allow three or four per cent interest; and this would diminish the burden on the charitable holder of the money, by reason of his making himself responsible to the children for five per cent, or any greater interest.—Very sincerely yours, JAMES FRANCILLON.

Jelinger C. Symons, Esq., Inspector of Schools, &c."

THE NEW PUPIL-TEACHERS' BROAD-SHEET.

SIR,—I shall feel obliged by your allowing me to call the attention of my fellow-labourers to the New Pupil-teachers' Broad-sheet lately issued by the Privy Council; for I find upon inquiry that several masters and mistresses in this neighbourhood have not received a copy of it. But notwithstanding this, one master received a printed notice, stating that the questions in 1858 will be regulated by it; and another has, upon application to the inspector for this district, been informed by him to the same effect. This being the case, a copy of it ought surely to have been sent to each school under inspection before now. I fear there has been some oversight at the Council-Office. In the new sheet, the subjects of examination are more fully defined, and some algebra is substituted for part of the Euclid. These are *decided improvements;* but unless teachers are made aware of the changes, how are they to prepare their pupils for the examination?—I am, &c. MAGISTER.

REPORT OF CONDUCT TO PARENTS.

St. Paul's, Chatham.

SIR,—For the information of any who may feel interested in the subject, I send you a specimen of a scheme which has occurred to me for stirring up the minds of the parents of children attending our National schools to feel an interest in their children's attention and progress, and which scheme I am endeavouring to carry out in our temporary schools here. A pair of scissors, and a reference to the register as the children leave school (*after having received their caps, bonnets, &c.*), does all the work.

This plan tends, I think, to draw out the moral influences of the parents, and any thing which will do this ought not to be neglected.

One fault cuts off "VERY GOOD;" the severance of "GOOD" is left somewhat to the discretion of the master or mistress.

If the clergyman can spare the time to be present on the occasion of the distribution, it affords him a nice opportunity to "*reprove, rebuke, and exhort*" the lambs of his flock.—Yours, &c. GEORGE VENABLES, *Incumbent of St. Paul's, Chatham.*

NATIONAL SCHOOL FOR THE PARISH OF ST. PAUL.

Report for one Week.

The father or mother of the bearer is particularly requested—

1. To ask the child for this ticket, and to notice the state of it.
2. At once to destroy it, so that it may not be used a second time by any one.
3. To see the mistress of the school, if it be not understood.

If any portion of the ticket be torn off, it shows that the bearer has been negligent in the duty referred to in the line above it during the week.

No child is considered guilty of bad attendance, if a note is sent by the parent.

Attendance.	If in good Time.	General Conduct.
GOOD.	GOOD.	GOOD.
VERY GOOD.	VERY GOOD.	VERY GOOD.

The words "GOOD," or "VERY GOOD," or both, are cut off from the ticket as may be necessary.

REGULARITY OF ATTENDANCE.

How regular and punctual Attendance of Scholars is secured in a Country School near Derby, within a mile from extensive Cotton and Paper Mills, where Children are taken to work at an early age.

Regular and punctual attendance at this school is secured by means of prizes, a system of registration, and quarterly visits to parents.

1. *Prizes.*—School-books, of the average value of 6*d.* each, are given at the end of every three months to those children who have never left school before time, nor been late or absent during the quarter. These are paid for out of the capitation grant.

2. *Registration.*—Time lost by each scholar, whether by lateness, leaving early, or absence, is entered in the attendance-book.

Time lost by *absence* is registered in the way required by the Committee of Council in schools claiming the capitation grant.

Time lost by *lateness*, or *leaving early*, is entered on a fly-leaf at the end of the attendance-book. The names of the scholars are written in order, class by class, and a dot is put opposite to the name for every quarter of an hour, or fractional part of a quarter of an hour, lost by the child. (See A.)

3. *Visits to Parents.*—At the end of every three months these dots, each of which denotes one quarter of an hour, and time lost by absence, are cast up, entered on a printed form, and delivered personally to the parents bv the head teacher, who takes the opportunity of making a few suitable remarks.

Results.

Average number of scholars during the year preceding the appointment of the present master (January 1st, 1855)—under 20.
Average number in daily attendance for the year ending June 30, 1856=79.
Number of scholars who attended required number of days for capitation fee=62.
Number of prizes given during the year=100.
Average number late each half-day=3.

(A.)

Quarter ending Friday, December 26th, 1856.

NAMES.	Time lost by LATE ATTENDANCE.	LEAVING EARLY.
First Class.		
Brown, John	:::·	:
Smith, Henry	:.	
Dunn, John		
Sims, James	:	·

School.

Mr. , No. 27.

SIR,—During the three months ending Friday, December 26th, 1856, John has lost by four days' absence from school . . . . 22 hours' instruction.
By being late at school . . . . 1¾ ,, ,,
By leaving before the usual time . . . . ½ ,, ,,
Making a total loss of . . . . 24¼ ,, ,,
His conduct at school during the last three months has been good.—I am, &c. *Master.*

ATTENDANCE OF SCHOLARS.

St. Martin's School, Worcester.

SIR,—As there have been several letters and inquiries lately in the *Monthly Paper* respecting the attendance of scholars, may I be allowed to detail what has been done in my own school.

In the year 1854, in order to record the attendance, for the information of the parents, I had a number of forms printed; one of which was pasted inside the cover of each boy's reading-book, to be filled up every month, so as to serve as a register of his attendance. In my school, the boys purchase and carry home their own books; and I was in hopes that, by thus registering their attendance in their own books, kept in their own bags, I should direct the attention of the parents to the subject, and so effect an improvement.

No particular success attending this, as far as I could see, I adopted a fresh plan. Instead of registering the attendance in the books, I sent to the parents of each boy a monthly report of attendance, of a kind capable of being easily filled up from the registers. Thus, my register showing

First Class.	Number of days attended during each week.				
Allen, James	5	4	3	2	&c.
Arthur, William	4	5	3½	4	&c.

My notice to the parents was

(*date*) 1856.

Mrs. (*Allen*),

Your son (*James*) has during the last four weeks been at school
1st week (5) days. | 3d week (3) days.
2d ,, (4) ,, | 4th ,, (2) ,,

where the numbers within the parentheses are a simple mechanical transcript from the register. In a case in which there had been regularity during the whole month, I gave the paper to the boy himself on the Monday-morning before the whole school, thus hoping to excite some emulation among his fellows.

This continued to the close of 1855, and succeeded better than the register inside the books; but I thought the success scarcely sufficient to compensate for the trouble to myself in writing out all these papers on the last Friday night of the month, and the trouble to the pupil-teachers in distributing them on the following day.

I found that I must endeavour to interest the boy himself even more in the matter. In the beginning of 1856, a little packet of picture reward-tickets, published by the Society for Promoting Christian Knowledge, fell in my way; and it occurred to me that I might fairly give one of these to each lad who had been regular the whole month, mornings and afternoons. I determined to take *no excuse whatever* as a substitute for attendance, and to allow no approximation to perfect regularity, however near it might be, to qualify a boy.

And now for the result. The numbers in the three following columns represent—1. The number of boys who were perfectly regular, not losing even half-a-day; 2. (For the month) the average number of boys present at all during each week; 3. The number of boys on the school-books at the close of each month.

1856.				1856.			
January	26	133	170	October	61	164	184
February	48	154	170	November	63	161	186
March	(3 weeks)	153	167	December	80	161	190
April	56	148	178				
May	65	155	173	1857.			
June	(3 weeks)	155	179	January	72	149	183
August	51	143	178	February	77	155	183
September	67	161	189	March	100	163	183

I have already extended this letter to such a length, that I must defer detailing the effect of this on the capitation fee till your next.—I am, &c, RICHARD HOLMES.

Notes and Queries.

Correspondents' Answers to Inquiries.

Black-board.—Sir,—If the "Subscriber to the National Society" will well wash his black-board with warm water and soap, with a little washing-soda in it, and when dry, rub it well two or three times with spirits of turpentine, he will then find no difficulty in writing on it, unless the varnish upon it is such as will not set firmly to it. In this case his best plan will be to have it re-varnished.—I am, &c. H. H.

Inquiries by Correspondents.

Walshford, Wetherby.

Prize-schemes.—Sir,—I am anxious to form an Educational Union in an agricultural district for a yearly examination of boys in our parishes, offering prizes, &c. Can any of your correspondents or readers help me with rules or suggestions?—I am, &c. J. J. D. Dent.

Arithmetic Book.—"E. M." wants a very simple book for teaching arithmetic to a child of seven years old.

Book of Games.—"Delta" wants a book on Games suitable for a boy's playground.

Scripture-History.—"P. S." asks whether there is any good, full, plain, Scripture-History for the higher classes in village-schools. He has Mrs. Trimmer's and Baxter's.

Pupil-teacher Case.—Can a girl that is the required age for a pupil-teacher be apprenticed to her father, a registered or certificated schoolmaster, in a mixed school, not an infant-school?

Magic-lantern slides.—"A Friend of Children" asks where, in London, slides for magic-lanterns are to be met with second-hand?

A Schoolmaster (certificated) left his situation, and engaged as clerk in a mercantile firm; and now, after two years, he wishes to become schoolmaster again. He asks whether his old certificate will be of any use to him; or must he be examined, and obtain another certificate before he will be considered a certificated schoolmaster?

Intelligence.

Parliamentary Vote for Education.—The further sum of 361,233*l.* was voted on the 25th June for Public Education, which with 180,000*l.* previously voted makes the entire grant for 1857 541,233*l.*

South Kensington Museum, under the Direction of the Committee of Council on Education.—This Museum is now open to the public under the following regulations:

1. The collections of objects relating to education, architecture, and trade, of pictures, sculpture, ornamental art, and models of patented inventions, will be open to the public daily, from 10 till 4 in the day-time, and from 7 to 10 in the evening on Mondays and Thursdays, except during the appointed vacations.
2. On *Mondays*, *Tuesdays*, and *Saturdays*, and daily during the Easter and Christmas weeks, the public will be admitted free; but on these days books, examples, models, casts, &c., cannot be removed for study.
3. On *Wednesdays*, *Thursdays*, and *Fridays*, the public will be admitted on payment of 6*d.* each person. This sum during the day-time will enable any person to consult any books, diagrams, &c., in the collections of Education, and to copy any article in the collections of Art, except modern paintings, for which special permission in writing must be obtained. In the evening works cannot be removed. An annual ticket of admission to all the collections, morning and evening, may be obtained for 10*s*.

4. Sticks, umbrellas, parcels, &c., must be left at the doors.

5. Except the fees above mentioned, no fee or gratuity is to be received by any officer of the department from any person.

6. The Library of Art is open every day from 11 A.M. to 9 P.M., except Saturday, when it is closed at 4 P.M., and the usual vacations.

7. All registered students of the Central School of Art have free admission to the library. Occasional students are admitted upon payment of 6*d.*, which will entitle them to entrance for six days from the day of the payment of the fee inclusive. A monthly ticket may be obtained for 1*s.* 6*d.*, and an annual admission for 10*s.*

8. Refreshment and waiting-rooms in a special building have been erected, and presented to the public, by the Commissioners for the Exhibition of 1851. They are under the management of Mr. G. Withers.

9. The General Omnibus Company have arrangements in progress to convey passengers to and from the Museum, and all parts of the metropolis, every half hour at least.

Church Schoolmasters and Schoolmistresses' Benevolent Institution.—At a special meeting of the committee, held on Friday, the 12th of June, a weekly allowance of 8*s.*, for thirteen weeks, was granted to Mr. W. H. Pickett, of Cheddington, Bucks, who at the time of application was at Buxton for the benefit of the waters in the cure of rheumatism; from which disease, contracted by constantly working in a damp schoolroom some years since, he has become entirely disabled. The announcement of the grant has been acknowledged by Mr. Pickett with the greatest thankfulness; but his general health had become so weak that he had found it necessary to discontinue the use of the baths, and to leave Buxton.

Schoolmasters and Schoolmistresses' Associations.

⁂ The Editor cannot undertake to notice reports and proceedings of Associations unless sent in a brief form.

Metropolitan.—The monthly meeting was held on 6th of June, Mr. W. J. Lake in the chair. On the minutes of the last meeting being read, a very strong debate ensued respecting the presentation of a memorial to the Vice-President of Council on Education in May last, and which Mr. Myers, one of the secretaries, refused to sign. A resolution was eventually moved that Mr. Myers was perfectly justified in his refusal to sign the memorial: and that the meeting record its thorough confidence in Mr. Myers as one of the secretaries of the Association. Mr. H. Jona then read a paper on "The cultivation of the intellectual faculties," but from the lateness of the day, the paper was much curtailed by the reader. A vote of thanks was given to Mr. Jona for his paper, and a like vote to Mr. Lake for his conduct in the chair.

Nottingham and West Lincolnshire.—The annual meeting of this Association was held at Trinity Schools, Nottingham, on Saturday, the 13th June. A paper was read by Mr. Hall, one of the masters of the Nottingham Grammar-School, on "Language as a subject of instruction," which elicited general approval. Mr. Hall showed its importance as a branch of education, and gave many useful suggestions as to the best method of treating it. The annual report showed the financial state of the Association to be highly satisfactory. Mr. Mumby, of St. John's School, Nottingham, was appointed secretary. In addition to the usual paper and lesson at each meeting, it is proposed that the scheme for the ensuing year shall embrace a lecture, given by some scientific gentleman. After the election of officers, a conversation took place on the importance of mutual assurance, arising out of the case of Mr. Lacy, which has fallen under the immediate notice of the committee. They are glad to acknowledge the receipt of 3*l.* 3*s.* 6*d.* since its publication in the periodicals. After partaking of tea, the meeting separated.

Barnsley.—The last meeting was held at Stainborough on the 13th of June. Mr. Ford introduced the Battle of Waterloo as a subject for conversation, which was kept up all the afternoon. The next meeting will be held at Silkstone.

East Kent.—The usual monthly meeting of this Association was held at Minster on the 6th of June, when an animated discussion took place on the methods adopted in teaching the parts of speech and distinguishing case. The next meeting will be held at Ramsgate.

Devon and Exeter.—The monthly meeting of this Society was held on Saturday, June 13th, in the Episcopal School, Queen Street, Exeter, when a paper was read by Mr. Harris, the worthy master of the Exeter Reformatory School, on "Reformatory schools;" a subject practically new, and hitherto comparatively passed by unheeded by most of the members present as a matter of no moment, except to those within the precincts of the Institution. Mr. Harris, however, in bringing forward his peculiar and excellent mode of classification, his judicious and varied methods of dispensing rewards and punishments, and general manner of managing the juvenile offenders committed to his care, very ably and convincingly demonstrated, that it was a subject not unworthy of the serious attention of every educator and instructor of the youth of a fallen race, who are ever and equally liable to delusion and error with the unfortunate inmates of the establishment of which he was the master.

Gainsborough.—At the monthly meeting, on the 30th of May, the Rev. W. Elmhirst presided. A lesson, on "The anatomy of the whale," was given by Mr. Tearle, of the Blue-Coat School. It was admirably illustrated by means of the black-board, and was well calculated to impress the children with a sense of God's wisdom and goodness. A paper, on "The antiquities of North Lincolnshire," was read by the secretary.

Isle of Ely.—The second annual meeting of this Association was held at March, 25th of April. Divine service was held in the church, when a very interesting and appropriate sermon was preached by the Rev. W. B. Hopkins, Vicar of Wisbeach, from Prov. xxii. 6. After service the members dined together at the Griffin Hotel; after which the treasurer produced his balance-sheet, and the officers for the ensuing year were chosen. There being no subject for discussion before the meeting, the members then dispersed, some having a considerable distance to travel.

The following subjects have been brought before the members during the past year for discussion, viz.: "The advantages and disadvantages of Government inspection" (paper by Mr. W. Chamberlain, of March); "Moral and domestic training" (paper by Mr. Lisset, of Doddington); and "The influence of the schoolmaster's character" (lecture, by the Rev. P. Onslow, of March).

Derby and Derbyshire.—The general meeting of this Association was held on Saturday, June 13th, in the Curzon Street Schoolroom, Derby, when a very interesting and practical lecture, on "School-management," was given by Mr. Cummings. The subject of the Benevolent Institution was afterwards brought before the meeting, and the following resolutions unanimously carried: "1. That the members of this Association view with regret that no *certain* provision is made in the rules of the Benevolent Institution for distressed schoolmasters and their families. 2. That it is desirable that a member, who may happen to be in distressed circumstances, should, after a certain time, be *entitled* to receive aid from the funds of the institution. 3. That, as the rules of the Benevolent Institution now stand, the members of this Association feel it their duty to withhold their support from it."

Warwick and Leamington. — The annual meeting of this Association was held at Warwick on the 19th ult The members and friends attended divine service in the morning. The anniversary sermon was preached by the Rev. J. R. Young, Rural Dean and Diocesan Inspector. After the service the members and friends visited the Museum; after which they dined together at the Warwick Arms Hotel; the President, the Right Hon. Lord Leigh, Lord-lieutenant of the county, in the chair. There was a good attendance of the local clergy, and other friends of Church education; in all 62. Amongst others, the Rev. H. W. Bellairs, her Majesty's Inspector; and several Diocesan Inspectors. Loyal and appropriate toasts and interesting speeches occupied the time of the meeting. Prizes were awarded to Messrs. Fretton, of Coventry; Sidwell, of Keresley; and Bigwood, of Walton, as the several successful competitors for prizes offered for essays by the Association. Mr. R. Baker, of Leamington, who had been the honorary secretary from the establishment of the Association, a period of nine years, resigned office; and Mr. William Wyver, of the National School, Warwick, was appointed as his successor for the ensuing year. The Association presented Mr. Baker with a handsome testimonial.

Brighton and Sussex. — On Tuesday evening, June 9th, the general monthly meeting of this Association, postponed from the 2d instant, was held at the Central School; the Rev. J. Ellerton in the chair. Mr. Stevens read a paper on "Illustration as an element in teaching." He also introduced to the notice of the members a new book entitled, *The Pupil-teachers' Manual*, being a series of Government questions for each year of the apprenticeship. It was recommended as what had long been desired by teachers, being calculated to assist greatly in the instruction of the young people for whose use it was compiled. The members hailed it as an extremely useful addition to the educational works of the day. A vote of thanks to the lecturer was proposed by Mr. Rickard, and seconded by Mr. Marshall. A copy of the memorial lately presented to the Committee of Privy Council on Education by the Metropolitan Church Schoolmasters' Association, was then read by the chairman; and on the motion of Mr. Jones, seconded by Mr. Stevens, was adopted by the meeting; the secretary being requested to sign it on behalf of those members who are connected with the Government, and to forward it to the Council office.

Since the last meeting of the Association the committee have applied to the Government for a grant of 10*l.* towards the purchase of books for the library. This sum, with 10*l.* from the funds of the Association, will purchase 20*l.* worth of books at the reduced price, and which would otherwise cost about 30*l.*

TESTIMONIALS.—To the Rev. E. T. Stratton Fowler, B.A., a Set of Chessmen, by the late and present Teachers and Scholars of the Chilwell National and Parochial School.

To Miss Slater, by the Members of the Christ Church Bible-Class, West Bromwich, on resigning charge of the Sunday and Day Schools in the above place, a Walnut-wood Work-table.

Also to Mr. Somersgale, a Walnut-wood Writing-Desk, &c., by a few Friends, on leaving Christ-Church School, West Bromwich.

To Miss Thear, late Second Governess of the Whitelands Training Institution, Chelsea, a Dressing-case, by the resident Students, on resignation of the office which she has so long filled.

To Mr. and Mrs. Pulham, an Electro Silver Inkstand, with suitable inscription, by the Children of the School and Choir of St. Mark's, Staplefield, Sussex.

To Mr. F. S. Marshall, a Papier-Maché Inkstand, with Sundries; and a Silk Banner, with inscription, by the Children of the Coborn Schools, Bow.

To Mr. T. N. Day, on his resigning the Staines National School after nearly Twelve Years, to take charge of the National School, Spitalfields, a very elegant Tea-Service, by his Friends, Teachers, and Scholars.

To Rev. H. B. Smith, Curate of St. Paul's, Covent Garden, a Gold Pencil-Case, by the Teachers and Scholars of the Day Schools.

APPOINTMENTS.—Mr. William Pulham, from St. Mark's School, Staplefield, Sussex, to the new School erected by the Hon. and Rev. R. Boyle as a Memorial to his Father, the late Earl of Cork, at Marston Frome, Somersetshire.

Mr. Charles William Haycock, from Bloxham, Banbury, to be Organist and Choirmaster, Lawshall, Bury St. Edmund's.

Mr. John Thurlow, of St. Matthias School, Bristol; and Mr. S. E. J. Clarke, of the National School, Hanham, to La Martinière College, Calcutta.

BIRTHS.—On the 2d of June, of a daughter, Mrs. Cowen, wife of Mr. T. Cowen, Master of Shipton Moyne School.

NOTICES TO CORRESPONDENTS.

We cannot undertake to notice anonymous communications, nor to insert letters or information received after the 20th. The name and address of our correspondents should always be sent, though not necessarily for publication.

"Z." You may instruct them *together*, giving both *at one time* the required amount of instruction.

"A Constant Reader." See pages 22 and 23 of the *Church Education Directory* for answers to your inquiries.

"S. Johnson." You should request the manager of the Derby Dépôt to send you the rules with respect to the sale of books, &c.

"J. S. B." We regret that we are unable to spare the room for answers to inquiries such as you desire.

"Raoul." Inquiry declined.

"A Teacher." Declined with thanks.

"R." We hope to insert the Examination Papers you want in due course.

The Examination Papers and Notices of Books unavoidably stand over for the August Number.

SUNDAY-SCHOOLS.

[This portion of the Number of the *Monthly Paper* is now published in a separate form as The National Society's Sunday-school Paper, and may be obtained regularly through any bookseller at the cost of *one penny;* or twelve copies will be sent postage free on remitting one shilling in postage-stamps to the Editor, or six copies will be sent for seven stamps.

This arrangement has been made in compliance with the request of clergymen and others who have the management of Sunday-Schools, and are anxious that every teacher in the school in which they are interested may be provided with the Paper at the least possible cost. As a large circulation is necessary for the success of "The Sunday-school Paper," it is hoped that an effort will be made in Sunday-Schools throughout the country to subscribe for six or a dozen copies monthly.]

"The Sunday-school Paper" in a *separate* form commences with the June Number, 1857. The Papers extend back to July 1856, but are not published except as part of the National Society's *Monthly Paper.*

Correspondence.

[*The Committee of the National Society are thankful for any communication likely to assist School-Managers and Teachers, or otherwise promote the work of Church Education; but they do not necessarily hold themselves responsible for the opinions of the Editor's correspondents.*]

To the Editor of the National Society's Monthly Paper.

Childhood and Manhood.

Sir,—The saunterer through woodland and meadow who unexpectedly comes in sight of two trees, the one dry and withered, the other covered with a mass of green foliage, is in no doubt as to which affords him the greater pleasure; while, on the one hand, there is a feeling of sadness in witnessing the decay of nature, the principle of life and growth worn out at last and suddenly arrested, so, on the other hand, there is the counterbalancing sensation, akin to joy, in beholding a proof of health, freshness, and vigour. Much the same law holds good when a child looks upon its counterpart childhood as compared with age. It naturally sympathises with the former, but has little in common with the latter. It loves the freshness of spirits peculiar to the one, and shrinks from the sedateness, gloom, and reserve which it detects in the other. A considerable number of our Sunday-school teachers, who, Sunday after Sunday, are brought into immediate connection with young children, are certainly advanced in years, and should bear all this in mind. If they find that naturally they are inclined to be dull, cold in manner, and reserved, they ought to endeavour, at least for the time being, to conquer this disposition. They were once children themselves, having within and around them the warmth and sunshine of youth; and in the years that have since passed, a change has come over them. This brings me to my point. I know no better plan by which they may attach their classes to the Sunday-school and themselves, than that of setting apart about five minutes after the usual lessons, morning and afternoon, to a little quiet chat with their scholars about the simple things in which they take most interest. Hay-harvest, corn-harvest, the beauty of flowers, the songs of birds, the kindness of parents, the treatment of animals, the wonders of the sea and the shore, and such other subjects as children may easily understand,—provided the conversation be simple, and made to have a *religious bearing*,—would promote a kind feeling between teacher and scholars, and be a nice change after the more formal lessons. The children should be encouraged to talk about these things; for they have ideas concerning them running on as a still under current of their existence. More regular lessons must not be disregarded, of course. The great Dr. Johnson, in his old age (who, as teachers know, was a good Churchman, and loved his Church, her sacraments and Prayer-Book, and, of course, his Bible), was naturally melancholy when alone, and endowed withal with a rough manner; but notwithstanding his sharp and gloomy disposition, he always shook off his natural tendencies when in children's company, and did all he could to enter into their feelings and get them to talk to him. Let me give, as a specimen of the way in which he could condescend to a child, the following simple letter. "He took the trouble," says Boswell, "to write it in a large round hand, nearly resembling printed characters, that she might have the satisfaction of reading it herself."

> MY DEAREST MISS JENNY,—I am sorry that your pretty letter has been so long without being answered, but when I am not pretty well I do not always write plain enough for young ladies. I am glad, my dear, to see that you write so well, and hope that you mind your pen, your book, and your needle, for they are all necessary. Your books will give you knowledge and make you respected, and your needle will find you useful employment when you do not care to read. When you are a little older, I hope you will be very diligent in learning arithmetic; and above all, that, through your whole life, you will carefully say your prayers and read your Bible.—I am, my dear, your most humble servant,
> SAM. JOHNSON.

This is the spirit in which we all, as teachers, must learn to deal with the tenderness of childhood, especially in our Sunday-schools, those handmaidens of the day-schools.
A.

MAXIMS FOR TEACHERS BY A TEACHER.

1. Study, during the week, short "notes" of the lessons you intend to give on the Sunday.
2. Write on paper, *in very easy words*, the questions you intend to ask; and determine how you will explain things to the children, supposing they cannot answer you.
3. If you are the superintendent of the Sunday-school, take care to be at your post in good time, or you will throw every one and every thing out of order.
4. If you are merely a teacher, and not a superintendent, be in time; and teach your class to respect rules by respecting them yourself.
5. Do not leave your class to gossip in any other part of the room.
6. Be careful not to speak too loudly when teaching, or you will interrupt the work of other classes.
7. Ask the advice of your clergyman whenever you are in difficulty. He will naturally wish to assist you.

R.

OBSTRUCTIVE, DESTRUCTIVE, AND CONSTRUCTIVE.

SIR,—By publishing the "Sunday-school Paper" at the low price of one penny you will, I have no doubt, help to bring about this among other improvements, viz. that in many parishes Sunday-school teachers will be induced to come together and meet their clergyman once a week for the purpose of studying the "Notes of Lessons" which it contains, and the various plans of school-management which it suggests. I hope this plan will become general.

In the course of such discussions teachers should bear in mind one very important fact, viz. that they may be either *obstructive*, *destructive*, or *constructive*. I need scarcely say which of these characters will best render them useful assistants to the clergy. Some people, who do not always mean it, fall into the habit of starting objections, suggesting doubts, and straining points of distinction whenever a subject is brought forward. They fancy it is clever to do so, forgetting all the time that they stand in the way of extensive improvements, and help to destroy that harmony which ought to exist among a body of workers. These are the *obstructive* class. But there is another class of persons equally dangerous—the *destructives*. These generally make a point of carping at every thing that is said, and of pulling to pieces the arguments advanced by others, while they substitute nothing better themselves. They are as much in the way as the obstructives. But the class which really does all the good (and I trust it is a very numerous one) consists, for the most part, of persons anxious to build up and edify one another. These are willing to give matters a fair trial before finding fault with them, and seek to maintain that unity without which we are little better than a rope of sand. There is surely plenty to do without creating difficulties in our work. We have to do what the day-schools have not yet succeeded in effecting; and therefore let us all, clergy and teachers, bear with one another and labour in earnest.

VERITAS.

SUNDAY-SCHOOL DISCIPLINE.

SIR,—You have recently opened your pages to the discussion of subjects in connection with that important and interesting question, the efficient management of the Sunday-school. I have read, with satisfaction and profit, many of the numerous letters you have been kind enough to publish. Good cannot but result from such an interchange of thought and opinion as you have been the means of promoting and circulating. We all have much reason to feel obliged to you for your generous encouragement of the efforts now being made in the direction of improvement and progress. As the importance of these efforts cannot be overrated, so neither can assistance, such as you, sir, have been the means of affording, be too highly appreciated or too gratefully received. I do think it becomes us all very earnestly to co-operate in the work of extending, as much as possible, the circulation of your excellent periodical. Were it more generally known and read, much good must inevitably be the result.

Though a "constant reader" of your *Monthly Paper*, I have not hitherto ventured to obtrude upon your notice, or that of your numerous readers, any thoughts or reflections of my own in reference to those important institutions, Sunday-schools. I have preferred remaining a silent receiver of sound information on many points connected with the Sunday-school movement. As, however, you so kindly encourage and invite communications relating to it; and as I have long taken, and, I trust, shall always continue to take, a deep interest in every thing bearing upon the subject,—I feel emboldened to suggest to your numerous readers, through you, a topic which I do not remember having yet seen discussed; at any rate, it has not been dwelt upon so fully as its importance deserves. Particular points of it may have been touched upon, but, as a whole, I cannot help thinking it has been somewhat neglected; I mean the subject of Sunday-school *discipline*. I think much misapprehension prevails both as to the necessity for, and also as to the true nature of, this important subject. From inattention to it, many large schools throughout the country are almost entirely ineffective; and from a mistaken notion as to its nature, a great many others are in very much the same condition. I lately attended a conversational meeting of a provincial Sunday-school institute. The subject proposed for discussion was "discipline." One gentleman defined discipline to be simply "*self-restraint;*" another brought forward as elementary parts of discipline persuasiveness, studiousness, patience, &c.; a third complained that we had heard very little about "religion" as an elementary part of discipline; whilst a fourth affirmed that "*reason*" had been wholly overlooked. Now, sir, I could not help thinking that these matters were entirely foreign to the subject. Had we met to discuss the characteristic features of a model-teacher, or the spirit in which discipline should be administered, then they would have been apposite and appropriate. But a man may be a strict *disciplinarian*, and yet have little persuasiveness, less patience, and no religion at all. These, therefore, are not *essential* parts of this very useful adjunct in the management of Sunday-schools.

It seems to me, sir, that the end and aim of discipline is to produce and bring about that state of order, regularity, and quietness, in the absence of which very little impression can be made by actual teaching, and very little done in any way towards the maintenance of the school in efficiency and progressiveness. I am not unaware that the word *discipline* is sometimes used in the sense of *instruction;* but its general signification is a more limited one. We speak of Sunday-school discipline in the same sense, I am persuaded, as we speak of ecclesiastical or military discipline; and in this sense only is it strictly applicable. If I were asked to point out any precept of universal obligation, embodying a command in reference to the use of wholesome discipline in the promotion of religious objects, or in the formation and maintenance of religious societies and institutions (such, for instance, as our Sunday-school), I should be disposed to quote the direction of St. Paul: "Let all things be done decently and in order." I know of no rule more extensively useful, or more practically valuable, than that contained in this admonitory sentence. I think that in proportion as we Sunday-school teachers endeavour to catch its spirit, and to regulate our efforts by its teaching, so nearly shall we approach to correct ideas on the subject of Sunday-school *discipline*. But then, sir, in order to carry out, and avail ourselves of the apostolic precept, we must consider that certain means and appliances are requisite. In whatever spirit we use those means and appliances (be it in a persuasive spirit, a patient spirit, or in a religious spirit), in them only, I think, will be found the true *elements of discipline.*

Will you allow me briefly to suggest for the consideration of your readers a few of the principal elements, or constituent parts, of discipline? I write with especial reference, be it remembered, to Sunday-school discipline. I speak of the principle as applied and embodied in the constitution of a Sunday-school.

And first, I would remark, that it appertains to the discipline of a Sunday-school that *there should be a well-defined method of procedure in conducting the school.* There should be a table of rules and regulations. For want of this, many large schools are in a chaotic and confused state. Every thing is done irregularly. Scholars enter and leave when they please; the school is opened and closed at various periods. No *plan* is adhered to. Now a few plain and simple rules, drawn up by the clergyman, and agreed to by the teachers, or authorised and sanctioned by him, would, I think, tend to prevent these irregularities, and conduce to speedy improvement. Children do not like disorder. They soon see and fall in with arrangements for the preservation of good order and regularity. These rules should first be read aloud to the assembled scholars and teachers; the necessity of observing them should be plainly pointed out; and they should then be suspended in a conspicuous part of the room as a guide to all whom they may concern.

Again, it appertains to the discipline of a Sunday-school that there should be *a sufficient and well-organised staff of teachers.* One of these should be appointed to act as general superintendent. To him, in the absence of the clergyman, should be committed the chief authority in the management of the school. He should open and close the proceedings. To him should be referred all difficulties and complaints. It should be his duty to see that the school be conducted in accordance with the rules; and he should be ready and willing to assist, and co-operate with, the class-teachers in the maintenance of order, attention, and respectful behaviour on the part of the scholars in the several classes.

The duties of the other teachers are too obvious to require enumeration. If you think this communication worth publishing, I may, some time or other, attempt to define their peculiar duties, and to describe the dispositions they should cultivate in another letter.

It will be obvious from what I have said above that *subordination is another element of the discipline of the Sunday-school.* We must needs be subject to each other for the sake of those whom we would influence. No good teacher will neglect to evince, by careful compliance with the rules, his respect for the principle of "decency and good order." Example is always more forcible than precept; and young children very quickly discern whether we really entertain any true respect for those standards of conduct to which we may sometimes have cause to direct their attention. We cannot expect them to respect our authority as teachers, if we ourselves fail to respect the wishes and arrangements of those to whom the general management of the school has been intrusted. Were each teacher to conduct his own class without reference to the presiding authority and general plan, the school would soon be broken up into a number of little sects or coteries, having nothing in common but a spirit of opposition, unwholesome rivalry, and independence. Another element, then, in Sunday-school discipline should be voluntary subordination, both amongst the teachers and scholars. It appertains, again, to the discipline of the Sunday-school that *there should be a judicious and well-devised system of rewards and punishments.* I need say nothing about this. I am persuaded that this element, at any rate, will not be thought a foreign one. We cannot,—I think all who have had experience will admit,—afford to dispense altogether with an appeal to the hope of future reward in the breast of the young scholar. At the same time, it should be carefully impressed upon his mind that the best motive for good conduct and exertion is a sense of duty towards God, a desire to obtain that best of all rewards—the approbation of Him whose "favour is better than life."

One other element of Sunday-school discipline seems to me to consist in this, that there should *be a regular and careful arrangement and gradation of classes.* A little wholesome emulation is, I think, always legitimate and often useful. Promotion should be resorted to once or twice a-year. The best scholars should, after examination by the clergyman or superintendent, be moved upwards. This would encourage them to attend and try to learn. I cannot think that any teacher who has the efficiency of the school at heart would object to it. I know from experience that it works well in practice; and were I not afraid of extending my letter to an unreasonable length, I could quote a very remarkable instance illustrative of the value of this principle of promotion. It should not be confined, of course, to scholars alone. Any vacancy among the teachers of the upper classes should be placed at the option of the next below.

I must bring my letter to a close. I leave out, for the present, other elementary parts of Sunday-school discipline. Perhaps some of your correspondents may be able to present them in a more compendious form. I should like to see the subject taken up, because I feel its importance. The Sunday-school movement is daily attracting attention. Crowds of poor children are being brought together; we have only to find out and apply the best methods of managing them, the best plan of reducing them, so to speak, to that state of order, quietness, and decorum, during their continuance in which they are most favourably placed for the reception and influence of the truths of religion. Let us teach them by our arrangements, as well as by our words, that God is a God of order. Let us be *systematic* and *methodical* at the same time that we are energetic and sincere. Let us be diligent, decent, and orderly at the same time that we are religious, reasonable, patient, persuasive, and devout.

M. S. S.

Notes of Lessons for Sunday-school Teachers.

[The Committee of the National Society, while anxious to give publicity to any communications in the form of "Notes" which may be useful to Sunday-school Teachers, do not necessarily hold themselves responsible for articles inserted under the above heading.]

NOTES ON THE GOSPELS.

Scheme for Four Sundays in July and the First Sunday in August.

Fourth Sunday after Trinity	Luke vi. 36-42.
Fifth Sunday after Trinity	Luke v. 1-11.
Sixth Sunday after Trinity	Matt. v. 20-26.
Seventh Sunday after Trinity	Mark viii. 1-9.
Eighth Sunday after Trinity	Matt. vii.15-21.

⁂ The exact words of the "Notes" should not be used. The teacher should convey their substance by questioning in easy language.

FOURTH SUNDAY AFTER TRINITY.

Read Luke vi. 36-42.

Ver. 36. *Be ye therefore merciful.* That is to say, forgive injuries (Luke xxiii. 34, Acts vii. 60), abstain from persecution, pass over faults.

As your Father also is merciful. As examples of His mercy, quote 1 John iv. 9; 2 Sam. xii. 13; Jonah iii. 10.

Ver. 37. *Judge not.* This does not mean that we may not use the judgment which God has given us, but that we should not be ready to form rash and harsh opinions of others, and to *accuse* them of bad motives.

And ye shall not be judged. All must be judged at the last day; but charitable and forgiving men will find more mercy than the unmerciful and censorious.*

Condemn not. Members of a jury, after sufficient evidence has been given, and all magistrates and judges, must frequently condemn the guilty; but in our private dealings, we are not to pass sentence upon our neighbours.

Ver. 38. *Into your bosom,* Ps. lxxix. 12; Ruth iii. 15. The eastern garments being long and folded, and girded with a girdle, enabled the wearer to carry corn, &c. in the bosom.

Ye mete; that is, ye "measure" to others. The whole verse simply means, that they who show mercy may hope to find mercy at the last day. [Allude to the rich man's treatment of Lazarus, Luke xvi. 20, 21.]

Ver. 39. *Spake a parable.* He spake a proverb. This seems to have been spoken at some other time, and inserted by St. Luke in this place. It is not connected with the preceding discourse. (See Elsley's *Annotations.*)

Ver. 40. *The disciple is not, &c.* As if He had said, "God is not a hard Master; why should you His servants be *more* severe in your judgments than He is?"

Every one that is perfect, &c. No mere human being can be perfect in this world; but all who strive after perfection will endeavour to be like God our Master, merciful and forgiving. (See note on ver. 36.)

Ver. 41. *The mote.* The word here translated "mote," means any small dry thing, as chaff, stubble, splinter, &c. It is used in this passage to signify a lesser fault or failing in another's conduct.

The beam. The word used in the original language signifies a beam, as of timber. It is employed in this text to express a great vice or sin in our own lives.

Ver. 42. The entire verse charges us to abstain from accusing and condemning another for a fault which is far surpassed in kind and degree by our own habitual sins.

Application.

Show that—(1) We should have little time and inclination for looking after and condemning the sins of others if we were anxious to get rid of our own. (2) That those who are unmerciful will not find mercy at God's hands. This last truth is taught us in the parable recorded in Matt. xviii. 33-35.

FIFTH SUNDAY AFTER TRINITY.

Read Luke v. 1-11.

Ver. 1. *And it came to pass.* The most

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* This word signifies, 'much given to censuring others.'

careful commentators (as Grotius, Hammond, Whitby, Lightfoot, and Le Clerc) agree in considering this passage to be the same history as that in Matt. iv. 18 and Mark i. 16; the same speech (ver. 10) of Christ being recorded.

Lake of Gennesaret. This is in Galilee, and it is often mentioned in Scripture under the names, "Sea of Galilee" and "Sea of Tiberias." Lake Cinnereth was a title very early applied to it. The Jordan flowed through it, and along its shores were the fishing towns of which most of our Lord's disciples were natives.

Ver. 3. *Which was Simon's.* Simon was another name for Peter, or Barjonas, Andrew's brother. Fishing was his trade. (John xxi. 7.)

He sat down. He sat in the "ship" (or small boat) to avoid the "press" of people, and to be better enabled to see and address them.

Ver. 5. *We have toiled.* That is to say, we have laboured hard.

Nevertheless at Thy word, &c. Notice here a proof of Peter's faith. Weary and dispirited, after a night's unsuccessful toil, he is ready again to cast his net into the deep at the word of Christ.

Ver. 6. *Their net brake.* It was broken by the weight of the many fish now taken. This miracle proved our Lord's power, and rewarded Peter's faith.

Ver. 8. *A sinful man, O Lord.* As if he had said, "So great and heavenly a person has come nigh me, and manifested His power, and I myself am so sinful and unworthy, I cannot deserve His presence. Quote Gen. xxxii. 30; Judges vi. 22, xiii. 22; Isa. vi. 5.

Ver. 10. *James and John.* They were sons of Zebedee and Salome (see Kitto's *Cyclopædia*, vol. ii. p. 66), and were called by Jesus, Boanerges or 'sons of thunder,' probably on account of their boldness and energy. James was the first apostolic martyr (Acts xii. 2). Clement of Alexandria says, that the officer who led James to trial was so much impressed by his boldness and faith, that he became a Christian, and was beheaded with him. (Eusebius, *Hist. Eccles.* i. 9)

Thou shalt catch men. Thou shalt convert and baptise men, and so bring them into My Church.

Ver. 11. *They forsook all, &c.* The miracle led to faith, and their faith did what true faith ever must do—led them to work, and make sacrifice of their earthly interests.

[The teacher may read for his own profit, the verses in the *Christian Year* for this Sunday.]

Application.

1. The Christian, after struggling against temptation, or when in trouble, seems to be deserted by his Lord, and is apt to lose hope; Christ draws near, and turns his gloom into joy, as He turned Peter's at the Sea of Galilee.

2. When Christ visits us with success and joy, let us, like Peter, remember our own sinfulness and unworthiness, and fall down at His feet.

SIXTH SUNDAY AFTER TRINITY.

Read Matt. v. 20-26.

Ver. 20. *Shall exceed the righteousness of the Scribes, &c.* The Pharisees held that the thoughts of the heart were *not* sinful (Kimchi on Ps. lxvi. 18), but Christians are required to admit and deplore that they are. Again, the Pharisees were content with outward forms; the Christian, while recognising the use of these, trusts to that offering of the whole heart to God, which should ever accompany them.

The kingdom of heaven. The happiness of heaven, as Matt. vii. 21, xviii. 3, &c.

Ver. 21. *By them of old time.* By the Israelites, to whom the law was given in the wilderness, of which the Sixth Commandment formed a part.

Ver. 22. *Angry with his brother, &c.* Bear malice and hatred towards his neighbour. Thus Christ's law has reference, not only to the outward act, but to the *thoughts.*

Raca This means vain, worthless, empty. It was used by the Jews as a term of contempt.

The Council That is, the great council of the Jews called the *Sanhedrim,* which consisted of seventy elders, and is supposed to have arisen in the days of Moses. (Exod. xviii. 22, xxiv. 14, Numbers xi. 16.)

Ver. 23. *Hath aught against thee.* That is, hath *any thing* of which to accuse thee.

Reconciled. Made one again, or made friends. The entire passage urges upon men the duties of forgiveness and peaceable conduct. Charity towards our neighbour is a point on which the Church requires us to examine our hearts before we receive the Holy Communion. (See last part of Catechism.)

Ver. 25. *Whiles thou art in the way with him.* This refers to the Jewish custom of first laying the charge against another before the judge, who sent officers to bring the accused person to judgment; the passage charges the accuser and the prisoner to settle their difference by mutual forbearance while they are on their way to the judge. Especially should the accused show timely repentance.

Application.

1. Brothers and sisters, masters and servants, parents and children, and all persons, should avoid hatred, and learn the duty of charity; (2) Also we should settle our differences in our lifetime, before we go hence to our prison, the grave. Cain killed his brother in anger.

SEVENTH SUNDAY AFTER TRINITY.

Read Mark viii. 1-9.

Ver. 1. *In those days.* Jesus was at this time near the sea of Galilee. Compare Matt. xv. 29 with ver. 32 of the same chapter.

They will faint by the way. Notice here the kind regard of Jesus for the bodily wants of men. Shall we not therefore trust Him for timely supplies of grace for our souls?

Ver. 4. *Whence can a man? &c.* If this question were not proposed by the disciples to try Him, it showed a sad want of faith on their part, for they had seen Him perform miracles before this time. Their forefathers in the desert asked much the same questions. See Psalm lxxviii. 19, 20.

Ver. 5. *They said seven.* This number, like that of *forty*, frequently occurs in Scripture. [Quote examples.]

Ver. 6. *Gave thanks.* Draw from this the lesson of giving thanks before taking our meals.

Gave to His disciples. A good and learned divine observes, that this act was symbolical of the way in which He handed on to His Church His many blessings through the disciples.

Ver. 8. *Broken meat that was left.* The surplus food made the miracle still more striking. In Christ's Church there is enough and to spare of teachings and consolations for all who wait on the Great Head of the Church while passing through the "wilderness" of this world.

Ver. 9. *He sent them away.* If they carried "away" with them a firm persuasion of the heart that He was the Christ, the "three days" fasting in the wilderness were the best days of their lives. It brought them near unto Him

> "Whose love can turn earth's worst and least
> Into a conqueror's royal feast."
> (*Christian Year*, Seventh Sunday after Trinity.)

Application.

The teacher may dwell on the following points: (1) *Christ knows our wants.* (2) *He feels for our infirmities.* (3) *Those who wait on Him will not go away empty in spiritual things.* (4) *Each miracle, as brought to our notice by the Church in her Gospels for Sundays and other holy days, should increase our faith in Jesus as the Son of God, our only hope.*

EIGHTH SUNDAY AFTER TRINITY.

Read Matt. vii. 15-21.

Ver. 15. *False prophets.* That is to say "false teachers," as Simon and Barjesus (Acts viii. 6).

Sheeps' clothing. In hypocrisy, in a way to render themselves acceptable. Infidels present their doctrines in these days in an attractive form.

Ver. 16. *Their fruits.* Not their doctrines; but it means by their *works*—the results of their system of teaching.

Ver. 18. *A good tree cannot, &c.* That is to say, while the tree continues good or bad the fruit will be so; but the good or bad tree admits of change: thus Paul was once bad, and Judas once good. For examples of men being compared to trees, see Matt. iii. 10; Luke xiii. 6-9.

Ver. 19. *Cast into the fire.* Punished everlastingly, as an unprofitable tree fit only to be burned. From the expression, "*Every* tree which bringeth not forth," &c., it would seem that God gives us the power to live well, and therefore it is our own fault if we do not. He willeth not the death of the sinner, but that *all* should be saved.

Ver. 21. *Not every one that saith, &c.* This verse shows the difference between *saying* and *doing*. God requires something more than mere talking about religion. It is possible for people to say a good deal about "knowing Jesus," and having "sweet experiences," and "being taught of God," and to suspect the sincerity of those who do not use the same set phrases, and all the time to be utterly regardless of the plain practical duties of religion.

Application.

Draw the following lessons: (1) Christ has laid down the rule that "fruits," that is, *works*, and not merely feelings, are to be the proofs of our faith. (2) That unprofitable servants will be punished hereafter for not using the gifts and aids vouchsafed to them.

NOTES ON SCRIPTURAL AND LITURGICAL WORDS, BY REV. J. EASTWOOD, M.A.

"You will not find that this study of words will be a dull one when you undertake it yourselves. Only try your pupils; and mark the kindling of the eye, the lighting up of the countenance, with which the humblest lecture on words, especially words which are familiar to them in their play, *or at their church*, will be welcomed by them."—*Trench's Study of Words.*

AFORE* (Ang.-Sax. *æt-foran*, "at the fore," as *bi-foran*, "before," or "by the fore") occurs several times in the Bible; also in Athan. Creed, "In this Trinity none is *afore* or after other." *Aforehand*, Mark xiv. 8; and *aforetime* frequently. In *Eng. Paraph.* of Erasmus (Luk. fol. 97), both *afore* and *before* occur in consecutive lines: "Leat hym not bee ashamed to professe my doctrine *afore* all the worlde; for whosoever shalbee ashamed of me and my wordes *before* men," &c. In old writers it is very common, and though now inelegant, can hardly be said to be obsolete.

AFTER, *i. e.* "according to" (Litany, "Deal not with us *after* our sins," &c.). In Ps. xxviii. 4, the Hebrew particle is twice rendered "according to," and once "after," in the same verse. The passage in which this word is most liable to be misunderstood is Ps. xc. 15 (Pr.-Book), "Comfort us again now *after* (*i. e.* in proportion to) the time that Thou hast plagued us," &c. Wiclif's Version, Matt. xvi. 27, "Schal yelde to every man *after* his works." Bacon (Ess. xxxix.), "Their deeds are *after* as they have been accustomed."

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* The four words standing first in the Notes above were accidentally omitted last month.

ALIEN, Lat. *alienus*, belonging to *another* (country), a foreigner.

ALLEGORY (Gal. iv. 24). This passage has by some been understood to mean, that the history of Hagar and Ishmael (and so, by induction, the remainder of Scripture) is only an allegory, or fictitious narrative. In the original, however, it is simply, "which things are *allegorised*," *i. e.* used allegorically by me; or, as we might say, "which things have been used by me by way of illustration." The rabbis were very much in the habit of thus allegorising Scripture. The word itself is defined by Suidas, "A metaphor, where one thing is written and another meant." See Bishop Marsh on interpretation of the Bible, p. 340; and Alford's Greek Test., on Gal. iv. 24. In the edition of 1578 it is rendered, "by the which things another is meant." Wiclif, "The whiche thingis ben seid bi a nothir undirstonding."

AVOUCHED (Deut. xxvi. 17, 18); Lat. *advoco*, through the Norm. *voucher*, "to call." The original means, "caused to say." "Thou hast this day made Jehovah to say or promise, and Jehovah hath made thee promise;" *i. e.* "Ye have mutually promised, accepted, and ratified the conditions one of the other" (Gesenius). Shaks. (*Ham.*, act i. sc. 1) uses *avouch* as a substantive; also *avouchment*, in the sense of "proof, or testimony;" in which sense *voucher* is still common.

AWAY WITH. Isa. i. 13, "I cannot *away with*," *i.e.* "I cannot suffer;" the Heb. being only "*I can not*." Vulg., *non feram*. Nares quotes from Shakespeare, "She never could *away with* me" (2 *Hen. IV.*, act iii. sc. 2); and other passages. Halliwell gives references to Greene, Webster, and Holinshed. Of course, in the N. Test., "*away with* him," and "*away with* such a fellow," &c. have a very different meaning; viz. "*take away* completely and immediately."

BANDS, for *bonds* or *cords*, is of frequent occurrence both in the Bible and as a provincialism, literally meaning any thing that binds; thus in Yorkshire, string or twine is called *band*.

BANNS (Pr.-Book), the public proclamation, during service, of what in Scotland is called "purpose of marriage" between two persons. Wheatley says, the word means "public proclamation;" in which case it is from the A.-S. *bannan*, "to proclaim;" but in old writers *ban* means *curse* (perhaps because the Pope's interdicts or curses were publicly proclaimed). Thus P. Plow. *Vis.*

> "Neither he blameth ne *banneth*,
> Bosteth ne preiseth." 10118, 19.
> "Beestes that now ben
> Shall *banne* the tyme," &c. 5446, 7.

Tusser's *Husbandry* (April),

> "Blesse Cisley (good mistris) that bushop doth *ban*
> For burning the milke of her cheese to the pan."

BARBARIAN, "one who speaks a different language;" not necessarily "a person of cruel disposition." Thus Acts xxviii. 2, "The *barbarous* people showed us no little *kindness*." This (which is the exclusive use of the word in classical authors) is well illustrated in the following passage from the Bible Translators to the Reader: "The Scythian counted the Athenian, whom he did not understand, *barbarous*; so the Roman did the Syrian and the Jew (even St. Hierome himself calleth the Hebrew tongue *barbarous*, belike because it was strange to so many); so the Emperor of Constantinople calleth the Latin tongue *barbarous*, though Pope Nicolas do storm at it; so the Jews, long before Christ, called all other nations *Lognasim*, which is little better than *barbarous*."

BASE, corresponding to the Fr. *bas*, "low, lowly;" not necessarily "worthless," or "wicked." 2 Cor. x. 1, "I, Paul.... who in presence am *base* among you," is in the Greek (*tapeinos*), "lowly, mean;" 1 Cor. i. 28, "and *base* things of the world," is (*agene*), "lowly born;" so in other passages. Compare the modern usage by some speakers and writers of "the *lower* orders;" also Pol. Verg. i. 70, "Which the *baser sorte* doe som time superstitiouslye note as signes and wonders;" again, i. 24, "Schaddes... being veri *base* bothe in relishe and estimation."

BATH, a Hebrew word, denoting a measure containing nearly eight gallons; the *ephah* was of the same size.

BDELLIUM (Heb. *bĕdolach*, Gen. ii. 12; Numb. xi. 7), "a white, transparent, oily gum, which flows from a tree about the bigness of an olive." (*Cels. Hierobot.*) "The pearl." (*Bochart and Gesenius.*)

BE for *may be* (Litany, "That those evils . . . be brought to naught"). There is a similar omission of the auxiliary verb in the General Thanksgiving, "That we show forth Thy praise." Also 1 Kings viii. 59, "That he maintain the cause of his servant;" Luke xii. 13, "That he divide the inheritance with me."

Notices to Correspondents.

"A Birmingham Sunday-school Teacher" declined with thanks.

The communications of "Philo" and "A.," and "M. S. S.'s" second letter, may, we hope, soon appear.

*** *We shall be glad to publish under the head of "Intelligence" brief accounts of Meetings of Sunday-school Teachers, provided they treat of work done.*

The Monthly Paper

OF THE

NATIONAL SOCIETY.

No. CXXIX. AUGUST. 1857.

THE Meetings of the Committee of the National Society have been attended during the past month by his Grace the Archbishop of Canterbury, the Earl of Powis, Lord Redesdale, the Bishops of Oxford and Sodor and Man, Right Hon. J. Henley, M.P.; Rev. Sir H. Thompson, Bart.; Sir Thomas Phillips, C. B. Adderley, Esq., M.P.; Ven. Archdeacon Sinclair, Rev. Canon Jennings, and William Cotton, Esq.

Building Grants.

The following Grants have been voted by the National Society during the past month in aid of building schools:

Arlingham, *Gloucestershire*	£11
Horton Kirby, *Kent*	22
Yalding, St. Margaret, *ditto*	20
Oystermouth, *Swansea*	addl. 8
Holme Low, St. Paul, *Wigton*	10
Plymouth, Trinity Church	5
Rasen, West, *Market Rasen*	8
Hammersmith, St. Stephen's	35
Chale, *Isle of Wight*	7
Pontyrhun, *Glamorgan*	32
Chedgrave, *Norwich*	£23
Lambeth, *Surrey*	10
Iwade, *Sittingbourne*	15
Cropthorne, *Pershore*	15
Buxted, *Sussex*	24
Burrington, *Devon*	30
Bosworth Husbands, *Rugby*	12
Womborne, *Wolverhampton*	50
Kenley, *Shrewsbury*	15

New Subscriptions.

The following Donations and new Annual Subscriptions have been contributed since the last announcement, and are hereby thankfully acknowledged. The List is made up to the 15th July.

"C. V."		£5	0	0
Sudbury, collection at, by Rev. J. H. Blunt		3	7	5
Leigh, Rev. J. E. A. *Bray*	a.	10	0	0
Marks, Mr. P. *Amblecote School, Stourbridge*	a.	0	5	0
Rutson, W. Esq.	a.	1	1	0
Bates, Rev. J. C. *Hull* (increased to)	a.	1	1	0
Turner, Mr. H. *Payford School, Pauntley*	a.	0	5	0
Trevelyan, Miss Julia		25	0	0
Leominster National School	a.	1	1	0
Digby, Mrs. *Studland Manor, Dorset*	a.	1	1	0
Newbold-on-Avon, collection at, by Rev. R. Chaffers		3	7	1½
Hill, Rev. H. *Ocle Pitchard, Hereford*		0	5	0
Fuller, Rev. T. *Chalvington, Hurst Green*	a.	0	10	0
Ward, Rev. R. J. *Old Basing, Hants*	a.	0	10	0
Berens, Ven. Archdeacon, *Shrivenham, Faringdon*	a.	1	0	0

DIOCESE OF LONDON.

Enfield, Parish-Church Offertory		10	8	3
Sharp, M. Esq. *Guardian Office*	a.	1	1	0
Darling, Rev. T. *St. Michael Royal*	a.	1	1	0
Allhallows Church, collection at		1	4	9
Bethnal Green, St. John's, collection by Rev. J. Tagg		5	8	9
St. Mark's College, Chelsea, Proceeds of Offertory, collection by Hon. and Rev. R. Liddell		9	19	1
Chaffers, Rev. R.	a.	1	1	0

DIOCESE OF CHESTER.

Walton Breck, Holy Trinity Sunday, Offertory collection		9	5	3½

Walton Breck.

Chaffers, Miss	a.	£1	1	0
Clare, W. Esq.	a.	1	1	0
Mackay, Mrs. D.	a.	1	1	0
Phillips, Miss	a.	1	1	0
Rawdon, Mrs.	a.	1	1	0
Lockwood, Miss	a.	1	0	0
Pemberton, J. Esq. jun.	a.	0	10	6
Brooks, W. G. Esq.	a.	0	10	0
Whitfield, Mr. and Mrs.	a.	0	10	0

Lawrence, Rev. C. W. *Liverpool*	a.	1	1	0
Greenall, Rev. R. *Grappenhall*	a.	1	1	0

DIOCESE OF EXETER.

Stevens, Capt. *Bishop's Teignton*	a.	1	1	0
Courtenay, Hon. and Rev. H. H. *Mamhead*	a.	1	1	0
Bovey Tracey District Association, by Hon. and Rev. C. L. Courtenay		2	1	6

DIOCESE OF LINCOLN.

Flixborough *w.* Burton-on-Stather, by Rev. C. Sheffield	1855	3	5	10
Ditto ditto	1856	3	5	5
Brierley, Mrs. *Gedling*		0	2	6
Collection at Gotham Church		0	17	0
,, Papplewick Church		1	9	9½
,, Linby Church		0	16	9
,, Wollaton Church		2	5	0
Shillito, W. Esq. *Mansfield*		0	7	6
Wilde, Rev. A. S. *Gretford*	a.	1	1	0
Holbrook, Mr. W. *Wainfleet*	a.	0	5	0
Drake, Rev. W. F. *West Halton*	a.	1	1	0

Central Schools.

It will be gratifying to many of our readers to learn that Mr. Richards, who has for upwards of ten years been connected with the Boys' School, at first as Assistant, and lately as Head Master, has been appointed to the superintendence of the Commercial Travellers' Schools at Pinner; and that the Committee, who were desirous of testifying their appreciation of Mr. Richards's faithful services, and their sense of the efficient manner in which he discharged the duties of his responsible office, have presented to him a valuable selection of standard works in various branches of literature.

Mr. Richards carries with him to his new field of labour the best wishes of all those who have been connected with him in the Central School, and will, it is hoped, bring to the performance of his duties such an amount of zeal, persistency, and discretion, as may eventually promote the welfare, and extend the reputation of the institution with which he is now connected.

Mr. Richards is to be succeeded in the Central School by Mr. J. Jennings, who was trained at Battersea, and who has been for the last two years in charge of the National School at Kidsgrove, in the diocese of Lichfield.

Subjects proposed for the Examination of the National Society's Central Schools, Westminster, at Midsummer, 1858.—*Boys,* 150; *Girls,* 130.

Note.—The girls will not be expected to prepare the subjects printed in italics.

Class I.

Religious.—A general outline of Scripture History, and more particular acquaintance with the Books of Joshua and Judges down to chapter xvi.; and the Gospel of St. Luke.

Church Catechism generally, with proofs: Liturgy, from the Venite to the end of Morning Prayer.

Secular.—Reading from Irish Fourth Book, or S.P.C.K. Fifth Book; Parsing from ditto, and Etymology.

Geography of *the World, Europe,* England, and Palestine.

History: reigns of Charles I. to James II., inclusive.

Arithmetic: *First Division to Vulgar and Decimal Fractions;* Second ditto to Proportion; Bills of Parcels.

Writing from Dictation and Memory.

Class II.

Religious.—Outlines of Scripture History; Gospel of St. Luke.

Church Catechism, to the Lord's Prayer, more particularly the Apostles' Creed; Liturgy, to the end of the Lord's Prayer following the Absolution.

Secular.—Reading from S.P.C.K. Third Book, or a book of a similar standard.

Grammar: the simple Parts of Speech; Etymology; the Prefixes.

Geography of *Europe,* England, and Palestine.

Arithmetic: First Division, *to Proportion;* Second ditto, to Reduction.

Writing from Dictation and Memory.

Class III.

Religious.—The Parables of the New Testament; Patriarchal History.

Church Catechism, especially the Apostles' Creed.

Secular.—Reading from Second Supplement, S.P.C.K. Second Book.

Definitions of the Parts of Speech.

Geography of England.

Arithmetic: *the Compound Rules* and Simple Rules.

Writing from Dictation from Reading Lesson-Book.

Class IV.

Religious.—Old Testament History, to the Call of Abram. New Testament History: History of our Lord.

Church Catechism: the Apostles' Creed.

Secular.—Reading from S.P.C.K. Second Book.

Geography: the Definitions.

Arithmetic: Simple Rules *and Compound Addition.*

Class V.

Religious.—The Creation; the History of our Lord.

Church Catechism: the Lord's Prayer.

Secular.—Reading from "Reading-Lessons," Part I., with Spelling.

Arithmetic, to Simple Multiplication.

Class VI.

Religious.—History of our Lord, and easy questions on simple Christian truths.

Secular.—Reading from "Reading for Schools," Part I.; Spelling.

Arithmetic, to Simple Subtraction.

It is suggested that, in case of the adoption of these subjects by any diocese or district for their annual or diocesan examinations, managers of the less advanced schools should have the option of limiting the examination of their first class to the subjects assigned to the second class in the above programme.

See letters in the January Number of this Paper for 1857, page 17, and the February Number, page 97, for remarks on the plan of periodical examinations on fixed subjects previously announced.

Parochial Collections Fund.

(Continued from July Number. The List is made up to the 15th July.)

BEDS.			
Ampthill . .	£9	9	0
Holwell . .	1	1	0
BERKS.			
Kingstone Bagpuze . .	3	14	0
BUCKS.			
Ickford . .	0	7	6
CAMBRIDGE.			
Chesterton .		16	0
CUMBERLAND.			
Lorton . . .	0	10	0
CHESTER.			
Neston . . .	9	17	10
Marple, Stockport . .	3	13	6
Tarvin . . .	1	16	8
Church Hulme	2	15	3
DERBY.			
North Wingfield	1	18	10
Middleton by Wirksworth	0	17	6
Barrow with Twyford .	2	2	0
Sutton-on-the-Hill . .	2	4	0
Pleasley . .	1	8	6
Tissington .	2	3	7
Barlow . . .	1	8	6
Bolsover . .	0	17	0
Mugginton .	0	19	3
Staveley . .	3	0	0
Stanton and Dale Abbey	2	8	2
Dore . . .	2	0	0
Biggin—St. Thomas	2	0	6
DEVON.			
Tedburne—St. Mary .	0	5	0
Holbeton . .	2	4	0
Kennerleigh .	0	6	2
Portlemouth .	0	5	0
Malborough .	0	5	0
Faringdon . .	0	19	3
Combeinteignhead . .	1	15	0
Lydford . .	0	5	0
Marldon . .	2	0	0
Branscombe .	1	5	6
Brixham . .	1	4	0
DORSET.			
Cranbourne .	1	7	0
Verwood in do.	0	9	0
DURHAM.			
Ingleton . .	0	11	2
Ferry Hill—St. Luke .	0	15	0
Cockfield . .	0	7	9
ESSEX.			
Sutton . . .	0	10	3
Ramsden Bellhouse . .	1	5	0
Latton . . .	6	3	7
Lindsell . .	1	18	0
Willingale Doe w. Shellow-Bowels .	1	3	0
Littlebury . .	1	6	6
Mark's Tey .	0	12	9
Langenhoe .	£0	15	0
Good Easter .	1	15	0
HEREFORD.			
Almeley . .	0	11	8
HERTS.			
Bishop's Stortford . .	4	1	10
Kimpton . .	4	10	0
Wareside, Ware	2	2	6
Offley . . .	4	0	0
KENT.			
Dover—St. Mary the Virgin .	9	14	7
Holy Trinity	3	3	0
Ham . . .	0	10	0
Marden . .	3	0	1
Womenswould	1	7	4
High Halstow	0	3	6
Hoo, Allhallows . .	0	16	6
Iwade . . .	0	15	6
West Wickham	11	6	0
Luddesdown .	1	11	6
Sevenoaks .	11	11	4
Rochester Cathedral . .	11	13	4
Norton . . .	1	0	0
LEICESTER.			
Peatling Parva	2	0	0
Bitteswell . .	4	12	10½
Beeby . . .	0	11	0
Whitwick . .	1	0	0
LINCOLN.			
Swinhope . .	0	5	0
Thorganby .	0	5	0
Aisthorpe . .	1	1	0
Gayton-le-Marsh .	1	3	8
Bennington .	0	11	6
Scrivelsby . .	0	8	0
Roughton . .	0	10	0
Legsby . . .	0	5	0
Roxby . . .	0	16	4
Tealby . . .	0	2	6
Hainton . .	0	3	11
Sixhills . . .	0	4	8
Goulceby . .	1	2	10
Stenigot . .	0	5	0
Legbourne .	0	10	0
Spridlington .	0	18	6
Swallow . .	1	0	0
Martin . . .	1	13	11
Thornton—St. Wilfrid .	0	10	0
Holbeach . .	4	0	6
Osbornby . .	0	15	8
Covenham—St. Bartholomew . .	0	16	0
Haceby & Dembleby . .	0	10	5
NORFOLK.			
Frettenham .	1	0	0
MIDDLESEX.			
Whetstone—St. John's .	4	9	1
NORTHAMPTON.			
Barby . . .	2	12	0
Wichen . .	1	0	0
Ashley . . .	2	10	0
Welton . . .	2	10	7
Abthorpe . .	£1	8	6
Draughton .	0	15	6
Rushton . .	4	5	0
Sulgrave . .	1	10	0
NORTHUMBERLAND.			
Shotley . . .	0	10	6
Howick . .	2	0	0
Benwell—St. James .	3	0	0
Berwick-on-Tweed .	10	0	0
Alnwick—St. Paul's .	0	13	6
NOTTS.			
East Stoke and Syerston .	2	4	0
Laxton . . .	0	12	4
Coddington—All Saints .	0	16	6
South Muskham . .	1	14	10
Thrumpton .	0	13	9
Eaton . . .	0	15	0
Hucknall Torkard . . .	3	12	0
Clifton with Glapton .	1	12	0
Mattersea . .	2	11	9
Gamston . .	1	3	7
SALOP.			
Hope Baggot .	0	6	6
Cardiston . .	1	15	0
Weston-under-Redcastle	1	10	0
Loppington .	0	18	6
Welsh Hampton . .	0	13	0
Malin's Lee, Dawley .	0	10	0
Moreton Corbet	1	8	9
SOMERSET.			
East Quantoxhead . .	0	15	0
SOUTH HANTS.			
North Stoneham . .	2	0	0
Shanklin, Isle of Wight	3	10	3
Chalton . .	2	2	0
SURREY.			
Chaldon . .	0	14	3
East Horsley .	0	10	6
West Horsley	1	0	0
Upper Tooting	19	1	11
Eltham . .	20	4	1
SUSSEX.			
Battle . . .	2	14	4
Denton, Newhaven . .	0	10	0
STAFFORD.			
Shareshill . .	4	0	6
Blore Ray . .	0	18	8
Pipe Ridware	0	10	0
Derrington Cha.	0	12	0
WARWICK.			
Astley . . .	1	4	0
Baddesley Clinton .	0	3	0
Honiley . .	0	12	10
Whitchurch .	0	18	6
Cherington .	2	0	0
Bilton . . .	£5	3	0
Stratford-on-Avon—Holy Trinity	3	4	10
Binton . . .	1	2	10
Grafton . .	0	14	2
Frankton . .	2	6	6
Whatcote . .	0	14	6
Clifton-on-Dunsmoor	2	16	0
Curdworth .	3	0	0
Dunchurch .	6	10	9
Stoneleigh .	4	0	0
Barton-on-the-Heath .	2	8	11
Barston . .	1	6	0
Ashow . . .	2	10	5
Alcester . .	2	16	0
Loxley . . .	1	1	2
WILTS.			
Market Lavington . . .	0	16	6
WORCESTER.			
Offenham . .	1	7	2
Trimpley . .	1	0	0
Ombersley .	5	8	4
Frankley . .	0	10	0
Hanley Castle	4	0	0
Kidderminster	8	17	7
St. John Baptist . . .	4	4	6
St. George .	9	12	0
Tredington .	2	0	0
Halford . .	1	3	3
Churchill . .	0	18	0
Malvern Wells—St. Peter .	7	3	9
Elmley Lovett	3	10	0
Shrawley . .	2	3	4
Great Witley .	2	3	0
Blockley . .	5	3	0
Hill Croome & Upton-on-Severn .	1	17	6
Hampton Lovett	0	10	3
YORK.			
Barnburgh .	1	6	4
Routh . . .	0	10	0
Scarborough .	10	0	0
Bracewell . .	0	15	0
Yeadon . . .	2	0	0

WALES.

ANGLESEY.			
Llangristiolus *w.* Cerrigceinwen .	0	14	2
CARDIGAN.			
Llanllwchaiarn	2	10	0
Blaenpenal .	0	6	0
CARMARTHEN.			
Llandausant .	0	5	6
Gwynfe . .	0	5	0
Kidwelly . .	0	10	7
CARNARVON.			
Abererch . .	0	16	7
GLAMORGAN.			
Llanrhidian & Penclawdd	0	16	0
Sully, near Cardiff . .	0	7	3

Lichfield Diocesan Board.

The Eighteenth Annual Report states, that as it had been considered desirable to abandon the scheme for providing a new training school, the committee had directed their attention to the best mode of carrying on the present institution which had been productive of so much good to the diocese. It was determined to raise a fund to enable the committee to award Exhibitions to ten or fifteen students of 10*l.* each for two years; and the proposal had been met in a very liberal spirit and the larger portion of the fund raised.

Eight pupils have left the institution for appointments at schools, and a ninth pupil had gained a first-class Queen's scholarship, and was now at Saltley Training School.

Six out of seven masters, formerly pupils at Lichfield, who were examined at Christmas last, obtained Certificates of Merit.

Six pupils have been received into training since the last Report; and there is every prospect that the new Exhibitions will have the effect of again placing the institution, in point of numbers, in a satisfactory state.

It is a source of much satisfaction to the committee to be enabled to report the continued and remarkable success of the Institution for Schoolmistresses at Derby. Indeed, from its first opening in 1851 to the present day, there has been but one opinion as to its efficiency, well-arranged establishment, and eminent success in the full realisation of the hopes and intentions of its friends and promoters. Since the publication of the last report, this institution has sent out twenty schoolmistresses, all of whom, it is believed, have obtained suitable situations. Of this number, fifteen have been appointed to schools in this diocese. The estimation in which the Institution is held may be inferred from the almost incredible number of applications made to the chaplain for schoolmistresses, and from the fact that there are more candidates for admission than can be accommodated. There are at present in residence seventeen Queen's Scholars, and twenty-three paying students. The results of the examinations held in December are as follow: second-year students—four first class, three second class, one third class; first-year students—one second class, four third class, ten schedule.

Bather Scholars for 1857.—On the recommendation of the Rev. J. Latham, Emily Gallimore and Sarah Brooks have been elected Bather scholars at Derby; and at that of the Rev. T. Dainty, Joseph Oliver, at Lichfield, for the present year.

In conclusion, the Committee recommend that an assessment of 440*l.* be made for the support of the Lichfield Training School, and the general expenses of the Central Board, in the following proportions:

Stafford	£251	8	7	£440
Derby	125	14	3½	
Salop	62	17	1½	

Stafford Archidiaconal Board.

The Report of this Board states, that grants have been continued as usual for training pupils, for temporary maintenance of five schools, and in aid of building eight schools and residences. The Board has also largely contributed towards the support of the Lichfield Training School; and, for the first time, to the Training School at Derby. The Board has pledged itself to an Exhibition of 10*l.* a-year for two years to some deserving pupil in training; and a further Exhibition of a like sum for two years after appointment to a school in the diocese.

It only remains to state, respecting the progress of ruridecanal inspection, that it has been found convenient to extend the period of the returns being sent in till May 1st in the present year, and that this Board has conveyed a respectful request to the Bishop, that he will permit a summary of the returns to be annexed, if practicable, to the General Report when printed. At the present moment an Organising Master from the National Society is engaged in attendance on such of the Rural Deans as desire his help in their visits of Inspection, and his services are also offered for one or more days to schools in need of organisation, at a charge (to meet travelling expenses) of 1*s.* 6*d.* per day; but, in all other particulars, at the cost of the National Society and of the Board.

DERBY ARCHIDIACONAL BOARD.

The Report of this Board states, that grants of books and other school-materials have been voted to several schools; and that satisfactory meetings of school-teachers were held at Derby in the autumn of last year. The particulars of these meetings, as reported in the October Number of this Paper, form part of the Report. In conclusion, Mr. Hammond's Diocesan Commercial School is reported as maintaining its character of practical efficiency.

Field-Gardening in the Parish of Wicken.

The following brief statement contains the result of three years' experience in field-gardening as applicable to schools in country parishes. It was noticed at the last Anniversary Meeting of Diocesan and District Secretaries, and is now printed in compliance with a very general wish expressed on that occasion :—

The time appears to have arrived when the success of these elementary schools is no longer measured by the number of scholars, nor by mere intellectual attainment, but by those moral qualities and industrial habits, based upon religion, which will prepare the future men and women for the duties of their tation in life.

It was with this view that the industrial element was introduced into the school in question, and it is believed (though we must always be careful in drawing practical conclusions) that the plan may be adopted with ease and advantage in any country parish were the clergyman is possessed of, or where he can hire, a few acres of land at a moderate rent, and with a clay subsoil.

The idea, or at least the hope of carrying it out with success, was first suggested by what is well known in this county as the Lois Weedon system of farming. Without going into the merits of that system, it may be sufficient to refer those who wish to try the experiment here spoken of to Mr. Smith's *Treatise on the profitable Growth of Wheat on a small scale*, and to his recent work on *Green Crops*. The turning-point of Mr. Smith's scheme, as will be seen in the following statement of accounts, rests upon the fact that wheat may be grown profitably year after year upon the same land, and that, if there be clay beneath, it requires no manure.

The parish here spoken of contains about 3000 acres, with a population of about 500. In the boys' day-school there are about 30 scholars, and of these about 14 are employed with the labour-master on the land. The labour-master is indispensable. The same person cannot properly attend both to the industrial and intellectual training; though, for obvious reasons, the master of the school should understand both, and at certain times assist in the work.

Among the advantages obtained by this plan are the following: A more constant supervision of the boys, not only in school, but out of school; teaching them the great duty of doing a fair day's work for a fair day's wages; making them, not skilled workmen, but at least handy lads, fit to go into farm-service; and above all, gaining an influence at that critical period when the character is receiving its first bias for good or evil. This may seem to imply that by this plan the boys are kept longer at school than they otherwise would be; but it has not proved so. The farmer wants them, and he must have them. What we want is, to make them good honest labourers; and this we may hope to accomplish, and something more, by establishing night-schools for the winter-months, and thus keeping our hold upon them till the time of confirmation. Many will continue to attend afterwards.

The boys vary in age from eight to twelve. The ordinary school-hours are more or fewer, according to the field-work, upon which they are never employed longer than two hours at a time, except in harvest. The wages are at the rate of a halfpenny an hour, which is added to a savings' purse for clothing, and with this the parents are satisfied. The work, of course, varies according to the weather and the season of the year; but the school-teaching averages not less than from three and a half to four hours a-day; and it is found in this, as in all other cases where it has been tried, that, by the introduction of field or garden employment, the child's mind is relieved and enlivened, and that he applies with greater energy to his mental work when his bodily powers have been invigorated by labour.

It has been proposed to make arrangements for giving the boys their dinner, and, if possible, to employ some of the girls in cooking it. But as this is not yet done, it is merely thrown out as a hint to those who may be able to accomplish it. It would certainly keep the children still more under the influence of the managers of the school, and the orderly meal and the grace before meat would be helps in moral and religious training, which would amply repay the trouble. The expense ought to come out of the earnings.

One other thing, which has been tried with much success, may be mentioned before proceeding to the statement of accounts, viz. the hand corn-mill. It is one of White's, 266 High Holborn, who obtained the prize at the Crystal Palace in 1851, and costs 5*l.* It grinds coarse flour only. But for those who eat brown bread it answers perfectly, and gives employment to the labour-master on wet days, and sometimes to the boys; two of them can turn it with ease, and earn their wages at 5*d.* per bushel. It is also useful in the parish to enable those who choose it, on making a small payment, to grind their gleaned corn, as well as the barley from their allotments, for the pig.

It has been stated that we do not pretend to make the boys skilled labourers; but there are many kinds of labour which must be learned early to be done well. An instance of this occurs in the method of turnip-hoeing practised on the Duke of Bedford's estates at Woburn. Any farmer would be glad to have this done for him, and any labourer could get extra wages for it; but very few can do it. Might it not be worth while, then, to have the boys taught this, which is light work, and only depends upon a "knack," and then they might go out with the labour-master to the different farmers in the parish, and earn considerable wages.

Another suggestion, and a still more important one, arises out of the rapid advance which is making in all kinds of machinery as applied to agriculture. Complicated machines are now becoming "common things," and a boy who could turn his hand to rectifying or mending, or even using them skilfully, would be sure to get on; and this must ere long form part, not only of our intellectual, but of our industrial teaching.

In the following statement it will be seen that the school farm or garden consists of four acres, which have been cultivated by one man and twelve boys from eight to twelve years of age. But, looking at the number of hours' work done as compared with the number left upon the year, it will be seen that the same staff could with ease have cultivated six acres. The difference is accounted for by the fact that they were frequently employed at extra work on the rectory garden and premises, particularly during hay-time.

The allowance for tools does not include the first outlay. The charge for manure is omitted, as in most cases sufficient will be produced from the stable and pigsty to meet the demand.

The return for green crops is below the average. Rates and taxes are included in the rent. And the 1857 hours mentioned at the end of the statement are spread over all but the wheat-land. It must be borne in mind that the accounts are not given with that sort of accuracy which would satisfy a farmer as to profit, but merely to show that a clergyman, under ordinary circumstances, may make the experiment without loss. They are, in fact, given as they were worked out from the day-book by the labour-master (a common labourer himself), who, when parts of this statement were read to him in order to test its accuracy, so that nothing might be overrated, said, "I ax your pardon, sir, but there is one thing you ha'n't said enough about, and that is, how well the folks be satisfied."

No notice is here taken of the grants from the Committee of Council, which for schools under Government inspection are as follows: an annual payment not exceeding half the rent, a grant towards the purchase of tools the first year, and a gratuity to the master in each year in which the instruction in industry is successful. This would add not less than 10*l.* to the credit side of the following statement.

Some of the advantages likely to accrue to the boys from introducing industrial teaching into village-schools have been already mentioned. But there is another point from which the subject might and, perhaps, ought to be looked at in this particular instance, and that is the advantage to the clergyman and the farmers of his parish. Nothing is more likely to create a kindly feeling between them than a common subject of interest. And it can never be a waste of time on the part of the clergyman to try to connect the business of the field and the market with reverent inquiries into the wonderful works of nature. Besides which, owing to a difference in education, they stand in the same relative position to each other as the practical man and the man of science. The practical man looks at facts in the rough, and generally without much classification or arrangement; the scientific man aims at knowing rather than doing, and tries not to produce effects, but to account for them. This very difference shows that they may assist each other, because each has opportunities which the other has not, and they may learn to respect each others' judgment when exercised on points falling within their own province. Such intercourse, therefore, would help to prevent a blind adherence to existing practical traditions; it would show that present practice can never be our abiding standard; that only one thing is true in science, or at least in its application, namely, that where it is to-day it will not be to-morrow; but that, moving slowly on, it is teaching us, if we will not close our ears, a lesson of humility, while it makes the surest advances towards clearer light and more accurate knowledge both of the vastness of the Great Author of Nature, and the limits of its own strength.

STATEMENT OF ACCOUNTS.—*Expenses, including Rent, &c.*

A. R. P.	Days.		£ *s.* *d.*	£ *s.* *d.*
1 2 0		Wheat—		
	45	at 2*s.*, digging, hoeing, scarifying, and threshing	4 10 0	
		12 boys, from 8 to 12 years of age, 576 hours, at ½*d.* per hour	1 4 0	
		Carting home	0 10 0	
		Harvest	1 0 0	
		Three pecks of seed, at 10*s.* per bushel	0 7 6	
		Rent	3 0 0	
0 2 0		Winter beans—		10 11 6
	36	at 2*s.*	3 12 0	
		Rent	1 0 0	
0 2 0		Potatoes—		4 12 0
	32	at 2*s.*	3 4 0	
		15 bushels of seed, at 2*s.*	1 10 0	
		Rent	1 0 0	
0 2 0		Spring beans and peas—		5 14 0
	31	at 2s.	3 2 0	
		1½ bushel of seed, at 5*s.*	0 7 6	
		Rent	1 0 0	
1 0 0		Barley and oats—		4 9 6
	36	at 2*s.*	3 12 0	
		2 bushels of barley, at 4*s.*	0 8 0	
		2 bushels of oats, at 4*s.*	0 8 0	
		Carting home	0 10 0	
		Harvest	1 0 0	
		Rent	2 0 0	
				7 18 0
4 0 0	180			
				£33 5 0

Receipts.	£ *s.* *d.*	Total. £ *s.* *d.*	Difference. £ *s.* *d.*
Wheat—			
13 bushels, at 10*s.*, sold for seed	6 10 0		
24 bushels, at 8*s.* 6*d.*	10 4 0		
2 tons of straw, at 2*l.*	4 0 0		
Winter beans—		20 14 0	10 2 6
20 bushels, at 5*s.*	5 0 0		
100 bushels Swede turnips, at 6*d.*	2 10 0		
Potatoes—		7 10 0	2 18 0
95 bushels, at 2*s.*	9 10 0		
16 ditto, diseased, at 4*d.*	0 5 4		
Spring beans and peas—		9 15 4	4 1 4
8 bushels of peas at 5*s.*	2 0 0		
9 ditto beans, at 5*s.*	2 5 0		
Barley and oats—		4 5 0	0 4 6
34 bushels of oats, at 4*s.*	6 16 0		
16 ditto of barley, at 5*s.*	4 0 0		
		10 16 0	2 18 0
		£53 0 4	20 4 4
12 boys, from 8 to 12 years of age, 1857 hours, at ½*d.* per hour, spread over all but the wheat	3 17 1		
Tools, not including first cost	0 15 0		
			4 12 1
No charge for manure, nor for extra carting.			£15 12 3

Correspondence.

[*The Committee of the National Society are thankful for any communication likely to assist School-Managers and Teachers, or otherwise promote the work of Church Education; but they do not necessarily hold themselves responsible for the opinions of the Editor's correspondents.*]

To the Editor of the National Society's Monthly Paper.

THE HISTORY OF A CHURCH-TEACHER IN HIS DIFFICULTIES, STRUGGLES, AND SUCCESS.

(This series of chapters was commenced in the Number for August 1856. The Numbers embracing the series may be had on application to the Editor.)

CHAPTER XIX.

Sydney's success in gaining a certificate brought with it several advantages to the Sinkabbot school. Two promising youths were apprenticed as pupil-teachers, sums of money were obtained for supplying improved fittings and apparatus, the inspection of the school became more regular, and had the capitation grant been instituted at that time, doubtless a considerable addition would have been made to the school-funds. During the period of his continuance at Sinkabbot, he worked with his whole strength and energy, and was sufficiently sanguine to believe that the *status* to which his certificate entitled him would be recognised by his scholars' parents and the inhabitants of the neighbourhood generally. His labours were not altogether unlike those of Sisyphus in their results. The renown which, for the credit and interest of the school, he expected to obtain did not follow as a matter of course. The people in the district knew little and cared less about education; and so he began to learn the sobering truth, that he was the same to them with as without his certificate. This was of course natural enough, and is simply analogous to what is daily happening in the countless departments of industrial activity in which men engage. The *éclat* which a man receives in his particular circle on account of his talents and attainments is only commensurate with the importance attached to such distinctions by society around him. His credit ebbs and flows in accordance, not with his intrinsic merits, but with the tide of repute in which those merits are held. Sydney was no popularity-hunter; but those who are may learn from his case that they simply venture in a market which is regulated by the chronic law of demand and supply, nothing more or less. Honour came slowly indeed, but he would not desert his post. He remained for some time amid the smoke and din and sin of Sinkabbot, working with commendable zeal, until he saw his pupil-teachers through the first year of their apprenticeship. He at length left them and the scene of his early labours, with many sincere regrets. Scarcely two months had elapsed after the appearance of his name in the class-list, when the principal of the college in which he had been trained, and where he had twice failed, offered him a subordinate position on the teaching-staff of the college. This he declined; he saw no reason why his success should lead to an immediate desertion of his duties at Sinkabbot. At the end of a year, a second offer was made to him; and the reasons which led him to close with it appeared so strong that he could not remain insensible to what seemed to be a call of duty. The principal wrote thus:

> DEAR MR. MOWBRAY,—The head-mastership of our practising-school is now vacant, and I shall be most happy to have you appointed to the post, if you will consent to come and work here with us. You refused my first offer; but there are reasons why you should accept this, which I shall state when you call to see me, as you propose to do, in your approaching vacation. I can then definitely fix the salary of the new head-master. I am glad you read a little Latin and Greek with Mr. Poinlow, your clergyman, and have no doubt that the knowledge you thus acquired assisted you much in the examination for your certificate.—Yours, &c. * * * * *

Sydney saw the principal, accepted the appointment, and passed on to Elmton, to spend in his native village the first vacation free from care which he had enjoyed since boyhood. Boyd, his old friend and master, who had been to him like a father, was still at Ilfracombe, gradually growing, as his letters said, more feeble, and more unlikely to resume his duties in the Elmton school. Sydney's mother was rather cheerful; but she could not have passed those two last dreary winters had it not been for the assiduous and gentle attention of Job's daughter Edith, who had given up school-work to act as housekeeper to her father. Job had gradually weaned himself from the anvil, and the business had passed into the hands of Tim, his son. The good vicar was alive; but a hardworking curate, fond of schools, assisted him in the sacred offices. And there was Giles, too, who acted as sexton; he was a terror to the boys who jumped over the graves on Sundays. He suddenly made his appearance out of all sorts of lurking-places, where you would hardly suspect a man could hide, or pounced upon them round sharp corners, and administered a severe castigation for their offences with a pliant brier. He had taken to accompany the squire in his shooting excursions, "to beat the bushes;" and, as fond as he was of Sydney, showed an intense contempt for the parchment document which his young friend had gained, when his impression was corrected, that it was "a game certificate," to give him the right of shooting over somebody's estate.

CHAPTER XX.

Sydney remained scarcely one year master of the practising school of M— Training College. He did much to raise its character for efficiency, to impart a high moral tone to the students, and to correct the errors which he had observed in the school at the time he was himself in training. He induced the students to prepare regularly the lessons they were required to give. His oft-repeated maxims were, "A lesson unprepared is a lesson badly given;" also, "Teach little at a time, but teach that little well; let it be *the best* of its kind." One plan which he adopted (and it was a very good one) was to make the pupil-teachers write on paper the questions they intended actually to put to the children. It was a sad day to himself and others when he turned his back on the training college and bade it and its inmates a final farewell. He had nobly done his part and tested his powers, but the duties of his situation proved too much for his strength. He became nervous and dispirited, and longed for a quieter sphere of duty. This he soon found in a newly-established diocesan school for the middle classes, in which he was to take boarders. The home thus secured, was shared with his mother and one also who had been to her like a daughter.

The Church cannot engage in a work more conducive to her own and England's interests than that of providing the middle classes of this country with a sound religious education; and if the day should ever arrive which finds her possessed of a surplus body of teachers for her poorer members, she cannot do better than assist them to transfer their services to middle-class schools. Many of our masters are able painstaking men; strong in principle, and inspired with a yearning to advance the interests of the Church. Their training qualifies them to discharge with efficiency the duties of instructors of the middle ranks of society; and who will say that there is not an extensive field for the exercise of their abilities? The Church has as yet done little for middle schools. We have only to recall to mind the history of the Commonwealth to ascertain how powerful the middle classes really have been. As we know, they threw their weight into the political balance, and effected in a year or two an organic change in the English constitution, which, even at this period of social effervescence, seems like the gradual effect of a century. Who swelled the phalanx of Cromwell's troopers? In the present day something ought to be done for those whose attachment to the Church it is so important to uphold, lest in the hour of emergency she should find them imbued with a strong spirit of defection from her ranks. Such men as Sydney are admirably fitted for this work, and in it he was signally successful. The interest, too, which he took in his pupils' welfare, and the superior moral supervision which his boarders experienced, made his school valued far and wide. Powerscroft School was soon well known. Parents found that he was a good substitute for themselves, and gladly placed their children under the care of one who tempered the discipline of school-life with Church training and the congenial influence of home. The bishop of the diocese and his archdeacons soon learnt to value his school and the work he was carrying on. In Edith (who had become Mrs. Mowbray) he found a sensible coadjutor. She was well qualified to discharge the domestic duties of her new position. But death is ever in close proximity to life, and at the best human existence is chequered, as the poet singeth, with "gleams of joy and clouds of woe." Boyd lingered and languished for a time, and at length came back, and crept into Elmton to die. In the churchyard of that village they buried him. Giles the sexton, for the very poignancy of grief at witnessing the troubles of his little group of friends, could not venture to perform the last sad office. He went out of the village for the whole day into some quiet corner alone, like a stricken deer. Two years afterwards Sydney and Edith, on a visit to Elmton, laid their first child to rest by Boyd's side.

"Waft them, thou soft September breeze,
  And gently lay them down,
Within some circling woodland wall,
Where bright leaves, reddening ere they fall,
  Wave gaily o'er the waters brown.

And let some graceful arch be there,
  With wreathèd mullions proud,
With burnished ivy for its screen,
And moss that glows as fresh and green
  As though beneath an April cloud."

We now leave Sydney in his success. There is nothing startling in his character; he is simply earnest and natural. If in his conversations, his pursuits, his aims, or his reflective disposition, only one among the thousand readers of a popular educational periodical see a maxim or an occasional scintillation of his own individuality and bias which commends itself to his feelings, let him be assured that these twenty short chapters, written amid the pressure of more active duties, are accompanied with the best respects of the writer, who, like the reader, would fain imitate Sydney in many features of his character.

THE END.

PRESENT DUTIES OF CHURCHMEN WITH REFERENCE TO THE QUESTION ON NATIONAL EDUCATION.

(Continued from the June Number.)

SIR,—Having now, I trust, convinced my readers that there is a very important principle involved in the term "National Education," as far as the Church is concerned, and that the principle has never been given up either practically, or even in theory, by the Church of England as a body, there can be little occasion for me to use many words as to the duty which we all lie under, as individuals, of making that principle the chief guide of our conduct in matters of education. It must be quite clear, I should think, to all reflecting members of the Church of England, whether they are directly or indirectly concerned in this question, that they have no *right*, as long as they profess to be such, to take any line of conduct which differs from the one straight rule laid down for them to follow. It is simply a question of honesty and faithfulness, when we have once enlisted ourselves under the Queen's colours, whether we will do our best to follow and defend them, or whether we will take every occasion of showing how little importance we attach to the service for which we have volunteered. Imagine an officer discussing the right and wrong of a war in which he has long since agreed to serve, or because he is not satisfied with all the details of its generalship, throwing down his sword, or putting it into the hands of an opponent! His loyalty must have been based on a very slender foundation, if it could be so easily overthrown. A *good* soldier's loyalty is not like this. On the contrary, it is of such a persevering and tenacious character, that when he has once volunteered in the service of his Queen and country, he can see only one course,—that of duty to those from whom he holds his commission. My readers must excuse me, if I say that we want a little more of this loyalty in Churchmen as respects the question we are considering,—a little more of this tenacious loyalty, that, in the face of every danger and difficulty, refuses to swerve from the right principle, whatever temptation of advantage or safety may appear likely to attend such a deviation.

The fact is, that a great many persons are led into a sort of *half*-loyalty, instead of that which I have been speaking of, by the fear of being thought bigoted or illiberal. To look at the question only from a low point of view,—the financial one,—I really believe there are no people in the world who, from this fear, lose so much money which they ought to keep for the work of their own Church as Churchmen; or who, again, so much fail, from the same cause, of that overwhelming success which is always sure to attend the concentrated efforts of a large body. And, after all, the result is, that instead of escaping from the charge, they have another superadded; and while they have not bought off the accusation of illiberality, they have earned that of inconsistency from their accusers. Of course it is a very low view of things to take; but I have no doubt in my own mind that our missionary plans, abroad and at home, not forgetting the National Society, would be thousands of pounds richer every year if Churchmen were not so sensitive in this particular.

All this leads me to the question, How are means to be provided for carrying out the principle of Church education as I have been showing it to be laid down? And this is a question which is becoming more important to us every year, in proportion to the energy shown in the original establishment of parochial schools.

The first and most efficient means of doing it is no doubt the old-fashioned one of *endowment* by individuals. This was the way in which all the property which the Church at present holds was accumulated, and a great deal more which has passed out of her hands. The maintenance of 15,000 or 16,000 churches, with their clergy, year after year, would be a great work for each generation to undertake; and those who have investigated the matter,—as Dr. Chalmers, for example,—have thought that the attempt to undertake it would prove an utter failure. But when individuals have given up from time to time considerable portions of their worldly wealth as *capital* for this purpose, the result is what we see, and has been even far greater than now appears. The same principle, applied to educational foundations, has produced the same results; and would of course do so in the case of schools for the poor, as well as of colleges and schools for other classes of the people. What we really want now for poor schools is *capital*. We have got into a way of living from hand to mouth in respect to them, as if it were the proper manner of supporting them. But, in reality, it is only a way which was adopted by those who first began the revival of poor-schools as the most ready way of doing much work in a short time. It is by no means necessary that Christian people should confine their alms for schools to the limits of a single guinea a-year, or even that they should adopt a yearly payment of any amount as the best method of assisting them. There is an uncertainty about such a method which continually entails inconvenience and anxiety upon the managers of schools. Shall we get funds for this year? is a question they are continually obliged to look in the face, and not unfrequently to act under much restraint from not being able to make sure of a satisfactory answer. Now suppose a person, instead of subscribing five guineas a-year to his parish-school—as some squires do—were to give in one sum what would otherwise be divided over a lifetime,—say of thirty-three years,—the result would be substantially the same to the subscriber. 160*l.* or 180*l.* paid down would make little difference to him; while the school would enjoy the benefit of an annual five guineas, not for thirty or forty years, but in perpetuity. The same argument applies with equal force to smaller sums; but in reality there are many who, with little self-denial to themselves (and what is almsgiving without *some* self-denial?), could *easily* endow their parish-schools with a sum equal to all its necessities, and by so doing provide Christian training for the children of their own day, and many generations to come. It may be said that there is a degree of uncertainty about such endowments in the present day which makes it doubtful whether money so given will always be applied as the donor intends. This is partly true, but only so far as uncertainty attaches to all earthly things; and the proper spirit in which to do such deeds is one of faith, which can commit them to the hands of God, assured that He will cause them to prosper if He see fit.

The next best thing to such endowments is annual subscription to the maintenance of schools; and this is a *duty* which belongs to nearly every one, in the first place, as respects their own parish-school; in the second, as regards those of other portions of the body of which they are members. It is a duty, however, which most clergymen and other school-managers are aware, is by no means performed by all who lie under its obligation. In towns, a dozen gentlefolks and a dozen tradesmen is almost as many as can be reckoned on for guinea subscriptions to the Church-school in a parish of some thousands; and too often, when the clergyman (for it generally falls upon him) has to ask for these subscriptions, he has to go through an ordeal as severe to suffer as if he were asking charity for himself. And in country parishes, besides the squire, the lawyer, and the doctor, he can seldom depend on any subscription list at all; for farmers' alms are, sad to say, one of the most exceptional things in the world. It seems very hard to write all this; but, with few exceptions, it is the bare truth respecting our schools and parishes, as many of my readers will know well. And what is the result? Simply that the clergyman himself, being chief manager in most cases, is obliged to take on his own shoulders the responsibility of making up the deficiency, or let the school drop down lower and lower, till a convulsive period of excitement shall again raise it to a better standard. Where Government assistance is absolutely necessary, the school *must* be kept up; and this is often done at the chief expense of the clergyman, who feels how necessary a good school is to the good working of his parish, and is willing to pay accordingly, if no one else is willing.

My readers may depend upon it that this is no exaggeration of the state of things; and they will see how necessary it is, under these circumstances, for Churchmen to come forward to the help of their clergy in the very hard work of supporting poor-schools. I hope some will read this who are good *practical* men, and will look at the responsibilities of property with a business-like eye, and consider how large a percentage upon their income *ought* to go for such works as these, and how much really *does* go.

Well, then, besides their own parish-schools, which call upon them for help more immediately than any others, Churchmen ought to be prepared to do something as members of the great Christian body who have a feeling for other members. A good Christian's sympathies can scarcely be narrowed to the bounds of his own house, or his own parish. After he has cared for those of his own household, he will show what care he can for his countrymen at large. I might go at length into the duty of Christian sympathy; but my readers shall not be decoyed into reading a sermon instead of a letter, so I shall forbear, only commending the subject to their practical thoughts. But supposing my sermon to have been written and read, or imagined on his own account by my reader, and that he is duly impressed thereby, how is he to act upon his impressions? I do not know how better than by doing what lies in his power towards supporting that great Educational department of the Church of England, of which the *Monthly Paper* is the recognised organ. For nearly half a century it has taken the lead in every movement for improving the education of the poor (as the Vice-President of the Privy Council said the other day); and has had a hand in the origin of nearly every parish-school in England. It has collected money from those who were able to give, and distributed to those who needed to receive; and it has drawn out besides these direct alms an amount of money for the purposes of Church Education which looks quite startling—some millions. But some of my former remarks apply also to the National Society. After doing so much, doing it so economically, and so well, it *ought* to be a well-*endowed* Society; whereas, I suppose, its endowment amounts to a very few hundred pounds per annum. It *ought* to have on its subscription list the name of every Churchmen able to give money for such purposes; but its subscribers number only about 10,500. And will my lay readers believe me when I tell them the startling fact, that these subscribers comprise about

4100 clergymen (out of the comparatively small body of money-spending clergy); 1600 ladies (of whom, of course, there is not a very large number in a position to subscribe to societies); and only 4700 LAYMEN out of the whole body of the Church of England? If the reader will credit me so far, perhaps I may, after all, draw too much upon his powers of belief when I give him the result of an analysis passed over the money-column of the same list by me. It came to something like this, that the *Clergy subscribe nearly one-half of all the money* given to the National Society.

I think it will be better for me to leave this fact—for fact it is—at the tail of my letter, and without further comment. β.

OBLIGATION OF PUPIL-TEACHERS AND QUEEN'S SCHOLARS TO BECOME SCHOOL-TEACHERS.

Hagley, Stourbridge, 20 July 1857.

SIR,—I shall be glad if you will allow me to make some remarks on the question treated by Mr. Procter in your June Number, and by "An Ex-Pupil-Teacher" in that for July. In both these letters, there seems to me a serious confusion of two parts of the subject which are quite distinct,—the position of a Pupil-Teacher in our elementary schools, and that of a Queen's Scholar in Training Schools under Government Inspection. (I advert only to the case of the latter, and not to that of other students in Training Schools, in order to simplify the question, which, in fact, relates mainly to Queen's Scholars, who form the great majority of the students. The following remarks do not apply to students who are not Queen's Scholars.)

With regard to Pupil-Teachers, I believe "An Ex-Pupil-Teacher" is entirely right, and that Mr. Procter has fallen into an error which has not been uncommon, and which I have sometimes seen pointed out, but never very fully. I am aware of no obligation whatever on a Pupil-Teacher to embrace the calling of a schoolmaster; though, for obvious reasons, boys will be chosen for that office who are *likely* to do so. That there is no legal obligation is, of course, indisputable, as there is nothing about it in the indentures. A moral obligation there may be in particular cases,—perhaps in many cases,—where the boy or his friends may have voluntarily entered into such an engagement at the time of the apprenticeship; but that it is in no way part of the *system* seems to me plain from the whole history and facts of the case. There is no hint of the kind in the original Minutes of August and December 1846. It is, indeed, very often spoken of, in these and in subsequent papers, as a *probability* that the boy *will* be a schoolmaster in his after-life; and the apprenticeship is spoken of as, in one sense, a boon conferred on the Pupil-Teacher. But through all this the assumption is, that he is to be raised in life by his training; that he is to be educated to a position which will be *desirable* for him. And who is to be the judge whether it is so or not? The boy himself and his friends. Now, whether the capacity to become a schoolmaster holds out to him a prospect of greater social eminence than he otherwise would arrive at, is a question which plainly does not admit of a definite answer; but the boy's friends have a right to look at it in a merely pecuniary light; and in that view, it is by no means demonstrable that any advantage is held out to him.*

Mr. Procter's view, however, would hold good on the supposition, and only on the supposition, that some absolute pecuniary benefit—I mean, benefit for which there has been no equivalent rendered—has been conferred on the boy during the five years of his apprenticeship. But herein is the fallacy. In the first place, a Pupil-Teacher's payments,—averaging 15*l.* a-year for the whole five years, or between 5*s.* and 6*s.* a-week,—though they may be a bare maintenance, are, at least in many parts of England, by no means equal to what the same boy could easily get in many other occupations. But that is not the point. For whatever benefit a good Pupil-Teacher has received during the five years, he has given an ample *quid pro quo* in the improvement of the school beyond what it otherwise could have had. At the end of his apprenticeship, there is no balance of obligation whatever on his side.

The *primary* object of the whole system was not the improvement of the order of schoolmasters. That was the *secondary* object; a most important one, possibly *the* most important,—but the primary object was, the direct improvement of our *schools* by the substitution to a great extent of a well-qualified set of assistants for the old monitors, in consequence of the admitted imperfection which time had shown to exist in Dr. Bell's system. For this purpose, we simply pay these new assistants,—*i. e.* Pupil-Teachers,—and barely pay them, for their services, which we could not otherwise obtain. If we desire to keep them in after-life in the service of the Church for purposes of education, we must make it worth their while *in* that after-life. Up to the end of their apprenticeship, we have acquired no other claim upon them whatever.

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* See, among other passages, the remarks of Mr. Cook (*Minutes of Committee of Council*, 1856-7, p. 229) and Mr. Watkins (Ibid, p. 295, &c.).

The grievance, indeed, would be the other way—*they* would have a claim upon *us*—if, as was at one time supposed, we in any way disqualified them, by their five years of apprenticeship as Pupil-Teachers, for other eligible callings besides that of schoolmaster. But that does not appear to be the case; for the foundation of the present complaint is, that they so readily are diverted to mercantile and commercial pursuits, as clerks, &c. That of this we have no right to complain, I have attempted to show; nor is it in itself, and apart from the question of an inadequate supply of schoolmasters, a thing to be regretted. These youths, in the vast majority of cases, have received, at a critical time of their lives, an excellent education, in the fullest sense of the term, on the principles of our Church, and with the additional advantage of much practice in dealing with the minds of others; and we should rejoice to see them leavening, as they needs must do, the active middle class of this country by the spirit which they thus infuse into it.

But when we look at the other part of the question,—the position of Queen's Scholars in Training Schools,—the "Ex-Pupil-Teacher" seems to me so palpably wrong, that I cannot but think he would himself have perceived it had he given a less hasty consideration to the question. The Training Schools—most costly institutions, erected and maintained with infinite toil and trouble by the Churchmen of the country, aided by the State—exist for no other purpose whatever but the preparation of schoolmasters for their work; and the payment of a Queen's Scholar is not, as in the former case, a bare maintenance, but an ample and liberal maintenance to him. And it is further to be noticed that the whole expense, per pupil, of a Training School, is usually near double the amount of what a Queen's Scholar contributes to the funds by his Scholarship.

Compared with the case of the Pupil-Teacher, the conditions of the question are exactly reversed. The Queen's Scholar enters the Training School of his own free choice, believing the life of a schoolmaster eligible for him; and during the whole time he is there (for the incidental benefit which he may confer on a practising school connected with the college need not be taken into account), he is solely in the position of a recipient of benefits for which no return whatever is given. The only condition of his admission is, the implied understanding that he is to be a schoolmaster. A clearer moral obligation could not be contracted; and assuredly no words which Mr. Procter has used can be too strong for the conduct of one who, on leaving a Training School, deliberately refuses to engage in the office of schoolmaster. The point may be tested in a very simple manner. Does the "Ex-Pupil-Teacher," or does any one else suppose it possible that a youth would be allowed to sit for a Queen's Scholarship, or would be admitted into any Training School, who explicitly *demanded* that he should be at liberty to engage in any profession but that of schoolmaster, or who was not willing explicitly to promise that he *would* engage in that one?

Of course it is not meant that such persons must hold themselves bound for life, in all circumstances, to that profession. Upon fair trial, they may find it does not suit them; and later in life, they are not to be debarred (I should say) from changing their occupation on grounds of personal advantage. But the least that we have a right to require is, that they shall heartily and *bonâ fide* make the attempt in the best school that can be provided for them.—I am, your obedient servant, LYTTELTON.

HOURS OF ATTENDANCE AT SCHOOL.

SIR,—Having observed that you frequently request practical information with regard to schools, it may be of use to some of your readers to know how the late assembling and early dispersion of our scholars has been successful in this parish. We could not assemble the children for nine-o'clock prayers; they were frequently read to thirty, when sixty more arrived before the half-hour. A year and a half ago, we began a new plan: the school-bell now rings at a quarter before ten, and prayers are over by ten. The result is, that it is quite an exception for any one to be late; the school goes on steadily, and the children are really hard at work until a quarter-past twelve. Half an hour is allowed for dinner (which must be brought) and play; a quarter before one, they sing into school, and continue until three, when we disperse for the day. Ours is a straw-plaiting district; but many of the parents acknowledge that the children can do as much after school as they would do were they at home all day. We give a weekly ticket for attendance, and the result has been, 1000 additional tickets during the last year. We have also adopted a plan for needlework, which has worked well; aided by Mr. Glennie's register, which I will explain some other time, if desired.—I am, &c. H.

"SCHOOLMASTER'S SPHERE A SORT OF HALF-CLERICAL ONE."

SIR,—I am of opinion that some of the remarks of "A Certificated Master," in your last Paper, should be received with caution. To my mind, there is a slight indication of the thin end of the wedge being introduced in his expression, that the "schoolmaster's sphere is a sort of half-clerical one." I cannot help thinking that Mr. Gladstone's speech at the inauguration of the Oxford Diocesan Spiritual-Help Society is singularly opportune on this point; and I would recommend that speech to "A Certificated Master's" diligent perusal, and, indeed, to all schoolmasters. Mr. Gladstone admits that "the schoolmaster is an essential agent in the work of public improvement; but, after all, he is a human invention, a secondary instrument, whose business is, in the first place, to supply the deficiencies of parents, and in the second, to furnish a complement to the ministrations of the Church. It will be a bad day for England when he usurps the functions of the Christian minister. . . . . Even in school, the influence of the clergyman must be felt, and it must, too, be exercised for the benefit of young persons long after they have left school." These judicious remarks of Mr. Gladstone's admit, one would think, of no comment.—I am, &c.

R. S. M.

Notes and Queries.

CORRESPONDENTS' ANSWERS TO INQUIRIES.

BOOK OF GAMES.—"Delta" asks for a book of games suitable for a boy's playground. I recommend *The Boy's own Book*, published by D. Bogue, 86 Fleet Street, price 8*s*. 6*d*.; or, *The Little Boy's own Book*, a selection from the above, price 3*s*. 6*d*. I have not *seen* the *latter*; but I have the *former*, and have no hesitation in strongly recommending it. It has, in addition to all kinds of sports, instructions in swimming, fishing, fencing, cricket, bird and rabbit keeping, silkworms, bees, &c., besides the games of chess and draughts, conjuring, &c. DELOS.

INQUIRIES BY CORRESPONDENTS.

BOOKS WANTED.—"N. Y. E." asks for the best work on Thorough Bass, suitable for a person who has some knowledge of, but who intends studying harmony more deeply, and without assistance from any one. Also for the best works on Latin and French, under the above circumstances.

TRANSFER OF PUPIL-TEACHER.—Regarding the transfer of a pupil-teacher, *must all* parties concerned be agreeable to the transfer? If the consent of *all* parties is not absolutely necessary, would it suffice if the teacher himself and his or her parents were desirous of the change? and would the pupil-teacher so circumstanced be injured in his position at the Council Office? and would he be allowed to pass the examination for his year, or be compelled to take the first-year papers? DELOS.

THE SCHOOLMASTER IN AUSTRALIA.—"B. S." wishes to know what is the *condition* of a schoolmaster in Australia; and whether a Government certificate is available in Australia the same as in England.

PUPIL-TEACHER CASE.—"A Schoolmaster" asks whether a master is *bound* to continue his instructions to pupil-teachers when certain of leaving before the Government year expires, and so (by a recent Minute) forfeiting his portion of the gratuity usually awarded for such service.

CERTIFICATE, WHEN AVAILABLE.—"Scholium" asks whether a student, after sixteen months' training (age twenty-two years), who succeeds in passing the first year's examination, can take a Government school, and receive remuneration for the certificate.

CAPITATION-GRANT TO FACTORY-SCHOOLS.—"Agricola" asks whether it is a fact that the largest sums of Capitation-money fall to the share of factory-schools; and if so, the grounds upon which the justice of such a division is based,—these schools being, if he is rightly informed, generally more than self-supporting?

NOTICES OF BOOKS.

PUBLISHED BY LONGMAN AND CO.

The Stepping-Stone to Grecian History, by a Teacher. 71 pages, 18mo, paper cover, price 1*s*. This book is in the form of question and answer, and comprises the history of Greece from the earliest times to the date of its subjugation by the Romans.

BY WERTHEIM AND MACINTOSH.

The Teacher's Handbook to the Circle of Knowledge, containing the Lessons with Foot-Notes, and Explanations and Questions, by Charles Baker. 12mo, cloth boards, price 4*s*. Contents: Lessons on Objects—The head—Animal food—Dress—Dwellings—School—Animals—Birds—Reptiles—Insects—Plants—Divisions of land—Kingdoms of nature—The earth and the universe—Divisions of day—Cardinal points—Domestic relations—The British nation—The four quarters of the globe—Commerce—Matter—Mechanical powers—The senses—Attributes of God.

Lessons in Ancient History, revised by the Rev. B. W. Beatson. 93 pages, 18mo, paper cover, price 1*s*. This book contains questions and answers on the main points of ancient history, under different countries; also tables, and a chronological index.

BY TAYLOR, WALTON, AND MABERLY.

A Grammar of the English Language, for the Use of Commercial Schools, by R. G. Latham, M.D. 136 pages, fcap. 8vo, cloth, price 1*s*. 6*d*. Contents: History of English language—Sounds of letters—Propositions—Declension—Conjugation—Adverbs—Syntax—Prosody.

BY SIMPKIN, MARSHALL, AND CO.

Leaves from a Teacher's Note-Book; or, Notes of Lessons practically considered, by T. H. Haworth, of Worcester Diocesan Training College. Part I., 44 pages, fcap. 8vo, paper cover, price 6*d*. Contents: The advantages of writing notes—Notes of Lessons defined—Sketch of a lesson—Considerations in the compilation of notes—The treatment of the subjects of school-instruction in notes—Dictation—Writing.

Books, &c. received.

Dursch's Latin Lesson-Book for Home-Pupils. Price 2*s*. Houlston and Wright.

Sermon preached at the Annual Meeting of the Isle-of-Ely Church Schoolmasters' Association, by the Rev. W. B. Hopkins, Vicar of Wisbeach. Price 2*d*. E. Johnson, Wisbeach.

Report on Education in British Guiana for 1856, by the Rev. H. Head, B.A., Act. Insp. of Schools.

The School Broad-Sheet, arranged by the Rev. W. M. Colles, Curate of Melton Mowbray. Price 4*d*., post-free.

Middle-Class Education. Scheme of the West-of-England Examination and Prizes for June 1857, with introductory remarks addressed to Members of the Universities by T. D. Acland, Esq.; to which are appended the Letters of the Rev. T. Temple, submitted to the Councils of Oxford and Cambridge, together with Letters from the Vice-Chancellors and other Members of the Universities, and Masters of Grammar and Commercial Schools. Third edition, price 1*s*. J. Ridgway.

Schoolmasters and Schoolmistresses' Associations.

⁂ The Editor cannot undertake to notice reports and proceedings of Associations unless sent in a brief form.

METROPOLITAN.—The annual excursion of the members and friends took place on Saturday, the 20th June. The weather fortunately proved fine, although every previous day of the week had been wet; and about 140 persons took advantage of this to enjoy the trip to old Rye House, Herts. The beautiful gardens were thrown open, and every thing that could be brought to bear upon the pleasure of the party was at hand: boats on the Lea, trapball and cricket in the grounds, and swings in the air, had each of them a fair share of votaries. The band provided for the occasion was all that could be desired. The old tower, and the recent excavations beneath it, afforded a treat to the lovers of history and of antiquarian research. No one bent on pleasure could fail to find it at the old Rye House on this day, even if a part of the pleasure consisted in partaking of the cold collation, which on this occasion was served by Mr. Teale, the proprietor, in his best style.

CIRENCESTER.—The members and friends of the above Association held their half-yearly meeting at Coln St. Aldwyn's on Thursday, the 16th July, and the attendance was very numerous. The proceedings commenced with Divine service in the parish church. The next place of meeting was in the new National School. The children of the upper classes of the Coln and Hatherop Schools read the twenty-second Psalm, in which they were examined by the Rev. A. Kent. Mr. Adkins, master of the Yellow School, Cirencester, next gave them a lesson on "The noun and verb, as forming the principal elements of a simple sentence." The Rev. A. Kent directed the attention of the meeting to an excellent school-apparatus, invented in his parish, for exhibiting a great variety of arithmetical problems in the main simple rules; and the Coln schoolmistress proved its utility by taking the children through some exercises in numeration, addition, and multiplication. The children were dismissed; and the Rev. A. Kent then read an essay on "Sunday-schools," speaking of their origin, utility, necessity, the time that should be allotted to teaching on "the day of rest," the separation of the day-scholars from those who attend only on Sundays, &c. A warm discussion took place on the above essay; and at its conclusion, the meeting visited Hatherop Church and Castle, which afforded no small amount of gratification. Fifty-two sat down to an excellent dinner in the Hatherop new Schoolroom. The treasurer, the Rev. Henry Snow, reported the funds to be favourable, and collected the annual subscriptions. The secretary, Mr. Henry Collard, read the report of the last meeting; after which he called the attention of the members to the remarks then made about the Church Schoolmasters and Schoolmistresses' Benevolent Institution, and he distributed a few of the rules thereof. He also remarked upon the proposal made at the winter meeting "for bringing schemes for the adoption of monthly or quarterly minor meetings in smaller circuits." The Rev. Henry Snow made several remarks upon the utility of a depository at Cirencester for the goods of the National Society, one of their travelling agents having suggested such to him. Much discussion arose on this point; but it was finally proposed by the Rev. H. B. Forster, and seconded by the Rev. A. Kent, "That this Association is ready to uphold the establishment of a dépôt at Cirencester for the goods of the National Society at the Depository of the Society for Promoting Christian Knowledge," which resolution was unanimously carried. The secretary, Mr. Henry Collard, begged to resign office, when a vote of thanks for his services was carried unanimously. Mr. Williams, master of the Bibury School, was appointed secretary. The meeting then dispersed.

ST. ASAPH.—A preliminary meeting of this Association was held, under the patronage of the Lord Bishop of the diocese, at the St. Asaph National School on Saturday, the 18th July, at which rules for the future guidance of the Association were formed. It was resolved that the meetings should be held quarterly at the National School, St. Asaph: chairman, Mr. E. Gittins, Meliden National School; Secretary, Mr. D. Davies, St. Asaph National School; Treasurer, Mr. R. Lloyd, Llanrhaiadr National School. The first meeting will be held on Saturday, the 3d October, when lectures on different subjects will be delivered by masters appointed on the present occasion.

MEDINA, WEST.—A meeting of this Association took place at Yarmouth, Isle of Wight, by the kind invitation of the Rev. Canon Blackburn, at whose rectory the members were hospitably entertained at dinner and tea. The subjects discussed, under the presidency of the Rev. E. M'All, rural dean, were—"The present defective state of female education in our public schools, in relation to industrial training," and "Evening-schools or classes for youths in rural districts." The result of the conversation upon the first subject was the almost unanimous conclusion, that any attempt to graft an industrial system upon our present girls' school would prove totally ineffectual, and serve rather to render the literary instruction of the school equally incomplete with the present industrial knowledge and aptitude of the children. The importance of establishing separate schools to which elder girls might be drafted was fully acknowledged. The great obstacle experienced with regard to the conduct of evening-schools arose, it was concluded, from the difficulty of procuring suitable teachers for them. The next meeting will (D.V.) take place in the autumn.

BATH DEANERY.—The annual meeting of this Association was held at Bathampton, on Friday, June 26th; when the members and their friends attended Divine service in the parish-church, and afterwards transacted the usual business in the schoolroom, under the presidency of the Rev. H. Calverly, rural dean. From the report of the past year it appears that the following papers have been read at the various meetings: Opening address by the Venerable the Archdeacon of Bath; "The best means of retaining an influence over, and keeping up a connection with, the children who leave our schools," by Mr. C. Crowder; "Simplicity, the characteristic of a good teacher," by the Rev. E. D. Tinling, her Majesty's Inspector of schools; and "The importance and method of teaching the English language in elementary schools," by Mr. Ayres. Recently a rule has been adopted to admit of a lesson being given to a class of children; and Mr. Wright gave the first, taking as his subject, "Isaac as a type of Christ." The report also states that a large addition has been made to the library by the aid of a grant from the Committee of Council on Education. After the report had been read, and the officers for the ensuing year elected, the Rev. G. Buckle, M.A., Vicar of Twerton, read a highly-instructive paper on "The relation which ought to subsist between the schoolmaster and the parents of the children." This was followed by a discussion on the foregoing subject, and also upon a resolution proposed by Mr. Wright, "That the amount of payment to male pupil-teachers is insufficient, and the mode of payment inconvenient." After an animated discussion, the further consideration of Mr. Wright's resolution and other kindred subjects was deferred till a future meeting. About forty of the clergy and teachers then adjourned to a spacious marquee erected, by kind permission, on the grounds of P. C. Sheppard, Esq., where they partook of an excellent dinner, and spent the remainder of the day in a very agreeable manner, through the liberality of the same gentleman.

East Kent.—The usual monthly meeting was held in St. George's Schools, Ramsgate, on the 4th of July, at which about 20 members were present; Mr. Fielder, of Sturry, in the chair. School-organisation, being the subject for the meeting, was discussed under the following heads: first, as to what organisation meant, and secondly, what it ought to effect. All the usual internal arrangements of schools were carefully discussed, particularly the parallel-desk system. It appeared the general opinion of those best calculated to judge from experience, that a judicious mixture of parallel-desks and squares is preferable to the Government plan. In reply to a question as to whether pupil-teachers should be permitted to impart religious instruction, it was the opinion of the meeting that, for various reasons, they should be allowed to do so, when somewhat advanced in their apprenticeship. The next meeting will be held in October, at St. Lawrence Schools, Thanet; when Mrs. Hawkins, of St. John's School, Margate, and Mr. Goshawk, of Minster, will each give a lesson to a class of children.

West Kent.—The annual meeting of this Association was held at Lee, Blackheath, on Wednesday, the 3d of June last; the Rev. W. Acworth, Vicar of Plumstead, in the chair. After the usual business was transacted, the chairman delivered an excellent address to the members; after which a paper, by Mr. Davey, Woolwich, on "What to teach, or the relative importance of subjects taught in our National schools." An animated discussion followed. The members and friends then partook of an excellent tea. The chairman, in the name of the Association, presented Mr. Wedlock (late secretary), Lee, with an elegant eight-day time-piece, as a small token of esteem. Mr. Wedlock made a feeling reply.

TESTIMONIALS.—To Mr. George Roe, Master of the National School, Wareham, Dorsetshire, on the occasion of his Marriage, Silver-plated Tea-pot and Cream-jug, by the Teachers and Children; Silver-plated Inkstand, by the old Teachers; Silver Watch, by the Gentlemen and other Inhabitants of the Town; Chinese Tea-Caddy, by the Rev. H. M. Capel, Curate; Six Silver Teaspoons, by the Rev. S. R. Capel (Rector) and Family; Two Silver Table-Spoons, by Bequest of late C. Baskett, Esq.; Books, and various other articles, by Private Individuals.

To Mr. W. H. Krinks, on retiring from St. Margaret's School, King's Lynn, *Chambers's English Literature*, from the Clergy with whom he has been there connected; together with a written expression, by the School Committee generally, of their high appreciation of his labours during the Six Years he had conducted their School. Also Bacon's *Essays and Annotations*, accompanied with similar expressions, from the Rev. Canon Wodehouse; Jeremy Taylor's *Holy Living*, from the Rev. W. Leeper; and a Reference Bible, from the Pupil-Teachers of the School.

To the Rev. Alexander Taylor, M.A., a Gold Pencil-Case and Writing-Tray, by a few Friends, Teachers, and Scholars of the Crompton-Road District, Macclesfield.

To Mr. W. F. Richards, a Gold Pencil-Case, with Inscription, by the Boys and Girls of the Central Schools, Westminster.

To Miss E. Wrench, late Mistress of the St. Clement's and All Saints' Girls' School, Hastings, a Gold Pencil-case, by the present and two of the former Teachers.

To Mr. William Reeves, a Pair of Handsome Silver-mounted Vases, on the occasion of his Marriage, by the Boys of St. Michael's School, Toxteth Park, Liverpool.

To Mr. George Waltham, on his resigning the charge of the Chadlington (Oxon) Schools, Archbishop Leighton's *Complete Works* (with Inscription), by the Parents, the Scholars, and the Friends and Patrons of the Schools and the Sunday-school Teachers.

To Mr. Jackson Dodds, on his leaving the Walker Boys' School, a Writing-Desk, by the Managers, Children, and Friends.

APPOINTMENT.—Mr. William Pendred, from Hurst, Ashton-under-Lyne, to Christ Church School, Glodwick, Oldham.

BIRTH.—On the 9th July, of a son, Mrs. Bray, wife of Mr. Robert Bray, Master of the Binham School, Wells, Norfolk.

OBITUARY.—On July 21st, at Ripon, of consumption, aged twenty-two years, William Ford, First-Class Queen's Scholar, of the Training School, York; and formerly Pupil-teacher in St. Mary's National School, Sheffield.

NOTICES TO CORRESPONDENTS.

We cannot undertake to notice anonymous communications, nor to insert letters or information received after the 20th. The name and address of our correspondents should always be sent, though not necessarily for publication.

"W. Jackson." The assistant must be in a school under Government Inspection to entitle him to become a Queen's scholar. See *Church Education Directory*, page 67. See also page 68 for other persons above the age of 18 who may compete for Queen's scholarships.

"Querist," and "Georgius." Declined.

"Q. Z." Inquire of the Principal of the Training School where you passed your examination.

"E. Stevens." We believe that you have rightly understood the regulation referred to; but, of course, it is not our province to interpret the Minutes of the Committee of Council on Education.

"J. Renton." The indentures we believe to be legally binding, and the apprentice liable to punishment in the same way as other apprentices; but your question is one for the Committee of Council.

"T. P." Declined with thanks.

"Baton." Declined with thanks. The subject has already been fully discussed in our earlier Numbers, and our space is too fully occupied to admit of opening the question again.

"Beatrice." The Broadsheet, from the Committee of Council; the Manual, through any bookseller.

"A Student." You should address your inquiries respecting drawing to the Secretary, Department of Science and Art, Cromwell Gardens, South Kensington, S.W.

"Institia." Your inquiries should be addressed to the Committee of Council on Education.

The Worcester Report in our next.

SUNDAY-SCHOOLS.

[This portion of the Number of the *Monthly Paper* is now published in a separate form as The National Society's Sunday-school Paper, and may be obtained regularly through any bookseller at the cost of *one penny;* or twelve copies will be sent postage free on remitting one shilling in postage-stamps to the Editor, or six copies will be sent for seven stamps.

This arrangement has been made in compliance with the request of clergymen and others who have the management of Sunday-Schools, and are anxious that every teacher in the school in which they are interested may be provided with the Paper at the least possible cost. As a large circulation is necessary for the success of "The Sunday-school Paper," it is hoped that an effort will be made in Sunday-Schools throughout the country to subscribe for six or a dozen copies monthly.]

"The Sunday-school Paper" in a *separate* form commences with the June Number, 1857. The Papers extend back to July 1856, but are not published except as part of the National Society's *Monthly Paper.*

Correspondence.

[*The Committee of the National Society are thankful for any communication likely to assist School-Managers and Teachers, or otherwise promote the work of Church Education; but they do not necessarily hold themselves responsible for the opinions of the Editor's correspondents.*]

To the Editor of the National Society's Monthly Paper.

How shall I teach my Class?

Sir,—In my former letter on this subject, published in the June Number of *The Sunday-school Paper,* I dwelt at considerable length on the importance of what is called the catechetical method of teaching. This, as I before remarked, consists in proposing questions to a child, and assisting him to correct his own imperfect answers. Before this system can be adopted with success, the teacher will find it absolutely necessary to study such books, or "Notes of Lessons," as may furnish him with suitable information on the subject of his lessons. Without such preparation he will assuredly come to a dead lock; he cannot draw from a fountain which contains no water. Indeed, to expect him to teach a class in the absence of due self-culture, is as futile as to hope for the aid of a lamp which has not been supplied with oil. But the work of proposing questions to children can only be perfected by incessant study and practice; moderate attention, however, will enable a person to perform it with a fair amount of success.

I would suggest two rules connected with the interrogative method of teaching which it may be well for the Sunday-school teacher to bear in mind. 1. *Examining a class and teaching it are two distinct and different operations.* In the former case, we afford children very little clue to the answer which is required; in the latter, we *assist* them to discover truth (if it does not readily present itself to their minds), by leading them onwards by means of a series of questions so framed that each question has a natural and perceptible connection with the one which preceded it. In this way the scholars are made to think. To exemplify the rule which has just been laid down, I shall quote a specimen of catechising from an article already communicated to the *Monthly Paper*.

How did our Lord teach His disciples the duty of humility? [No answer.] What was the name of the land in which He and they lived? [Land of Canaan, or Palestine.] Was it hot or cold? [Cold.] You say it was cold: do grapes grow in the open air in cold countries? [No.] Did vines grow in Palestine? [Yes.] Prove this. What kind of clothing did the people wear? [Thin light clothing.] What kind of shoes? [Sandals.] Then what kind of a climate do you think Palestine had? When a traveller in Palestine arrived at a house, what was first brought to him? [No answer.] Well, you can't tell; now turn to Genesis xix. 2. Would it be the servant's work to help the traveller wash his feet, or the master's? [The servant's.] And what did Jesus once do to the disciples to teach them to be as servants? [He washed their feet.] Then how did He teach them humility? [By washing their feet.]

Knowledge thus communicated is likely to be more permanent than that which is conveyed by the lecturing or "telling" method.

As a second rule, I would observe that *the teacher must not attempt too great a breadth of subject in one lesson.* A few ideas repeated, amplified, and dwelt on, are worth more than a long rambling lecture embracing a multitude of subjects. A child's attention and mental faculties generally are weakened by being hurried over too wide a field of thought. It is a proof of wisdom to know when we have said enough; I shall seek to attain to it by concluding this note.—I am, &c. A.

THE PROPER OFFICE OF THE SUNDAY-SCHOOL.

SIR,—No one can complain of a want of attention to education. Never was there a period, perhaps, in the world's history when it received so much notice as it does at this moment. It is looked upon as a Christian duty, and the only problem is, how best to discharge it; and yet, if the recent Educational Conference in London, under the presidency of his Royal Highness the Prince Consort, means any thing, it shows us that we have at last come to a standstill in the work. Scarcely one-fourth of the whole number of scholars in our day-schools remain under instruction until they attain the age of twelve, and these are not the children of the poor. Only thirty per cent of our scholars are above the age of nine; and no doubt, as soon as the papers which were read at the conference are published, we shall find matters even worse than we suppose. Of course two questions must be answered; they are as follow: (1) How much education can really be given in our day-schools under the present circumstances? (2) What can be done to meet the evil of early removal from school? As regards the former, it is not too much to say that the teacher's best attention should be given to the task of making his scholars *good readers.* Once get them to read well and understand words, and you have placed in their hands the key to knowledge. When I speak of reading, I would be understood to take for granted that Scripture and Catechism are well and impressively taught. Religious training should be the end of all instruction. But these remarks only bring us to our chief difficulty, which stands as the second question,—"What can be done to meet the evil of early removal?" Or we may put this inquiry in another and a better form—"What can we who are Sunday-school teachers do to lessen the evil?" I believe the true answer to the question to be this: we must view the Sunday-school in relation to its proper office, viz. *that of continuing the religious training of those who passed out of the day-school early in life;* and in proportion to our appreciation of its value in this respect, will our efforts, under God's blessing, be effectual. It should not be forgotten that, in an age when so much is said about the importance of elementary education, there is just the danger of our being liable to a reaction of feeling, and that we may in time be tempted to believe that popular zeal in the cause has subjected us to false alarms. Already we hear it said that the question of national education is worn threadbare. This assertion, however, cannot be true if we realise how much we have to do for a country which lays claim to the title of Christian, and which contains a rapidly increasing population. We must be careful lest the heathen nations of old put us to shame. Among the Persians, so great was the attention paid to education, in their view of its nature, that every thing appertaining to youth, even to their food, exercise, and punishment, was made the subject of express laws. At Athens, the education of the young was conducted according to uniform regulations. The children were early placed under grammarians; and so great was the taste for learning, even among the poor, that history informs us that a poor woman who sold herbs perceived that Theophrastus was a foreigner solely by a very small impropriety in the use of a particular word. Among the Spartans, the greatest anxiety was shown to train the young in a love of virtue and of country. The law required the training of children to be commenced at the age of seven. The Romans were careful to educate their children according to certain rules, and commenced very early to teach them oratory and a habit of ready reasoning. After Alfred's time, great attention began to be paid in England to education, not only as regards the sons of the nobility, but even as far as the children of the inferior orders were concerned. Then came "the dark ages," when learning was neglected by all except the clergy. The Reformation and the invention of printing dispelled the mist of general ignorance, and matters began to improve. A great deal has already been done; but, having now met with stern difficulties in our path, we must not begin to think that too much is said of the importance of education and of the benefits to be expected from it. The nations that have preceded us recognised the interests springing out of a due training of their rising population; and though, as heathens, they were unable to view it by the only true standard, yet we may well copy their zeal simply as such. We shall have gained an important step if, amid the difficulties which surround day-school education, we can learn to value the Sunday-school as one sure means of meeting the wants of our poorer brethren.—I am, &c.

Ἐλπις.

DEFINITE VERSUS VAGUE TEACHING.

SIR,—Without doubt the chief strength of the dissenters lies in the activity which they manifest in Sunday-schools. This is a fact which cannot be too often impressed upon the minds of the clergy; and, unless they are very careful, they will see reasons for recognising it when too late. It is now pretty clear that dissenters do not at all object to send their children to our day-schools, provided they can have them on Sundays. They calmly trust to their zeal in behalf of Sunday instruction to counteract any influences which are likely to be brought to bear upon their young during the week. They are fully aware of the efficiency of church schools, and gladly acknowledge that they get a great deal of the drudgery of education done for them at a cheap rate. This is all very well as far as it goes; and if they do not draw away any of our own Sunday-scholars, we may quietly put up with matters as they at present stand. But the question for our consideration is, whether we are altogether as active and zealous as we ought to be in improving our Church Sunday-schools; also, whether our voluntary Sunday-school teachers really receive the assistance, advice, and encouragement which they require. One duty seems to be sadly neglected among us in instructing our Sunday classes. We give too little definite teaching on the doctrines and practice of the Church of England. Our elder children are not sufficiently taught to understand why it is a privilege to be Church children in preference to their being members of the numberless sects round about them. Romanists, Baptists, Independents, Wesleyans, or even Mormonites, train their children with as much care as the Jews of old in the distinctive features of their faith; but we, as Church people, are far too delicate in our treatment of the young. As a consequence, they feel no *esprit-du-corps* as members of a body; and after a short stay in our Sunday-schools stray about from one sect to another like sheep without a shepherd. Now the Sunday-school is the place of all others for giving our children an adequate amount of distinctive teaching, and I must confess we do wrong in not looking after ourselves with as much interest as the various religious denominations on all sides of us. As our public catechisings have dropped out of use in so many places, how, I would ask, are we to train future congregations for our churches without such teaching as that which I have mentioned? Where, in fact, are the congregations to come from? Vague general teaching will not train them. The point which I have raised is, I am convinced, of great importance, and one which we must look to as speedily as possible.

CATECHIST.

Notes of Lessons for Sunday-school Teachers.

[The Committee of the National Society, while anxious to give publicity to any communications in the form of "Notes" which may be useful to Sunday-school Teachers, do not necessarily hold themselves responsible for articles inserted under the above heading.]

NOTES ON THE GOSPELS.

Scheme for the Second, Third, Fourth, and Fifth Sundays in August.

Ninth Sunday after Trinity .	. Luke xvi. 1-9.
Tenth Sunday after Trinity .	. Luke xix. 41-47.
Eleventh Sunday after Trinity	. Luke xviii. 9-14.
Twelfth Sunday after Trinity	. Mark vii. 31-37.

⁂ The exact words of the "Notes" should not be used. The teacher should convey their substance by questioning in easy language.

NINTH SUNDAY AFTER TRINITY.

Read Luke xvi. 1-9.

Ver. 1. *Had a steward.* That is, a ruler over all his property, servants, and household. Such was Eliezer (Gen. xxiv. 2-12) and Joseph (Gen. xxxix. 4). ["In the pictures lately discovered in the Egyptian tombs, the steward is often seen with his writing-materials noting down the amount of the harvest before it is put into the granaries." Trench's *Notes on the Parables*, p. 406.]

The same was accused. The charge was preferred by a third party (Gen. xviii. 30, 31).

Wasted his goods. Not by neglect to collect and store them, but by a wilful and dishonest mismanagement of them.

Ver. 2. *He called him, &c.* The "rich man" called him to an account, and intimated his intention to dismiss him from his service. The steward, be it observed, by making no defence, and his master by stating his determination to discharge him, both show that the charge was just, one of which proof was easy.

Ver. 3. *What shall I do?* That is, how shall I live after I have been dismissed; also what can I do *now* for my future benefit?

I cannot dig. The Greek bears the interpretation, I have not strength to cultivate the land.

To beg I am ashamed. As if he had said, "I who am looked up to as occupying this high position cannot suddenly fall from it, and consent to stand by the wayside soliciting alms like a common beggar."

Ver. 4. *Receive me into their houses.* Make me one of their families, and afford me hospitality as a return for the service I have rendered them.

Ver. 6. *An hundred measures of oil.* Oil was one of the chief items of property in the East. "Measures" is a word meaning "baths." Each "bath" contained nearly eight gallons: see *Notes on Words*, by Rev. J. Eastwood, M.A., p. 16, in the July Number of the *Sunday-school Paper*, or *Monthly Paper*, p. 224.

Thy bill. Take back the note of hand, or acknowledgment of thy debt, which thou hast given, and write fifty instead of a hundred.

Ver. 7. *Hundred measures of wheat.* That is, a hundred "cors," or "homers," of wheat. The "cor" contained about eight bushels and a half, or ten "baths."

Ver. 8. *The lord commended, &c.* Note especially that it was not Jesus "our Lord" who commended the unjust steward, but the rich man, or master of the steward. Note, secondly, that he did not commend the steward's dishonesty (for he dismissed him for it), but his *wisdom* in providing for his future subsistence.

The children of this world, &c. The people who live and care only for this world are wiser in all that relates to this world than the children of light (the faithful) are in all that relates to heaven. (*Le Clerc.*)

Ver. 9. *I say unto you.* Jesus is now speaking to His hearers in His own person. "I," Jesus, "say unto you." This ninth verse is perhaps as difficult to explain to children as any one in the Gospels.

Make friends. That is, expend your earthly store in acts of mercy and charity, attach others (who are children of light) to yourself by benefits rendered unto them, and lay up treasure in heaven. See Whitby. Luther says, "It is a sermon on good works, and especially against avarice."

Of the mammon of unrighteousness. Our Lord does not mean by this that alms are to be bestowed out of wealth unjustly obtained; on the contrary, He would, like Zacchæus, teach us to restore it to its rightful owner (Luke xix. 8), if such were possible; if not, charity would be the proper end and object of its use. Hammond, Macknight, and others, understand the passage as meaning uncertain fleeting riches, in opposition to the enduring treasure in heaven; and this is doubtless its true signification.

When ye fail. That is, when ye die; or, as Grotius explains it, when these riches fail or desert you.

They may receive you. The poor whom you have relieved may, through Christ's merits, be the instruments of leading to your reception into the everlasting habitations. The same truth is taught us in 1 Tim. vi. 18, 19.

Application.

Dwell on the following lessons: (1) That which is to last for ever is worth more time and thought than that which quickly perisheth. (2) Heaven will last for ever, and earthly things will ere long vanish. (3) But those who are earthly-minded show more prudence in worldly matters than the children of light display in heavenly things. (4) Let us imitate the prudence of worldly people; but apply it to that which is all-important—the glory of God and the salvation of our souls.

TENTH SUNDAY AFTER TRINITY.

Read Luke xix. 41-47.

Ver. 41. *Beheld the city.* He rode on a colt amid the rejoicings of the people from nigh Bethphage, and coming to a certain point in the way Jerusalem burst upon His view.

Wept over it. A proof of His love and pity for His nation, and an evidence of His human nature.

Ver. 42. *If thou hadst known.* Or rather, "O that thou hadst known!" or "Happy hadst thou been if thou hadst known." See Elsley's *Annotations*, Whitby, Beza, and Grotius.

This thy day. The day of My appearance here according to prophecy (Zech. ix. 9; Dan. ix. 26, 27), and this period of My ministry upon earth.

Now they are hid from thine eyes. "Hid," not because God hath not given you signs and proofs, nor because you are under any irreversible decree of destruction (Deut. xxxii. 29), but "hid" because you are wilfully blind and prejudiced; for this cause your city will be destroyed.

Ver. 43. *Cast a trench.* The Romans, under Titus, A.D. 70, besieged the city, cast a trench about it, and assailed it with battering-rams (Luke xxi. 20). The trench was thirty-nine furlongs in length. Josephus, an eye-witness, describes the sufferings of the Jews. They ate shoes, old leather, hay, dirt, &c.; and mothers even devoured their children, according to prophecy (Deut. xxviii. 53, 56). More than 1,100,000 died by the sword and by famine.

One stone upon another. In the absence of Titus, who had returned to Rome, the general in command ordered a plough to be drawn along the walls of the captured city.

Thou knewest not the time, &c. Their ignorance was their own fault, or they would not have been held accountable for it by our Lord.

My house is the house of prayer. Note here how carefully Jesus watcheth over the temples consecrated to His service.

Application.

Draw the following points of special teaching, and question them into the children's minds: (1) The Jews gave themselves little or no trouble to understand the nature and offices of Christ. (2) They had sufficient proof of these in His presence, teaching, and miracles. (3) Their day of grace was at length past, and they were held accountable for their unbelief. (4) Christians may be like them in their faults and punishment. (5) Christ watches over the churches dedicated to the offices of prayer, praise, and the administration of His Sacraments, and observes all acts of irreverence therein.

ELEVENTH SUNDAY AFTER TRINITY.

Read Luke xviii. 9-14.

Ver. 9. *Spake this parable.* A parable is a likeness drawn in words between earthly and heavenly things. There are several parables in the Old Testament, Judges ix.; 2 Sam. xii. xiv. &c.

Certain which trusted, &c. Which were proud and self-righteous.

The one a Pharisee. Belonging to a sect which was remarkable for attention to outward forms and the observance of minor matters of the law, and a neglect of justice, mercy, humility, and heart-service. [See p. 14, *Sunday-school Paper* for July.]

The other a publican. A tax-gatherer on behalf of the Roman authorities. The publicans were disliked by the Jews, first, because of their office as connected with the Roman power; secondly, because they exacted too much money in order to enrich themselves (Luke iii. 12, 13).

Ver. 11. *Stood with himself.* Both the Pharisee and publican *stood* to pray, according to the Jewish custom (1 Kings viii. 22; 2 Chron. vi. 12; Matt. vi. 5; Mark xi. 25). The Pharisee's standing by *himself* may mean that he avoided the publican as unholy; or that, being a Jew, he stood in the court of the Jews, while the publican, who was perhaps a Gentile, stood in the court set apart for the Gentiles.

Not as other men. This comparison was an evidence of his folly and self-righteousness.

This publican. The publicans were always classed with sinners by their Jewish neighbours; "publicans and sinners" was a common phrase. But this address of the Pharisee to his Maker shows us two important facts: (1) that the first step heavenward had not been taken, for there is an absence within him of self-conviction of sin; (2) that he came before God leaning on his own merits rather than on God's mercy.

Ver. 13. *Lift up his eyes.* Read Ezra's confession (Ezra ix. 6).

Smote upon his breast. That being an eastern mode of expressing deep inward grief (Luke xxiii. 48). Augustine (*Sermon* lxvii. chap. i.) says, "To smite the breast; what is it unless to condemn what lies hidden within the breast?"

Ver. 14. *This man went down justified rather, &c.* This means either, as the early Fathers understood the passage, that the publican was *absolutely* justified or acquitted, or else that the publican was justified *comparatively* so or by contrast with the Pharisee, who went "empty away" (Luke i. 52, 53).

Application.

(1) The self-righteous and proud will be rejected by God; while the poor contrite sinner, through the mercy of Christ, will be accepted. (2) All pride is hateful to God, whatever aspect it takes; especially let the young believe (notwithstanding the plausible excuses made by the worldly as to "making the best of themselves") that pride of dress and ornament is a sin (see 1 Peter iii. 3, 4), and that it leads to other sins either of ignorance or wilfulness.

TWELFTH SUNDAY AFTER TRINITY.

Read Mark vii. 31-37.

Ver. 31. *Coasts.* This word sometimes means, as here, the borders of a district; not the portions of a country washed by the sea.

Tyre and Sidon. Towns in Phœnicia near the Levant or eastern part of the Mediterranean. The former is now in ruins, as predicted by Ezekiel, xxvi. 14; the latter is an inconsiderable place of trade.

Coasts of Decapolis. The borders of the district, containing ten large cities. The word Decapolis signifies *ten cities.*

Ver. 32. *Impediment.* The Greek word here translated *impediment,* is twice used in the Septuagint Version in the sense of *dumb* (Ex. iv. 11; Isaiah xxxv. 6).

Ver. 33. *Put His finger, &c.* Jesus often employed "outward and visible signs" of the virtue He was about to exert.

Ver. 34. *Looking up to heaven.* Not to ask power to perform the miracle, for He had it in Himself as a Divine Being, but probably to direct the attention of the dumb man to the source of all good.

Ver. 35. *And He spake plain.* The man is described in verse 32 as being deaf. If he were quite deaf, and also dumb, he could not have learnt a language; yet Grotius and Le Clerc conclude that he had done so, since *he spake plain.* That he was dumb appears from ver. 37; also Matt. ix. 33, Luke xi. 14, if the same person be meant.

Ver. 37. *He hath done all things well.* This open confession, made by people who were influenced by men high in rank to detract from His credit, proves the great fact that His miracles were *real* and not impositions, done in open day, and with the full knowledge of people about Him. Mahomet, Joseph Smith, and other impostors, who are said to have performed miracles, took care to let no one see them do so. There was no better authority for their miraculous powers than their own word.

Application.

(1) Christ's sympathies are with men in their bodily sufferings, and He takes delight in relieving rather than adding to them, unless He sees that pain will draw His creatures to Himself. (2) Men are too often "deaf" to His call and "dumb" as to His praise; let it be our aim to present ourselves humbly before Him, and He will loose the strings of our tongues and make us speak of His goodness and mercy in spiritual things as well as temporal.

Questions on the Collects for the Use of Teachers.

"Those *beautiful collects* which had soothed the griefs of forty generations of Christians."—Macaulay's *History of England*, vol. i. p. 160.

Collect for the Ninth Sunday after Trinity.—What word may be put in the place of "grant?" [Vouchsafe or give.] Who is meant by the "Lord?" [God.] Is Jesus ever called "Lord?" [John xiii. 13.] For what "spirit" do we pray? Do men generally "think" first, and perform afterwards? Mention an instance in which a man's thoughts dwelt much on what he was about to do. [Luke xii. 17, 18.] Now you know why thinking is mentioned in the Collect *before* doing; but can we really think or do what is rightful in our own strength? Whose strength do we require? How are we to obtain it? Mention other means of grace besides prayer. Why cannot we do any thing that is good without God? And how did man become weak and sinful? [Gen. iii. 17.] Why is this act called the Fall? The Collect speaks of "living according to God's will"; where do you learn His will? and what promise is given to those who do it? [John vii. 17.] Through whom do you offer this prayer? What does "Amen" mean?

Collect for the Tenth Sunday after Trinity.—When you speak of the "eyes of the Lord," and also of His "ears," do you mean that God is formed like unto men? What is God? [John iv. 24.] And has a spirit any bodily parts? [Luke xxiv. 39.] Then what do you really mean when you ask God to let His "ears be open?" Does God know our wants *before* we ask? [Refer the class to the *Fifth Collect* at the end of the *Communion Office*.] Then why does He require us to pray? [To bring us near to Himself.] What does "obtain" mean? And what does the word "petition" mean? Mention some one who asked what pleased God. [1 Kings iii. 9, 10.] And some one who asked for a *good* thing from a *bad* motive. [Acts viii. 18, 19, 20.] Mention persons whose prayers were answered. [Gen. xix. 21, 22; James v. 17, 18; 2 Chron. xxxii. 20, 21.] Does God *always* answer prayers? Mention two cases in which He does *not* answer Christians' prayers. [(1) When their faith is very weak; (2) when they ask for things which are not suitable.] Which is the best of all prayers? Show that it is to be *used* as well as to be a pattern. [Luke xi. 2, "*Say* Our Father," &c.]

Collect for the Eleventh Sunday after Trinity.—What words may stand here instead of "declarest?" [Makest known to men.] And instead of "most chiefly?" [Especially or particularly.] What does "almighty" mean? [Having the power to do every thing.] How does God especially make known His power? Mention examples of His mercy and pity. [Gen. viii. 1; Num. xxi. 8; Josh. xx. 2.] Does His mercy or pity extend even to the lower animals? [Jonah iv. 11, "Much *cattle*," &c.] What was His chief act of mercy to man? [John iii. 16.] When were you made a party to or an heir of His merciful covenant? [At baptism.] Then are you sure of being saved? Why not? [Because I may neglect through sin and indifference to do His will.] Whose fault, then, will it be, if at last you do not obtain the benefits of His "mercy and pity?" Will your works give you a *title* to salvation? [No: Christ's merits give me a title; but God expects me nevertheless to "work out my salvation in fear and trembling." Phil. iii. 12.] What does "grace" mean? [The favour of God's help.] What does the Collect say this grace is to help you to do? What does "running the way of God's commandments" mean? [Keeping them.] Are people ever said to "walk" with God, or "walk" in His ordinances? [Gen. v. 24; Luke i. 6.] What does God's heavenly treasure mean? [The happiness prepared in heaven.] What is it sometimes called? [God's kingdom.]

Collect for the Twelfth Sunday after Trinity.—What does "everlasting" mean? How do you *know* God is more ready to hear than we to pray? [Isa. iii. 18: He "*waits*" to be gracious.] Put some other word instead of "wont." [Accustomed.] Do we really deserve any thing from God? Why not? [Luke xvii. 10.] What does "pour down" mean? [Give largely.] Put other words for "whereof." [Of which.] What does conscience do? [Whispers to us when we have done right or wrong.] Do you know whether any persons will at last be judged by their conscience? [Rom. ii. 14-16, especially ver. 15.] What do you call such? [Heathens, who know not the written law.] Mention some of the "good things" of a spiritual kind which we may receive from God. And of a temporal kind. Why is Jesus a Mediator? And what is His coming between God and us called? [Mediation.] What word has the same meaning? [Intercession.]

Notes on Scriptural and Liturgical Words, by Rev. J. Eastwood, M.A.

"You will not find that this study of words will be a dull one when you undertake it yourselves. Only try your pupils; and mark the kindling of the eye, the lighting up of the countenance, with which the humblest lecture on words, especially words which are familiar to them in their play, or *at their church*, will be welcomed by them." *Trench's Study of Words.*

Beast is frequently used collectively in the singular number, like the Lat. *pecus*, where the plural would be more strictly correct. See especially Gen. i. 24, 25; Exod. xxiii. 29; Judges xx. 48, where the Hebrew idiom exactly corresponds. In Rev. iv. v., &c. (*zōon*), and Daniel vii., the original words mean "living creature" of any kind, not "beast," in the modern sense. In Ps. lxviii. 30 (Pr.-Book), "*beasts* of the people;" Authorised Version, "*calves* of the people," is explained by Bythner to mean "*chiefs* or *princes* of the people." Piers Plowman, in allusion probably to the four beasts in the Revelation being assigned as symbols of the four Evangelists, has the following quaint usage of the word:

"Grace gaf Piers a teme
Of foure grete oxen:
That oon was Luk, a large *beest*
And a low chered;
And Mark and Matthew the thridde,
Mighty *beestes* bothe.
And joyned to hem oon Johan,
Most gentil of alle
The pris neet of Piers Plow
Passynge alle othere."
Vision, 13479-88.

Polyd. Verg. (p. 9) speaks of "the wilde *beaste* and fyshes."

Because, used Matt. xx. 31, for "in order that" (ἵνα). So Bacon (Ess. xxv.), "It is the care of some only to come off speedily for the time, or to contrive some false periods of business, *because* they may seem men of dispatch." The etymology of the word *by cause*, or as spelt in Pol. Verg., *bie cause* (Lat. *causâ*, "for the sake of"), evidently shows that the word may as properly be applied to the intention of an action as to the reason for it.

Beeves (Lat. *boves*) occurs Lev. xxii. 19, 21; Numb. xxxi. The word is the genuine plural of *beef*, itself a corruption of *bœuf*, which still in French means the living animal, not the flesh of the slaughtered animal. In like manner, *veal*, *mutton*, and *pork*, correspond to the Norman or French names of the animals whose flesh only they are used in English to denote. Sir W. Scott, in one of his writings, alludes to the fact of the animals of a conquered country retaining their ancient names so long as they were alive, and required care and tendance; but when dead, and become matters of enjoyment, receiving names taken from the language of the conquerors.

Behemoth (Job xl. 15), "the hippopotamus." The word is really the plural of the Hebrew *behēmah*, "beast." Gesenius calls it the plural of majesty, that is, used in the plural to convey the idea of grandeur, as if it were "a *mighty* beast." In this passage it is followed by a verb in the singular; but it frequently occurs in the Hebrew text in its ordinary sense of "beasts, or animals."

Beryl, occurs nine times. In the seven passages in the Old Testament where it occurs the original has *Tarshish*, which points to Tarshish, or Tartessus, as the place where the gem was obtained; hence some take it to have been the chrysolite, or topaz, and not the beryl, which is a species of emerald. The word itself is Greek (*bērullos*), of which *pearl* is said to be a corruption. Chaucer, and writers of his age, use *beryl* to denote a finer description of crystal glass, which resembled the beryl in transparency and colour.

Bestead. This word, which Tyrwhitt calls an Anglo-Saxon past part., meaning "situated" (compare *steady*, in*stead*, home*stead*, &c.), occurs only in Isa. viii. 21, which Buxtorf translates "oppressed with difficulties" (Heb. root, "to be hard, or difficult"). Prompt. Paroul. "*bestad*, or witheholdyn yn wele or wo, in hard plvt set." Chaucer, "Men mighten know him that was so *bestad*." Halliwell gives several references.

Bestir (2 Sam. v. 24), "move with life and vigour," used only in this passage in the Bible, but still very common.

Bestow, in the sense of "stow away, dispose of" (1 Kings x. 26; 2 Kings v. 24; 2 Chron. ix. 25; Luke xii. 17, 18). So in autobiography of Sir John Bramston, "The care of prouidinge for a familie, of gettinge, manageinge, and *bestowinge* an estate" (p. 2). In its more usual sense of "give, confer, impart," it occurs several times in our version as the translation of four different words.

Bethink, used 1 Kings viii. 47; 2 Chron. vi. 37, where the original exactly corresponds, being "bring back to the heart, or mind." Halliwell calls this a north-country word: it certainly is common in Yorkshire, and probably elsewhere. Wiclif uses it.

Betimes, "early, in good time." It occurs several times in our translation, but has no corresponding word in the original; the idea of *early* is included, however, in the two roots which it helps to render, viz.

shakhar, "to seek early," and *shacam*, "to rise early."

Bettered (Mark v. 26), "made better." "The works of nature do always aim at that which cannot be *bettered*."—*Hooker*. "To better oneself" is a common phrase.

Bewray (Prov. xxvii. 16, xxix. 24; Isa. xvi. 3; Matt. xxvi. 73). In these texts, the original words are respectively, *proclaim*, *uncover*, *point out*, and *make evident*, which are each of them sufficiently well expressed by *bewray*, in the sense of *discover* or *betray*. In Prov. xxvii. 16, "ointment of his right hand bewrayeth" means, that a fragrant perfume enclosed in the hand cannot be concealed, but will indicate its presence by the scent. Polyd. Verg.: "They were sodanilie *bewrayed* bie the noise and crie of geese." Nashe's *Lenten Stuffe*: "*bewrayeth* this conspiracie." Chaucer: "And thou *bewreiest* alle sacrenesse" (5193). "Eke if thou speke she wol thy wo *bewrein*" (9748). Nares quotes Shakespeare and others.

Bier (2 Sam. iii. 31; Luke vii. 14). A frame of wood for carrying (or *bearing*) dead bodies to the grave. Thus Lat. *feretrum*, from *fero*, to bear. The thing itself is fast going out of use, and the word will probably soon follow it.

Bittern (Isa. xiv. 23; xxxiv. 11; Zeph. ii. 14). Bewick describes this as "a bird of the heron species, but somewhat smaller, with stronger legs, and a body more plump and fleshy. It is a shy solitary bird, never seen on the wing in the day-time, but sitting commonly, with the head erect, hid among the reeds and rushes in the marshes, *where it always takes up its abode*, and from whence it will not stir, unless disturbed by the sportsman." It will be readily seen how this description suits the above passages.

Blains (Exod. ix. 9, 10). This word is common in the West Riding to denote large pustules or boils. The Hebrew word is from a root meaning to swell or boil, in which sense it occurs Isa. xxx. 13; lxiv. 2.

Blaspheme, literally, "to hurt with the voice" (*blaptein phēmē*), but generally applied to speaking against, or irreverently of, the Supreme Being. "Blasphemy against the Holy Ghost," or the unpardonable sin, is usually taken to be, attributing our Lord's miracles to the agency of Satan.

Blaze (Mark i. 45), "to spread far and wide," as a blaze or light illuminates every thing far and wide. The more usual form is *blazon*. *Imp. Dict.* quotes,

> "To *blaze* those virtues which the good would hide." *Pope.*

Stray Notes.

"Mount Carmel forms a promontory on the coast of Palestine. The name signifies, '*the country of vineyards and gardens.*' Otto Von Richter gives the following account of it: 'Mount Carmel is entirely covered with verdure. On its summit are pines and oaks, further down olives and laurels, every where plentifully watered. It gives rise to a multitude of crystal brooks; the largest issues from the so-called Fountain of Elijah, and they all hurry along between banks thickly overgrown with bushes to the Kishon. The prospect from the summit of the mountain over the Gulf of Acre and its fertile shores, and over the blue heights of Lebanon and the White Cape, is enchanting.' Mr. Carne says (*Letters*, ii. 119): 'No mountain in or around Palestine retains its ancient beauty so much as Carmel. Two or three villages and some scattered cottages are found on it; its groves are few, but luxuriant; it is no place for crags and precipices, or rocks of the wild-goats; but its surface is covered with rich and constant verdure.' The Hebrew prophets often allude to Carmel: thus Isaiah xxxv. 2; xxxiii. 9; Jer. i. 19; Amos i. 2."—Kitto's *Cyclopædia*, vol. i. p. 398.

In no work is there greater need of patience than in that of teaching, and this is put with much force and terseness by Mrs. Hannah More: "You must be content," says she, "to tell a child the same thing ninety-nine times, and to find that it is remembered at the hundredth time of asking." The care which childhood requires is very profitable to ourselves. It helps to make us tender and considerate. What a cold-hearted, selfish, conceited world it would become, if the sick, the aged, the bed-ridden, and the helpless young were removed out of it!—*J. F.*

Notices to Correspondents.

We beg to thank the Rev. J. M. Clarke (Christ Church, Forest Hill) for pointing out our correspondent's error in commenting on the wrong gospel for the Third Sunday after Trinity. The heading was correct, St. Luke xv. 1-10.

"R. K." We thank you for your remarks, and shall be glad of the papers you propose to send us. You will see that a correspondent has to some extent anticipated you in "Questions on the Collects," &c.

"A Sunday-school Teacher" is thanked. We hope to find space for his letter on School-Routine.

⁂ *We shall be glad to publish brief accounts of Meetings of Sunday-school Teachers, for the preparation of their lessons, provided they treat of work done.*

The Monthly Paper

OF THE

NATIONAL SOCIETY.

No. CXXX. SEPTEMBER. 1857.

THE Committee of the National Society has now adjourned its Meetings for the Autumn Vacation.

Monthly Paper.

Those Subscribers to the Paper who have not yet paid their Subscription for the current year are reminded that it should be remitted at once, in postage-stamps, or otherwise, if the Society is to be spared the necessity of forwarding a bill by post.

Half-Yearly Abstract.

The following are extracts from the Midsummer Half-Yearly Abstract of Proceedings:

Trained Teachers.—The number of trained teachers sent out from the three Training Institutions of the Society at Christmas last, the *only* time at which managers of schools can now be supplied with a master or mistress from a training school under Government Inspection, was as follows: St. Mark's, 38; Battersea, 50; Whitelands, 50.

In estimating the work done by the Society by means of its limited income, the number of duly trained teachers annually sent out from the three Training Institutions of the Society, and qualified to secure for the managers of schools the pecuniary benefits held out by the Committee of Council on Education, ought not to be forgotten.

School-Building.—It is stated in the Annual Report of the Society for the year 1856-7, just issued by the Committee, that the Building Fund of the Society is exhausted; and that, in order to enable the Committee to continue this important branch of their operations, a considerable increase on the income of the Society is necessary. The required increase would be easily obtained, if every parish which has been directly benefited by the Society would make an annual collection in aid of its funds.

During the last six months the sum of 2741*l.* has been paid to promoters of schools, which have been certified to the Treasurer as duly completed. By the help of this outlay, schools affording accommodation for 10,242 children, together with 53 teachers' residences, have been provided.

School Books and Materials.—The Committee, anxious to raise the standard of instruction in schools, have lately invited the Diocesan Boards of Education to co-operate with them in a scheme for voting small grants of school books, materials, and apparatus, out of a joint fund to be provided by the Society and the Boards. The selection of the schools to be assisted is to be left to the judgment of the Board. The Boards which have already consented to act with the Society in this scheme, and to meet whose contributions towards it the Committee of the Society have voted a grant, are the following: London, Winchester, Essex, Exeter, Derby, Hertfordshire, Huntingdon, Oxford, Salop, and West Cornwall. Other Boards are expected to join in the scheme.

Managers of schools must bear in mind that all applications for aid out of this joint fund are to be made to the Secretary of their Diocesan Board, and *not* to the Parent Society.

Branch Depôts.—The Committee, in addition to voting in several cases small grants of specimens of the materials and apparatus on the Depository Catalogue, to be exhibited in country depôts, have lately voted grants, varying from 10*l.* to 50*l.*, in aid of the formation of branch depôts in the following places, on the application of the local managers: Manchester, Durham, Newcastle-upon-Tyne, Exeter, Derby, Bedford, Beverley, and Stamford.

Building Grants.

The Treasurer has been authorised to pay the Grants voted to the Schools in the following places, the several undertakings having been reported as completed:

Dukinfield, *Cheshire.*
Crocker Hill, *Kent.*
Cuxton, *ditto.*
Toppersfield, *Essex.*
Sparkbrook, *Warwick.*
Blazey, St. *Cornwall.*
Wrington, *Somerset.*
Acton Trussells, *Penkridge.*
Fenstanton, &c., *Hants.*
Leeds, St. Mary, *Yorks.*
Preston, *Suffolk.*
Newton Tony, *Wilts.*
Chale, *Isle of Wight.*
Durham Training School.
Melbecks, *Yorks.*
Skirmett, &c., *Bucks.*
Bridgnorth, *Salop.*
Blackpool, St. John, *Lancashire.*
Rosherville, St. Mark's, *Kent.*
Cuckfield, *Suffolk.*
Wakefield, St. Mary, *Yorks.*
Romford, *Essex.*
Arlesey, *Berks.*
Southchurch, *Essex.*
Trusthorpe, *Lincoln.*
Withington, *Gloucester.*

New Subscriptions.

The following Donations and new Annual Subscriptions have been contributed since the last announcement, and are hereby thankfully acknowledged. The List is made up to the 15th August.

Balsham, Contributions per Rev. W. H. Chapman		£2	0	0
Anonymous, *Icklesham*		0	3	0
Stopford, Rev. F. M. *Peterborough*	a.	0	10	6
Stephenson, Rev. J. *Selworthy, Minehead*		5	0	0
Perceval, Hon. and Rev. C. G. *Calverton, Bucks*	a.	1	1	0
Wood, Sir Alex. Acland, Bt. *St. Audries, Bridgwater*	a.	1	1	0
Jacson, Rev. W. S. *Meldon, Morpeth*		5	0	0
Cole, Rev. G. *Croydon*	a.	1	1	0
Digby, Mrs. *Studland Manor, Dorset*		9	9	0
Dyson, Mr. *Lantwit, Cowbridge*	a.	0	5	0
Hoare, Rev. H. *Framfield, Hurst Green*	a.	1	1	0
Pigott, Rev. J. D. *Edgmond, Newport, Salop*		2	2	0
Edgmond Parish, Part of a Fund collected for Missionary and other purposes, per Rev. J. D. Pigott		2	2	0
Neate, Charles, Esq. *Rio*		10	0	0

Diocese of London.

Christ Church, St. Giles-in-the-Fields, by Rev. J. Swayne		2	0	7
Boultbee, Rev. R. M. *Iver Grove, Uxbridge*		10	10	0
Hastings, J. Esq. 3 *Southampton Street, Bloomsbury*	a.	1	1	0

Diocese of Exeter.

Truro, Moiety collection at St. Mary's		£4	15	2
Moiety collection at Tywardreath and St. Sampson's		2	10	0
Ditto at St. John's, *Hayle*		1	14	2
Ditto at Kenwyn		1	19	11
Harvey, Rev. W. W. *Truro*	a.	1	1	0
Coleridge, Mrs. F. G. *Ottery St. Mary*	a.	0	10	6

Diocese of Manchester.

Collection at Todmorden Church		5	14	0
Ditto at St. James's Church, *Milnrow*		6	11	9
Ditto at St. James's Church, *Rochdale*		8	12	0
Ditto at St. Clement's Church, *ditto*		1	2	6
Ditto at Smallbridge Church, *ditto*		6	5	6
Ditto (Moiety) at Didsbury Church		8	16	3
Ditto at Lytham Church		5	0	0
Lawson, Rev. W. S. *Manchester*	a.	1	1	0
Herford, E. Esq. *ditto* (increased to)	a.	1	1	0
Hutchinson, E. Esq. *ditto*	a.	1	1	0
Heywood, A. H. Esq. *Claremont, ditto*		21	0	0

Diocese of Worcester.

Mills, Rev. H. *Pillerton*		1	0	0
Onley, Miss, *Bransford*		0	5	0
Blomfield. Rev. A. *Kidderminster*	a.	1	1	
Durant, Mrs. *Clent*		0	10	
Mann, Rev. G. S. *Madresfield*	a.	1	1	

Parochial Collections Fund.

(Continued from August Number. The List is made up to the 15th August.)

BEDS.

Renhold	£1	12	6

BERKS.

Hinton Waldrist	1	4	2
Upton	1	19	7

CAMBRIDGE.

Kirtling	2	12	0

CHESHIRE.

Wybunbury	3	16	4
Ringway	1	7	9

CORNWALL.

Luxulyan	0	9	7
Treslothan—St. John	0	10	0
St. Paul, near Penzance	1	7	6
Carhayes—St. Michael	0	16	0

CUMBERLAND.

Distington	0	13	10
Millom	1	0	0
Nether Wasdale—St. Bees	1	10	5

DERBY.

Turnditch—All Saints	1	3	8
West Hallam	1	17	0
Eckington	4	13	10
Rosliston	1	15	0

DEVON.

Ilsington	0	6	0
Widdicombe	0	5	0
Ashbury	1	0	0
Highampton	1	0	0
Mariansleigh	0	10	6

ESSEX.

Barling	1	13	8
South Shoebury	2	3	0
Fobbing	0	12	0
Berden	0	13	6
Colchester—St. Peter's	6	16	0

GLOUCESTER.

Coberley	1	0	0
Kemerton	5	0	0
Almondbury & Cha. of Ease	5	0	0
Syde	2	1	6
Siddington	3	0	0
Daglingworth	1	1	0
Staunton—St. James	0	7	0

HEREFORD.

Dormington & Bartestree	0	10	0
Preston-on-Wye and Blakemere	1	16	0
Kimbolton	0	13	9
Middleton-on-the Hill	0	10	3
Goodrich	1	8	0
Leintwardine	2	3	6
Orleton	0	15	9
Upper Sapey	1	6	0
Byford	1	5	0
Mansel Gamage	0	15	0
Bridge Sollers	0	10	0
Avenbury	0	2	6
St. Weonards	1	10	6

HERTS.

Aldenham	£16	4	0
Chipping Barnet	3	2	0
Codicote	1	19	9

HUNTS.

Oldhurst Cha. St. Ives	0	6	6
Woodhurst do. ditto	0	6	0

KENT.

Ryarsh	1	4	0
Elmley	2	0	0
Lower Hardres	0	7	6
Biddenden	2	10	0

LANCASTER.

West Derby—St. Anne's, Stanley	12	0	0

LEICESTER.

Kibworth Beauchamp	4	10	6
Gumley	0	18	6
Goadby Marwood	1	15	0
Mowsley	2	2	0
Wanlip	3	4	3
Sibstone	1	19	6

LINCOLN.

Healing	1	9	4
West Barkwith	0	19	9
Hangham	1	1	3
Raithby	1	1	0
Saleby	0	10	0
Langriville & Thornton	2	0	0

MIDDLESEX.

St. George, Hanover Sq.	16	0	0
St. George-the Martyr, Queen's Square	5	0	8

MONMOUTH.

Penalt	0	10	8
Llanvrechva & Llanhennog	2	0	0

NORFOLK.

Shouldham & Shouldham Thorpe	1	0	0
Oxburgh and Foulden	1	15	0
Rushall	0	5	0
Sandringham & Baoingley	1	0	0
Gt. Yarmouth—St. Nicholas	7	0	0
Feltwell	3	15	3
Harpley	0	10	0
Haynford	0	5	0
Redenhall	2	0	0
Billingford *w.* Little Thorpe	0	9	0
Long Stratton	0	10	2
Southacre	1	10	0
Norwich—St. Helen's	0	8	0

NORTHAMPTON.

Chacombe	2	5	7
Barnwell	1	18	10
Brampton	£4	1	4
Holcot	1	0	0
Harringworth	0	19	6
Maidwell	2	11	6
Thorpe Malsor	1	2	0
Peterborough Cathedral	10	10	7

NORTHUMBERLAND.

Kirkheaton, Newcastle-on-Tyne	0	3	0
Thockrington	0	5	0

NOTTS.

Hawton	1	10	0

OXFORD.

Tackley	3	7	10

SALOP.

Billingsley	0	5	0
Hadnall	1	10	9
Cleobury, North	0	12	0
Cressage	2	0	0
Barrow	1	5	0
Willey	1	5	0
Ellesmere	9	12	6
Astley	1	2	7
Clungunford	1	15	0
Upton Magna	4	0	0
Mountford	1	0	0
Whitchurch and Dodington Chapel	10	18	0

SOMERSET.

Sutton Bingham	0	10	0
Chedzoy	0	9	6
Biddisham	1	2	6

SOUTH HANTS.

Heckfield	0	1	0
Whitchurch	5	4	8
Thorley, I. of W.	0	14	0
Brading, I. of W.	2	0	0
Silchester	0	4	6
Crookham	1	0	0
Alverstoke, *w.* St. Mark's, Anglesey	10	18	6
Odiham	5	10	0
East Worldham	1	4	6
Cheriton	1	9	4
Yaverland	1	0	0
Goodworth Clatford	2	7	8
Milford	3	1	6
West Tisted	0	10	0

STAFFORD.

Broughton	1	13	2
Darlaston—St. George	0	14	4
Butterton	2	0	6

SUFFOLK.

Belton—All Saints	1	0	0
Hawleigh	1	0	0
Burgh	0	10	0
Winston	0	10	6
Syleham	0	11	0
St. Mary Stoke, Ipswich	3	0	0
Gipping Chapel, Stowmarket	0	8	0

SURREY.

Puttenham	1	12	11
Beddington	8	0	0

SUSSEX.

Bexhill	£4	4	0
Brighton, Chapel Royal	4	0	0
Fittleworth	1	12	0
Sutton *w.* Seaford	3	2	3
Wisborough Green	0	17	6
Ditchling	4	5	4
Bishopstone	3	8	3
Midlavant	0	18	0
Salehurst—St. Mary	2	3	0
Augmering	3	14	1

WARWICK.

Allesley	6	17	3
Willey	1	5	9
Polesworth	3	6	0
Coventry—St. Michael	6	6	9
Westwood	1	16	6
Over Whitacre	1	3	0
Birbury	2	4	6
Rowington	2	0	6
Wolford	1	9	9
Bourton-on-Dunsmore	1	4	10
Shustoke	2	17	1
Willoughby	2	0	0
Bishopton	0	14	7
Budbrooke	1	6	6
Idlicote	0	15	0
Honington	1	11	0
Leamington Spa—Holy Trinity	1	13	4
Newbold Pacey	2	12	0
Stockton	2	10	2
Bishop's Itchington	1	6	0
Exhall	3	0	0
Hampton Lucy	2	10	0
Hillmorton	2	7	5
Walton	1	13	6
Aston Cantlow	1	4	0
Fillongley	4	14	0
Coventry—St. Peter's	1	16	0
Churchover	2	14	7
Warton—Holy Trinity	1	8	7
Leamington Hastings	4	14	0
Tamworth—St. Patrick	2	0	6
Ufton	0	18	0
Wappenbury	0	13	8
Warmington	2	0	0
Weston-under-Wetherly	1	2	4
Rugby—Holy Trinity	3	0	0
Elmdon	1	10	6
Leek Wootton	4	4	6
Farnborough	5	10	7
Ladbrooke	2	8	0
Grendon	2	6	4
Ilmington	1	14	7
Fenny Compton	3	3	1
Atherstone-upon-Stour	4	0	0
Shotteswell	0	18	6
Great Alne	1	14	5
Kinwarton	1	6	4
Bordesley—Holy Trinity	7	0	0

WESTMORELAND.

Levens, Heversham	8	13	0

WILTS.			
Cheverel Parva	£0	8	6
Dauntsey . .	2	10	0
Sherstone . .	1	18	0
WORCESTER.			
Bredicot . .	0	12	0
Tibberton . .	0	12	0
Fladbury . .	4	12	0
Littleton, Middle, North, & South .	2	3	7
Rouslench .	1	10	6
Acton Beauchamp . .	0	12	0
Earl's Croome	2	12	9
Welland . .	1	16	7
Doverdale .	1	10	0
Strensham .	1	17	3
Newbold-on-Stour . .	£1	5	6
Hanbury . .	4	14	6
Severn Stoke .	5	1	4
Worcester—St. John's, Bedwardine	4	0	0
Oddingley . .	0	18	0
Tardebigge .	6	12	0
Claines . .	8	10	0
Droitwich .	1	5	8
Aston Magna, Blockley .	0	11	0
Hannington .	1	6	0
Old Swinford	10	15	0
Broom . . .	1	18	6
Evesham—All Saints .	3	3	1
St. Laurence	3	0	7
Stone . . .	4	12	6
Broadwas . .	£1	17	4
Leigh . . .	4	2	2
Berrow . .	1	12	0
Bredon . .	2	18	0
YORKS.			
Pitsmoor, Sheffield . .	2	15	3
Pickering . .	5	0	0
WALES.			
CARMARTHEN.			
Llanllwni . .	0	9	8
Llanfihangle Rhosycorn	0	1	4
Laugharne .	3	10	0
Llangadock .	1	0	0
DENBIGH.			
Llanelian . .	0	9	9
Llanrwst . .	£1	5	7
St. Mary's Chapel .	2	9	11
Llandyrnog .	3	11	10
Llanrhaiadr yn Mochnant	3	0	0
FLINT.			
Caerwys . .	1	1	4
GLAMORGAN.			
Merthyr Tydvil and Chapel of St. David's	8	4	11
MONTGOMERY.			
Llanfyllin . .	3	10	0
RADNOR.			
Old Radnor . .	0	7	6

Bath and Wells Board.

The quarterly meeting of the Diocesan Board of Education was held on Wednesday, July 15th, at Wells.

The gratifying fact was announced, that in consequence of several of the exhibitioners of the Board having obtained Queen's Scholarships at the last Christmas examination of her Majesty's Inspectors at the Training Institutions of Salisbury, Fishponds, &c., their exhibitions had become vacant, and the money of the Board would now become available to the encouragement of other young persons to enter at such institutions, in the hope of obtaining similar success.

Revised rules for the regulation of monitors' grants were agreed upon; and it was referred to the committee to consider what means could be taken with the view of reducing the employment in this county of young children in agricultural and other labour upon Sundays to a *minimum*,—a most important point, to which it is hoped that the attention both of the clergy and of the employers of labour generally may be directed.

The following grants in aid of the erection of new school-buildings were voted: 30*l.* to the parish of Stoke St. Gregory, near Taunton; 30*l.* to the parish of Farmborough, near Bath; 7*l.* 10*s.* for an infant-school, for the joint benefit of the parishes of West and East Charlton; and 15*l.* for Combe Down, near Bath. Grants for the purchase of books, &c., were made in the following cases: Exmoor, 3*l.*; Burrowbridge, 2*l.*; Fitzhead, 2*l.*; Long Sutton, 3*l.*; Midsomer Norton, 3*l.* Charlotte Dunster, of Catcott, was elected to an exhibition of 10*l.* a-year at Fishponds; W. Jones, of West Charlton, to an archidiaconal exhibition of 8*l.*

In addition to the above grants, the following were voted at the quarterly meeting held in March last: For improving buildings—5*l.* to Merriott, near Crewkerne; 5*l.* to Kittisford, near Taunton; 3*l.* to Elworthy. For books—2*l.* to Elworthy; 3*l.* to Burnham; and 2*l.* to Fivehead.

The following is a list of the successful candidates for the Bishop's certificates, at the examination held at Bath, in June last, by the Rev. E. P. Vaughan, aided by the Rev. James Wood and the Rev. T. Brancker:

First Class, Second Year's Examination.—Thomas Hunter, Milborne Port; Edwin Lucas, Huish Champflower.

Second Class, First Year's Examination.—Alfred Andow, Rodney Stoke; Elizabeth Andow, Dinder; Harriett Biggs, Rush Hill, Bath; George Brown, Chew Stoke; Matilda Brown, Chew Stoke; William Roberts, Norton St. Philip's; Benjamin Trussler, Chewton Mendip; Hannah Turner, Norton St. Philip's; William Tyler, West Charlton; Mary Windsor, Shipham; William Wright, Trinity, Bath.

Worcester Board.

The Annual Report of this Board states, that during the past year grants have been made, varying in amount from 10*l.* to 25*l.*, in aid of the erection or enlargement of schools in eight places; that 40*l.* has been contributed by the Board towards the prize-scheme, and 50*l.* towards the expense of employing an organising master.

The Report gives a lengthened account of proceedings on the occasion of the examination of sixty-seven boys from various schools within nine miles of Worcester, and the award of book-prizes presented by the Board, and special prizes presented by several clergymen. The boys were arranged in three classes; and the Report shows how many of each class belonged to the respective schools.

The Dean and Canons of Worcester entertained a large assemblage of ladies and gentlemen in the ancient refectory of the Cathedral on the occasion of awarding the prizes. Steps have since been taken to extend the prize-scheme to the whole archdeaconry.

"The examination will be holden on the same day, 27th of May, in different parts of the archdeaconry. The knowledge and abilities of the scholars will be tested by one standard, and they will compete for the prizes to be allotted, whether money or books. In the three years during which the prize-scheme has been in operation at Kidderminster and Stourport, there has been an increase both in the number of the scholars and in the period of their education.

Your committee have also to record, in addition to the above, that in May 1854, there were only 27 candidates of twelve years of age, while in 1856 that number had increased to 66. The average number of children in attendance has increased from 306 to 417, and the average age from $10\frac{3}{4}$ to $11\frac{1}{4}$. The result shows that many boys have been kept at school a year longer than they would otherwise have been, and that in this way one object aimed at has been attained. Other advantages too have arisen,—several boys have become pupil-teachers, while situations have been gained by some as the fruit of their prizes."

Inspection has been carried on as usual with excellent results. No less than 163 schools have been inspected; and the Report gives a table showing the character of instruction and the number of scholars in each deanery, with the names of the inspectors. The schools, arranged in seven classes, are also given, with the observations of the inspectors on each school.

"The Training College at Saltley, Birmingham, continues to struggle with financial difficulties. It maintains, however, its character among the institutions of a similar kind; so that the students of no training institution have obtained a higher per centage of certificates, it being 95 out of the number examined.

The annual grant of 20*l.* from the Board, for exhibitioners, is at the present time divided between two students of the third year, with regard to whom the principal writes: "It is a grant of much benefit to the college, since the influence of such students as now hold them is of the very greatest advantage to younger men." The whole number of students who have completed their term and gone out as teachers is 46, who have been disposed of as follows: Diocese of Worcester, 20; Lichfield, 12; Peterborough, 3; other dioceses, 11: total, 46."

The Archdeacon and the two honorary secretaries of the Board, as a committee for the purpose, have prepared and presented to the Board a very valuable report on the state of education in the Archdeaconry of Worcester. It is printed as an appendix to the Annual Report, the school-returns being tabulated under deaneries, with a summary.

The Report remarks on the progress education is making in the diocese; and states that night-schools are becoming more generally used. The efforts of the Board in promoting the work are noticed; and the Report concludes with a series of valuable extracts from the evidence collected by Archdeacon Sinclair with respect to the tendency of the common school-system in America.

Examination Papers.

EXAMINATION OF CANDIDATES FOR QUEEN'S SCHOLARSHIPS.—CHRISTMAS 1856.

Candidates are not expected to answer all the questions. Far higher marks will be gained by a few accurate and sensible answers than by a great number of indifferent attempts.

Religious Knowledge.

In each of the four Sections you may not take more than one question to answer.

Sect. I.—1. Give the names of the Judges of Israel, with dates, and a short history of one of them.

2. Mention the points of difference between the captivity of the kingdoms of Israel and Judah respectively, as narrated in the Old Testament.

3. Write out a short history of the Jews, from the dedication of the second Temple to the coming of Christ.

Sect. II.—1. Enumerate the different Herods mentioned in Holy Scripture, with a short account of each.

2. Explain the following terms: Proselyte of the Gate; Proselyte of the Covenant; Publicans; Scribes; Stoics; Tetrarch.

3. Describe the way in which each Evangelist commences his Gospel.

Sect. III.—1. "Pray without ceasing." Write out the notes of a lesson on this text.

2. On what lessons from Holy Scripture would you chiefly dwell in teaching a child to love God?

3. "Give us this day our daily bread." How

is the full meaning of this explained in the Church Catechism? Illustrate it, as to your first class, from examples in the Old Testament.

SECT. IV.—1. Write out (as nearly as you can in the words of Scripture) *one* of the following parables: (*a*) The Wise and Foolish Virgins. (*b*) The Prodigal Son. (*c*) The House on the Sand, and the House on the Rock. Explain the parable which you write out.

2. What were the words of Our Lord (*a*) about little children; (*b*) the lilies of the field; (*c*) God and Cæsar; (*d*) the Resurrection; (*e*) the Devil?

3. Enumerate the chief events which occurred to St. Paul (*a*) at Antioch; (*b*) Iconium; (*c*) Philippi; (*d*) Athens; (*e*) Corinth; (*f*) Ephesus; (*g*) Jerusalem; (*h*) Cæsarea.

Draw an outline map of the eastern end of the Mediterranean Sea, and write the names of these places in the proper parts.

SECT. V.—1. Write out the questions and answers relating to Baptism in the *first* portion of the Catechism.

2. Why is Baptism explained twice over in the course of the Catechism? What particulars *exactly* are contained in the first account of Baptism, and not in the second? What in the second, and not in the first?

3. "Thou art not able to walk in the commandments of God, nor to serve Him, without His special grace."

What does "special grace" signify in this passage? What means does the Catechism teach us of obtaining special grace?

SECT. VI.—1. What (*describe them*) are the Collects used in the order of Morning Prayer? What in the order of Evening Prayer?

2. In what part of the Daily Service does the General Thanksgiving come?

3. When is the Prayer for the High Court of Parliament to be used, and when not?

4. When is the Prayer for all conditions of men to be used, and when not? Why so?

5. How does each of the three last-mentioned prayers begin?

DOMESTIC ECONOMY.

1. What directions would you give with respect to female clothing, in order to the *preservation of health?* Answer this question as fully as you can.

2. State, and clearly explain, how it is that health suffers from the want of outdoor exercise, and of water for the purpose of washing the body.

3. Give a recipe for *one* of the following preparations: (*a*) Cheap nourishing soup, with or without meat, *in quantity sufficient for six persons.* (*b*) Oatmeal porridge. (*c*) Gruel. (*d*) A cheap bread, or other farinaceous pudding.

4. Three of the first-class girls of an ordinary National School go out to service as housemaid, nursery-maid, and kitchen-maid, respectively. Write down suitable directions for *one* of the three.

5. Do you consider that it is, or is not, desirable for a cottager to keep a pig, and why?

6. Would you recommend the mother of a family to go out to daily work? Give your reasons fully.

7. To what class of disorders does small-pox belong? What are its symptoms? How should it be treated until the attendance of a medical man can be obtained? What other disorders belong to the same class?

8. Supposing a chimney to be on fire, what are the best means of putting it out?

9. Mention the chief vegetable and mineral poisons from which children are especially in danger. What are the respective remedies to which immediate recourse should be had?

10. What diseases arising from want of cleanliness are commonly met with among the children of the poor? What is the proper treatment in each case?

GEOGRAPHY AND HISTORY.—GEOGRAPHY.

1. Draw a map of the coast of Wales, showing the course of the rivers descending to it, and the mountains in which they take their origin.

2. Draw a map of the Mediterranean Sea, naming in it the chief islands, ports, and river-mouths.

3. Give some account of New Zealand, mentioning the size, shape, and position of the islands, with the principal settlements in them.

4. Describe the chief physical features of South America.

5. State, as far as you are able, the latitude and longitude of the following places and their distances from London, giving a full account of one of them: Moscow, Calcutta, Quito, Archangel, Venice, Sierra Leone, Canton, Buenos Ayres.

6. In what countries are the sugar-cane, the cotton-plant, tea, coffee, and rice chiefly grown? Say what kind of climate and soil is required for each.

HISTORY.

1. Show some great differences between the Saxon and Norman invasion and occupation of England.

2. Name, with dates, the principal events in the reign of Henry II.; describe more fully one of them.

3. Give a short account of the state of the kingdom at the accession of Henry VII.

4. Under what circumstances and with what results was the Union of the Crowns of England and Scotland effected? Trace the descent of the first king of Great Britain.

5. Relate as far as you can how the woollen manufacture was introduced into England, and its subsequent progress.

(*For Females only.*)

6. Write a short account of one of the following personages: Philippa of Hainault, Joan of Arc, Lady Jane Grey, Lady William Russell.

GRAMMAR.

1. Paraphrase the following passage (*the more briefly* you can express *the same sense* in different words, the better will your answer be reckoned).

[Throughout this paper, whenever *examples* are called for, it is preferred that you should find them in this passage.]

"Our *next-door* neighbour at my father's house had been a carpenter. *Fresh* from the *sort* of *reading* I have mentioned, I was eager to *examine his* tools, *their* powers, and *their* uses. This carpenter was a man of a strong and vigorous mind; and, his faculties *having been* chiefly *confined* to the range of his profession, *he* was fertile in experiments, and ingenious in reasoning *upon* these particular topics. I *therefore* obtained from him considerable satisfaction; and my *mind* being set in action, I sometimes *even* improved upon the hints he furnished. His conversation was particularly agreeable *to me.* I *at first* worked with him for *my* amusement, and afterwards *for a short time* as his journeyman. I was constitutionally vigorous, my bones well knit, and my limbs sinewy and powerful; and, by the experience *thus* attained, I added to the abstract possession of power the skill *of applying it* when I pleased, in such a manner as that no part should be inefficient."

2. Parse the words printed in italics.

3. "Our next-door neighbour at my father's house had been a carpenter." Divide this sentence into *subject, copula, predicate.* In the subject, distinguish the substantive from the attributive parts.

4. Enumerate the different kinds of pronoun. Decline such pronouns as admit of declension.

5. "I sometimes even improved upon the hints he furnished." Is this a complete construction? If not, complete it; parse whatever you insert, and give the name of the grammatical figure which denotes the omission of the words.

6. Write out the following words, so as to mark by hyphens the *root*, and the *affix* or *prefix*. Draw a line in each case under the root: Neighbour, vigorous, profession, experiment, obtained, conversation, occasionally, sinewy. Is there any

thing different from the rest to remark about the additions to the root in the word 'obtained'?

7. Correct the misspelling which appears in any of the following instances: Procede, exceed, recede, analagous, fullfilling, fulfil, fulfill, jenerous, greatful, believe, greive, recieve, harrass, embarass, ribbon, missconduct.

8. What are *moods* and *tenses?* Exhibit the whole of them in a connected and systematic arrangement, and explain it.

9. Show by examples how the auxiliary verbs *to be* and *to have* are used in distinguishing the active from the passive voice, and the past or imperfect from the present time, in other verbs.

10. "This carpenter was a man *of a strong and vigorous mind.*" Which of these words might be omitted without injury to the sense or grammar? How would you change the rest of the sentence so as to turn the words printed in italic from the *possessive* to the *objective* case? How would you change it so as to make *strong and vigorous* the predicate?

11. Give the derivation and literal meaning of *journeyman.* Make it the occasion of explaining one of the sources from which modern English is derived.

12. Classify the letters of the alphabet, and point out the uses, in teaching etymology, which may be made of such classification.

13. (*a*) Adjectives are said to *qualify* nouns, adverbs to *modify* verbs; explain the meaning of these terms. (*b*) Those verbs are said to be intransitive in which '*the action does not pass over from the agent to the object.*' Explain the words in italics. (*c*) Conjunctions are said to be "parts of speech, which join words and sentences together." Examine the accuracy of this definition. Find examples, in each case, from the passage given for paraphrase.

14. As there is no difference in the *form* of the word between the nominative and objective case of nouns, how can it be ascertained that transitive verbs and prepositions in English govern the objective case?

15. Which of the parts of speech have the effect of *abbreviating* language? Give examples.

ARITHMETIC.

1. How many miles will a wheel, whose circumference is $16\frac{1}{2}$ feet, traverse in 7825 revolutions?

2. What sum of money will be required to allow 359 persons each 3*l.* 6*s.* $10\frac{82}{359}$*d.*? Prove the work.

3. The purchase-money of a parcel, containing 907 articles of equal value, is 1703*l.* 9*s.* $2\frac{1}{4}$*d.*; what is the cost-price of each article? Test the answer by multiplication and practice.

4. $40\frac{7}{8}$ yards of silk are purchased for 14*l.* 1*s.* 7*d.*; for what amount of money may $4\frac{1}{2}$ yards be purchased at the same rate?

5. A man travels 640 miles in 12 days of 16 hours duration; in how many days of 12 hours duration will he travel 720 miles?

6. Three parties agree to advance 14,280*l.* for business purposes, in the several proportions of 4, 5, 6; the clear gain is 872*l.* 10*s.* What amount of capital and gain belongs to each?

7. State exactly what is meant by the expression, "Multiply $\frac{2}{7}$ by $\frac{3}{5}$;" and work the following, $2\frac{11}{12}\times5\frac{9}{10}\times7$.

8. Reduce 7*s.* $4\frac{1}{2}$*d.* to the decimal of 3*l.* 7*s.* $2\frac{1}{2}$*d.*, and show what decimal of 1*l.* 19*s.* $4\frac{1}{2}$*d.* is 10 guineas.

9. What is meant by the terms "involution" and "evolution"? Give examples in illustration of each, and work the following proposition: "A square field contains 15a. 2r. 20p.; find its side in chains."

10. The interest on 608*l.* for three years is 61*l.* 17*s.* $1\frac{1}{2}$*d.*: find the rate per cent.

11. If 12 per cent be gained upon silk by selling it at 11*s.* 8*d.* per yard, at what price per yard should it be sold to clear 25 per cent?

12. If $1\frac{1}{2}$ lbs. of tea be worth $3\frac{1}{2}$ lbs. of coffee, and $6\frac{1}{2}$ lbs. of coffee worth 24 lbs. of sugar, and $7\frac{1}{2}$ lbs. of sugar worth 14 lbs. of soap; how many lbs. of soap are 3 lbs. of tea worth?

13. State what books are essential to the system of "double entry," and illustrate their use, as far as may be, by the following transaction: "A country draper purchases from a Belfast manufacturer five pieces of linen, each 26 yards long, for 19*l.* 10*s.*, or 3*s.* per yard; he sells off the whole quantity at 3*s.* 6*d.* per yard."

EUCLID.

SECT. I.—1. If two triangles have two sides of the one equal to two sides of the other, each to each, and have likewise their bases equal, the angle which is contained by the two sides of the one shall be equal to the angle contained by the two sides, equal to them, of the other.

2. If two triangles have two sides of the one equal to two sides of the other, each to each, but the angle contained by the two sides of one of them greater than the angle contained by the two sides, equal to them, of the other, the base of that which has the greater angle shall be greater than the base of the other.

3. The opposite sides and angles of a parallelogram are equal, and its diagonal bisects it.

4. If the square described upon one of the sides of a triangle be equal to the squares described upon the other two sides of it, the angle contained by these two sides is a right angle.

5. If a straight line be divided into two equal parts, and also into two unequal parts, the rectangle contained by the unequal parts, together with the square of the line between the points of section, is equal to the square of half the line.

6. To describe a square that shall be equal to a given rectilineal figure.

7. If a point be taken within a circle, from which there fall more than two equal straight lines to the circumference, that point is the centre of the circle.

8. The angle at the centre of a circle is double of the angle at the circumference upon the same base, that is, upon the same part of the circumference.

9. From a given circle to cut off a segment, which shall contain an angle equal to a given rectilineal angle.

10. To describe a square about a given circle.

ALGEBRA.

SECT. II.—1. Reduce to its simplest form the expression

$$(x-a)(x+b)(x-c)+a(x+b)(x-c)-b(x-c)(x-a)+c(x+b)(x-c)-ab(x-c)-bc(x-a)+ca(x+b)-abc.$$

2. Show that when x and y are real and unequal numbers $x^2+y^2>2xy$, and $x^2+y^2+z^2>xy+yz+zx$ when x, y, z are real and not all equal.

3. Divide x^6+7x^3-8 by x^2+x-2.

4. Find the G.C.M. of $x^4+x^3-x^2+5x-2$ and $x^4-3x^3+6x^2-6x+4$.

5. Extract the square root of $5-2\sqrt{6}$, and the cube root of 100739·353077.

6. Solve the equations—

$$\text{I. } 2x-1+\frac{7x-2}{3}-\frac{3x+4}{5}=\frac{7x-4}{5}+\frac{5x+1}{3}$$

$$\text{II. } \frac{ax}{b}-\frac{bx}{a}=\frac{a^2}{b}-\frac{b^2}{a}$$

$$\text{III. } \frac{10x-3}{3x+1}+\frac{8x+1}{7x-11}=5\tfrac{1}{6}$$

$$\text{IV. } \sqrt{7x+1}=\sqrt{7x-26}+3.$$

$$\text{V. } \begin{cases} 2x-3y=5 \\ 2x^2-3y^2=29 \end{cases}$$

$$\text{VI. } \begin{cases} xy+yz=21 \\ 3xy-yz=3 \\ xyz=30 \end{cases}$$

7. The 5th term of an arithmetical progression is 7, and the 9th term is 13; find the 13th term and the 1st term.

8. On a line of railway the telegraph-posts are

placed at equal distances; a train moving uniformly passes along one of these distances in 7½ seconds; if the number of distances in a mile were increased by 8 and the length of each distance diminished accordingly, the train would pass along one of them in six seconds: find the distance between two posts and the rate of the train per hour.

Mensuration and Mechanics.

Sect. III.—1. A roof, which is 35 feet 8 inches long and 18 feet 3 inches broad, is covered with lead weighing 8 lbs. per square foot; what will it cost at one guinea per cwt.?

2. The solid contents of a box are 58⅞ cubic feet, the width is 5 feet 4 inches, and the length is three times the depth; find the length and depth.

3. How many horse-power will be required to raise 5½ tons of coals 75 fathoms in an hour?

4. The length of a lever, which balances of itself, is 4 feet 3 inches; the weights which balance, when hung at its extremities, are as 9 to 8; find the lengths of the arms.

5. The arms of a bent lever inclined to each other at an angle equal to ⅔ of a right angle are movable about its fulcrum in a vertical plane; find the relation between the weights which will balance it when hung at the extremities of the arms, with one of the arms horizontal. (The lever supposed to be without weight.)

6. The lever of a screw is 3 feet, the distance between two threads ¼ inch; what power must be applied to the end of the lever to support an iron weight hung from the screw, in the form of a cylinder, whose diameter is 1 foot, and height 7 inches, 3½ cubic inches of iron weighing 1 lb.?

7. Find the magnitude of a force which is equivalent to two forces of 5 lbs. and 12 lbs. acting together at a point at right angles to each other, and draw a figure to represent the directions of the three forces.

School Management.

Write the first line of your first answer as a specimen of copy-setting in *large hand;* and the first line of your second answer as a specimen of copy-setting in *small hand.*

1. Show how the time-table of a school should be drawn up, so as to exhibit the time given weekly to each subject taught in each class.

2. What explanation would you give of the following terms, as applied to the management of a school: Discipline, organisation, standard of instruction, principle of classification, division?

3. In some schools the children stand during all but the writing-lessons; in some they sit during all the lessons. What fault may be found with each of these practices, and what arrangements may be substituted instead?

4. A good school-register ought to show at *any time* how long each child has actually attended a school since its first admission. What entries would be necessary to give this information in the case of children placed on the register of a School in 1854?

5. Why should a school-register show for every week (*a*) the average number present during the week, and (*b*) the total number who have been present even once during the week?

6. At what time of the day was the attendance registered in the school in which you were apprenticed? How was it done? What would have been the difference in the average attendance for the year if the registers had contained only the number present at the time fixed for coming into school?

7. Were particular classes placed in your charge during your apprenticeship? For what periods did you take charge of them? By whom, and in what manner, were you superintended and directed in this practical part of your instruction?

8. What arrangements were made for your lessons out of school-hours during your apprenticeship? Should you adopt precisely the same plan if you had the charge of pupil-teachers in a school of your own? Give your reasons.

9. Did any industrial employment form part of the business of the school in which you were apprenticed? With what kind of industrial work would it be most useful for masters and mistresses to be familiar?

10. State (*a*) for what lessons, and (*b*) in what way, you would use the black-board?

11. What is a dictation lesson, and what are the advantages of it?

12. In teaching the first elements of arithmetic, what means would you use besides figures on the slate or black-board?

Music.

1. Classify the orders of measure, or kinds of time, most commonly employed in musical compositions, and explain the difference between relative and absolute time.

2. Write out as many major diatonic scales or keys as you are able, prefixing to each its appropriate signature.

3. Show on a staff of eleven lines the average compass of each register of voice, and represent such register separately on a staff of five lines, with its proper clef.

Papers read before Schoolmasters' Associations.

History of Arithmetic.

Read before the Oswestry Church Schoolmasters' Association, by Mr. Jones, Master of the Llangollen National School.

The importance of this noble science, from its immediate connection with commerce, and its being the basis of almost every part of mathematics, is a maxim so universally acknowledged, that any observations in support of it must be considered superfluous. Of arithmetic as a science, very little is known as to its state among the ancients. It is evident, from the consideration of our wants and earliest impressions, that some knowledge of numbers, or some mode of computation, however imperfect, was coeval with society; and as the transactions of men became more complicated, it is reasonable to suppose that they would hit on devices for facilitating and simplifying their calculations.

It is generally admitted, that the Phœnicians were the first people who rendered navigation subservient to commerce, therefore it is by no means improbable that arithmetic had its origin with them. Josephus asserts that Abraham, having retired from Chaldea to Egypt during the time of a famine, was the first who taught the inhabitants of that country a knowledge both of arithmetic and astronomy, of which before they were ignorant; a circumstance the more probable, as it is well known that the Chaldeans cultivated the science of astronomy, and made such advances in it as could not have been effected without the aid of arithmetic. Whatever controversy has arisen upon the point of who brought arithmetic into Egypt, it is certain that the Greeks derived their knowledge of it from the Egyptians. The Egyptians themselves believed that they were taught numbers by their god Theut, or Thot, who presided over commerce. Montucla, in his *History of Arithmetic*, and Robertson, in his *History of India*, have made some valuable remarks on the arithmetic of Hindostan; the latter says that, "In whatever country we find that such attention has been paid to the improvement of arithmetic as to render its operations most easy and correct, we may presume that the sciences depending upon it have attained a superior degree of perfection. Such improvements we find in India; while among the Greeks and Romans the only method used for the notation of numbers was by the use of the letters of the alphabet, which necessarily rendered arithmetical calculations extremely tedious and operose; the Indians had from time immemorial employed for the purpose the ten ciphers, or figures, now universally known, and by means of them performed every operation of arithmetic with the greatest facility and expedition. By the happy invention of giving a different value to each figure according to change of place, no more than ten figures are needed in calculations the most complex, and of any given extent."

The Arabians, not long after their settlement in Spain, introduced this mode of notation into Europe, and were candid enough to acknowledge that they had derived their knowledge of it from the Indians. Though the advantages of this mode of notation are obvious and great, yet so slow do mankind adopt new inventions, that the use of it was for a long time confined to science. By degrees, however, men of business relinquished the former cumbersome method of computation by letters, and the Hindoo arithmetic came into general use throughout Europe. It is so familiar and simple, that the ingenuity of the people to whom we are indebted for the invention is less observed and less celebrated than it merits. M. de la Loubre, a French gentleman who visited Siam in 1687, brought with him an extract from a Siamese manuscript which contained rules for calculating the places of the sun and moon: the epoch of these tables is supposed to be very ancient. M. le Gentil, another French gentleman, published at the close of the last century a most curious and ancient set of tables, which were communicated to him by a learned Brahmin of Tirvalore, a small town on the Coromandel coast, about twelve miles to the west of Negapatam. The epoch of these tables is of the highest antiquity, and coincides with the beginning of the celebrated era of the Calyougham, or Collee Iogue, which commenced, according to the Indian account, 3102 years before the birth of our Saviour. It is very easy for an astronomer to date back his tables to any assigned antiquity; hence the pretensions of the Indian astronomy and arithmetic to so remote an origin are not to be admitted without examination. This examination has accordingly been instituted by M. Bailly; and the result of his inquiries is asserted to be, that the astronomy is founded on observations which could not be of a much later date than the period above mentioned. Now it would have been impossible to carry on these calculations without the aid of arithmetic; hence arithmetic must have been highly cultivated anterior to this remote period.

Of the arithmetic of the Greeks and Romans very little is definitely known; we have no regular treatises on their computation except the works of Euclid, Diophantus, and Proclus, who also wrote a commentary on the first book of Euclid's geometry. Their system of notation was very imperfect compared with the Arabic or modern system. The Hebrews, Greeks, and Romans used the letters of their respective alphabets to represent numbers. The Jews divided their alphabet into nine units, nine tens, and nine hundreds, including the final letters; but they placed the units on the left instead of the right. The Greek system was very similar to the Hebrew; they employed a single letter for the units: as π, the initial of πεντε, to represent 5; δ, the initial of δεκα, for 10; and so on, *often* using the initial of the word for which the number stood. Five times any number was represented by enclosing the number in π: thus 𐅄 stood for 50, or 5 tens; but they used as well the nine letters, from α to θ, to represent the nine digits; the next eight, from ι to π, to represent the tens up to 80; for 90 a new character was used very much resembling the note of interrogation (?); the following eight, from ρ to ω, exhibit the hundreds up to 800; for 900 a new character was again introduced, resembling a *y* (ϡ). Thousands were represented by a dash following the letter: thus, α| β| for 1000 and 2000. Of the letters used in the notation, which are not in the alphabet, it has been supposed that the two representing 90 and 900 were first used when the Greek alphabet consisted of 27, instead of 24 letters. The powers of the Greek notation, as exhibited by the letters of their alphabet, were limited to the number 9999; but their "myriad," which they represented by M, augmented the means of notation ten-thousand-fold. But Archimedes, who would not be satisfied by a system limited to eight places of figures, insisted that the number of the sands of the sea was not infinite, but was within the power of numbers. He made a myriad of myriads a new point of departure, or unit for secondary numbers; and this secondary unit another point for a third, and fourth, and so on, to the eighth progression, each added step being represented by eight figures; and he then shows that eight of these progressions, or sixty-three places of figures, would exceed the number of sands which would be contained in a globe 190,000,000 of miles in diameter. It was this wonderful man who discovered that the ratio of the circumference to the diameter of a circle was between $3\frac{10}{70}$ and $3\frac{10}{71}$ to 1. It may be remarked that the word myriad, being the highest numeral employed by the Greeks, had a definite and an indefinite meaning; the former meaning 10,000, the latter any great number

On the arithmetic of the Assyrians, Dr. Hincks remarks, that "they were partial to the sexagesimal, as opposed to the decimal system. Of the former they were probably the inventors. They had a noun denoting *a sixty*, analogous to our score or dozen; and in expressing 360, would say three hundred and *a sixty*. Their talent (tikun), from the root *to weigh*, contained 60 maneh, from the root *to count*; and this again contained 60 of what we may provisionally call shekels, but of which the Assyrian name is unknown, the monogram only having been yet found. With reference to the measures of the Assyrians, I believe they invented the sexagesimal divisions still in use in this country; but it would seem that their measurements of terrestrial lengths were decimal. The oldest palace recorded to have been built is said to have been in length *three lengths*, and in breadth *one length and fifty*. The palace was probably, then, half as broad as it was long, which would give 100 of the smaller measures, equal to what was called *a length*."

The Egyptian numerals present some remarkable evidences of the influence of the decimal points. The units were represented by one up to nine strokes, ten by a new sign, and tens by a repetition of the same sign; the hundreds by a new character, and so the thousands, &c. The Sanscrit language proceeds most regularly in the decimal scale of any language, having a new name for every power of ten.

The Phœnicians had a similar system of notation to the Egyptians; but the radix of their system was quinary. They had a new sign for 5, another for 10; these two together for 15; for 20 another sign was introduced; for 25 this new sign was preceded by the one for 5. They introduced a new sign for every five times the preceding one.

Some languages are singularly deficient in terms for expressing numbers. No numbers higher than a hundred or a thousand are to be found till the sixteenth century in any of the languages of Gothic or Scandinavian origin. Even so late as the time of Peter the Great the word million was unknown in the Russian language; and the Russian word for a thousand is still ten hundred.

From the study of the notation of various people and tribes, we find that the decimal system is the most prevalent This might be accounted for by the fact that man has ten fingers, and that he should use his fingers in conveying to his fellow-men ideas of numbers. In support of this assertion, it may be mentioned that several savage tribes of the present day count with their fingers. The Guaranos of South America would say for 5, *imbo*, or *one hand;* for 10, *pomokey*, or *two hands;* and for 20, *imbobiaku*, or *the hands and feet.* The aboriginal Brazilians would say *ambo* for five, meaning *hand;* and for 20 would use a word signifying *one man;* and for 13 would say, *my hands and three more.* Many other examples might be adduced in support of the above assertion; for even in our own language we have traces of this rude mode of computation in the word *digits*, derived from the Latin *digitus*, a finger.

(To be continued.)

Correspondence.

[*The Committee of the National Society are thankful for any communication likely to assist School-Managers and Teachers, or otherwise promote the work of Church Education; but they do not necessarily hold themselves responsible for the opinions of the Editor's correspondents.*]

To the Editor of the National Society's Monthly Paper.

THE POSITION OF THE SCHOOLMASTER.

SIR,—The letter of "R. S. M.," in your Number for August, touches upon a point of some theoretical importance in speaking of the position of the schoolmaster;

but I think that in trying to avoid one error we may be falling into another, and I would venture upon a few words as to what appears to me the true position and vocation of the schoolmaster in the Church.

It seems to me that he should regard himself as the licensed substitute for the parent, and as intrusted by him, in deference to his license, real or nominal, with the instruction of his children in those things which are needful to make them useful members of society. His relation to the clergyman and to the Church arises simply out of the fact that he is himself a member of the Church, and consequently enlisted with the clergyman, as every other layman is, to promote the kingdom of God among men according to his vocation.

This being the case, he will of course reckon it among the essential parts of his vocation as a teacher of youth to instruct his pupils in their faith and duty according to the principles of the Church; and therein either to obtain or admit the assistance of the clergyman, and recognise and enforce his authority. Any master who would on insufficient grounds refuse to do this, or refuse to recognise the license of the bishop, would of course be unworthy of the support of faithful members of the Church, as well as of the minister of the parish; but even if he does act consistently, and does in every respect, as he ought, recognise the authority of Church principles, yet I conceive that his office is in no way to be regarded by him or by others as "complimentary to the ministrations of the Church," but as vicarious, on Church principles, to the office of the parent. As such, of course, his office will be subservient and ministrative to that of the clergyman, as the parent's necessarily is; but still it will not in its essence be vice-clerical, but vice-parental, on the principle of Galatians iv. 2.

This view of the schoolmaster's position is, I think, due to the parent, and necessary to that dignity of his natural office towards the child which we seem to me to be in danger of over-riding. The schoolmaster is licensed by the bishop, but not appointed by him; and it is a new state of things, his being appointed by the clergyman, or even by the subscribers to the schools. At the same time, the harmony assumed to exist between the office of the schoolmaster and clergyman, and their kindred nature in some respects, are abundantly shown in the canon of 1603, allowing the parson himself to undertake the office of schoolmaster in the case of a small living. But even in this case the offices are distinct, and it seems important that they should be so regarded.

And now I will say why the office of the schoolmaster is to a great extent secular, and in such matters he is bound to consider the secular interests of his charge. He has no right, for instance, to content himself with using reading and writing as mere instruments of discipline; he is bound to the parents, whose substitute he is, to see that the children are made acquainted with the arts which they come to learn, so as to serve their purposes as the future occupiers of useful situations. "Learning secures lucrative situations" is an old copy: and worldly as the principle is in the abstract, it is not to be despised; and is a principle on which in part a schoolmaster is bound in honour to act towards the children of the poor. And it is necessary he should think so; lest, by too much mental manœuvring towards the supposed clerical side of his employment, he make his school too much of a missionary station, and consider too little the simple discharge of his obligations. This might be a special danger in the case of a clergyman's taking the office of schoolmaster; and in such a case it would be his duty to consider, that as he was now, by permission of the Church, going beyond his strict line of duties for a secular advantage to himself, so is he bound to have a special regard therein to the secular interests of those who remunerate him for his extra labours.

In this way, as it appears to me, the offices of the clergyman and schoolmaster are advantageously balanced. It may fall to the office of a schoolmaster to fight a battle with the clergyman on behalf of the parents of his pupils. Clergymen are not infallible; and a clergyman and a half, and half a schoolmaster may be found to be a disproportion of elements in a parish, resulting in positive injustice to its members. Parents may not always be their own best advisers, but it is still the duty of a schoolmaster to consider their interests; and he must remember that, while bound by the highest of all obligations to Church principles, he is still (subject thereto) the representative of the parent, and must supply that for which he is paid.

For myself, I think that this authority and right of the parent (subject to the binding principles of religion) ought to be more considered and reverenced than I fear it is; and in all our considerations with reference to our schools,—the time of continuing in school, the mode of payment, the subjects taught, the conditions imposed, and other matters connected with the government of a school,—we ought to be careful not to over-ride the office and dignity of the parent, or his natural authority over the child. It is a most valuable instrument of true discipline, and connected with a congenital feeling in every child of man; and I think we shall do well to hesitate in adopting any scheme or theory which may have any tendency to lessen its reputation.—I am, &c. LIBRA.

SCHOOL-REGISTERS.

SIR,—Could I ask you to insert, for the benefit of teachers, the following rules for finding some of the quarterly and annual results in the new forms of registers? It is, I think, the general opinion of school-teachers and others, that in the new registers quarterly results can be obtained from the columns of weekly results, and annual results from the quarterly; but two of the quarterly and three of the annual results cannot be so obtained. These results and the methods for correctly ascertaining them will be gathered from the following rules:

I. QUARTERLY RESULTS.

a. To find the *number present at all* for the quarter, count the names of all children on the registers at the end of the quarter who have been present *at all* in the quarter, and have, therefore, in some period of the quarter, dots opposite their names.

Remark. In this rule, it is taken for granted that no name is struck off the registers during the quarter.

b. To find the *average number of days attended by each child present at all* for the quarter, add together the quarterly totals of school-days present in the various classes, and divide by the number present at all in the whole school.

II. YEARLY RESULTS.

a. To find the *number present at all* for the year, add together the total number of children on the registers at the commencement of the year who have been present at all in the year, and the number of children admitted in the year.

Remarks. No child to be counted more than once, though perhaps admitted twice or oftener in the year. Every child is supposed to be present when admitted. If, as may happen, any of the scholars on the registers at the commencement of the year have not attended at all in the year, they are, of course, not to be counted.

b. To find the *average number of days attended by each child present at all* for the year, add together the total number of school-days present in the whole school for the year, and divide by the number of children present at all in the year.

c. To find the *number on register* for the year, add together the number on register at the beginning of the year, and the number admitted in the year.

Remark. No child to be counted more than once, though perhaps twice or oftener admitted.

It will at once be apparent, from a mere perusal of these rules, that they detract very much from the apparent simplicity of the new registers, and send the teacher back continually to his class-registers for his statistics; giving him, consequently, an infinity of trouble. These are, no doubt, great disadvantages; but they are more than counterbalanced by this advantage—accuracy. If, however, any of your readers would point out easier, and at the same time equally accurate methods for finding the above, teachers, I am sure, would gladly avail themselves of them.

Trusting that you will kindly insert this in the next Number of the *Monthly Paper*, I am, &c. MAITRE D'ECOLE.

THE DUTIES OF CHURCHMEN WITH REFERENCE TO THE QUESTION OF NATIONAL EDUCATION.

SIR,—Will the correspondent who writes so cleverly in your columns on the above subject under the signature of "β," pardon me for suggesting that one great reason why laymen, and especially the middle classes, do not support the parochial schools and the National Society so much as could be wished is, that they feel by so doing they are assisting to give the children of the poor a better education than they can obtain for their own children; as but few will deny that our middle-class schools, from the "grammar" ones downwards, are a crying disgrace to the country? Surely there would be nothing wrong in requiring the masters of our grammar, and other endowed schools, to be selected from persons "trained to teach;" that their schools should be inspected, and the trustees be authorised to apply a portion of the income to supplying the schools with the necessary apparatus for teaching; and the masters be equally liable to removal with those of the modern National schools? I venture to think it is the mismanagement of these, and similar should-be charities, that causes the middle classes to be so reluctant in supporting others.—Yours, &c.

A LAYMAN OF THE MIDDLE CLASSES.

Lesson for Criticism.

Pirbright School.

Sir,—I send the following for criticism, as given in my school. To economise space I have shortened the questions, and given those only which I think the children should be able to answer.

I tell them that our lesson to-day will be on Tea. We shall divide it into four parts: 1. Name and description; 2. Locality and cultivation; 3. Gathering and preparing; 4. History and use.

1. *Name.*—Tea is derived from its botanical name *Thea*, which is of Chinese origin, the name for tea in China being *Tcha*, or *Tha.*

Description.—The tea is an evergreen shrub, somewhat of the appearance of the laurel; grows six feet high; leaves elliptical, thick, glossy, and green; blossom, rather large and white, similar to the dog-rose of our hedges; seed-vessel, a berry containing two or three seeds.

Examination.—The name, derived from? Kind of plant? In appearance? Its height? Leaves? Flowers? Seed?

2. *Locality.*—A native of China and Japan; found (also in Siam and Assam) as far as 40° north latitude; but the principal districts, and those which supply the greater portion for exportation to Europe and America, lie between 25° and 31°, and the best districts between 27° and 31°. Shipped principally at Canton, Amoy, and Nankin. (Pointed out.)

Cultivation.—Raised from seed soon in November and December; dropped in holes five inches deep, five feet apart, in rows. As the plants appear, they are kept free from weeds; in three or four years they produce. Soil best suited, a loose gravelly sand, with a mixture of vegetable mould.

Examination.—Native of what countries? Where else found? Point them out. Principal tea-districts in China? Best? Where shipped? Point them out. How raised? When sown? How? In what time produce? The soil best suited?

3. *Gathering.*—Gatherings, three a year,—spring, summer, and autumn. The leaves picked one by one; gloves worn to pick the finer sorts; can pick about twelve pounds of leaves a-day.

Preparing.—As soon as picked, exposed in shallow baskets to sun and air, and rubbed between the hands till soft like leather; then taken to the drying-houses, which contain a number of furnaces, three feet high, each having on the top a large flat cast-iron plate, calculated to hold three-quarters of a pound of leaves. The furnaces are heated with charcoal; and, as soon as they have attained the required degree of heat, the leaves are stirred round in them for a few moments with the hand; then brushed briskly out into a basket ready to receive them; then rolled between the hands to press out the juice; again placed in the pans, and upon removal, rolled again. This is repeated till all the moisture is got rid of; then spread on a table, and all imperfect leaves, stems, and dirt picked out, packed and stored. In a few months, re-dried, winnowed, and packed in square chests for exportation. The best green tea is the Gunpowder; best black, Pekoe: these are from the first gathering,—the early spring buds. The commonest green is Twankay; commonest black, Bohea: these are from the last gatherings, and not so carefully prepared.

Examination.—How many gatherings in a year? At what seasons? Pick how many a day? First done after picking? Why shallow baskets? What done next? How dried? In what quantity at a time? Describe the drying-houses. The furnaces. The process of drying. How often repeated? What next? Describe the picking. The next process. Which best green tea? Black? From which gathering? Commonest green? Black? Which picking?

4. *History.*—The first historical notice we have of tea is an Act of Parliament passed in 1660, which enacts, "That a duty of 8*d.* per gallon shall be laid on all coffee, chocolate, sherbert, and tea made and vended in coffee-houses;" and officers visited these establishments twice a-day, to ascertain the quantity made and sold. Price at this time 60*s.* a pound. In 1664 a present of two pounds was made to King Charles II. by the East India Company. In 1668 the regular importation commenced; the above Company receiving their first cargo of 143½ pounds from Java. Green tea soon after began to be imported, and the practice of tea-drinking then became general. The importations have gone on increasing: in 1726, we imported 700,000 lbs.; in 1800, 20,000,000 lbs.; in 1850, 50,000,000 lbs.; in 1856, nearly 70,000,000 lbs.

Use.—Soon after its introduction, a lady, who had been presented with a pound, had them (the leaves) boiled and served with melted butter; but observed, that no cooking she could contrive would make these foreign greens tender.

Examination.—The first historical notice? Where sold? What duty? Price per lb.? Now? Account for the difference. First regular importation? By whom? From where? How much? Green first imported? What did this lead to? How much imported now? How used by the lady above? How by us?

Now let us compare the practice of tea-drinking with that of dram-drinking.

What Tea does.	*What Beer and Spirituous Liquors do.*
Soothes, cheers, enlivens; brings men to their own fireside; makes home cheerful, family happy, and the mind contented and thankful.	Deadens the senses, weakens the intellect, degrades the mind and body; makes home wretched, family miserable; leads to theft, Sabbath-breaking, and the loss of body and soul.

Who made this plant and gave it to us? Yes, God; and when we think of this, we must always be filled with admiration and gratitude to Him, "the Giver of every good gift," who has, in His wisdom and goodness, bestowed so valuable and simple an herb upon us.

Recapitulate the whole. Trace a ship's course from London to Canton; and, for the next writing-lesson, require the children to reproduce it on the slate.

JOB TRINDER.

REGULATIONS AFFECTING PUPIL-TEACHERS AND ASSISTANT-MISTRESSES.

SIR,—I am an ex-pupil-teacher. I was hindered from entering a training school by circumstances over which I had no control. A situation as assistant-mistress was offered me, which I accepted, presuming that I was to assist in the girls' school; instead of which, I had the entire charge of a large infants' school. I made inquiries, and found that nineteen out of twenty assistant-mistresses had to take charge of the infants; and yet I am certain this is not done from choice, but because they must either take the infants' schools or leave the profession.

Not liking infants' schools, I became principal mistress in a girls' school under inspection, promising to try for a certificate at Christmas, as I should then be twenty-two years of age; but when the clergyman wrote for a syllabus, he was informed that I could not try until I had been three years assistant-mistress, or the same time principal teacher in a school under inspection. Again, I find that any school under inspection will lose its grants if it employs me as principal teacher. Is not government throwing obstacles in the way of those pupil-teachers who do not enter training schools? I confess it seems to me they want to put all the drudgery of the infant schools upon them; or else, throw them off altogether. If it is not so, how is it that those who have been trained five years are considered less competent to get a certificate at the age of twenty-two years than those who have not been trained at all? Seemingly it were better not to be a pupil-teacher at all, than to be a pupil-teacher and not go to the training schools.

These facts are not generally known (for several clergy and teachers confidently affirmed that I could try as soon as I had finished my apprenticeship); and by finding a corner for them in your *Monthly Paper*, you will greatly oblige your constant reader ETTA.

Notes and Queries.

INQUIRIES BY CORRESPONDENTS.

HOW TO PRESERVE INSECTS.—"J. R." asks what to do to insects in order to preserve them, as he often wants some of them to give a lesson upon at a season of the year when he cannot obtain them.

BOOK ON NAVIGATION.—"Juvenus," being desirous of studying navigation without the aid of a master, asks what books are most suitable for the purpose; and whether a Key has been published to Norie's *Navigation.*

NOTICES OF BOOKS.

PUBLISHED BY MESSRS. CHAPMAN AND HALL.

The Classed Catalogue of the Educational Division of the South Kensington Museum. 320 pages, 8vo, paper cover, price 6*d*. In addition to this number of pages, 578 are exclusively appropriated to the advertisements of various publishers and manufacturers of scientific apparatus. The Catalogue itself is divided into twelve sections, as follow: (1) School buildings and fittings; (2) General education; (3) Drawing and the fine arts; (4) Music; (5) Household economy; (6) Geography and astronomy; (7) Natural history; (8) Chemistry; (9) Physics; (10) Mechanical science; (11) Apparatus for teaching persons of deficient faculties; and (12) Hygiene and physical training. Apparatus of foreign as well as home production seems to be included among the objects contained in the Museum.

PUBLISHED BY LONGMAN AND CO.

A Manual of Scripture-History, &c., by the Rev. J. E. Riddle. 452 pages, 12mo, cloth boards, price not stated. This volume (by the author of the *English-Latin and Latin-English Dictionary*) professes to be available as a manual *chiefly* for "the use of middle and higher schools," though it is commended in the preface "to the attention of students in the universities and candidates for the ministry." It includes notices of Biblical antiquities, geography, and Oriental manners and customs, and each chapter is followed by questions for examination. An appendix of eleven pages contains several chronological and genealogical tables, as well as tables of the Jewish money, weights, and measures. For remarks on the genuineness, authenticity, and inspiration of Scripture, the reader is referred by the author to other works, chiefly to those of Nicholls, Horne, and Dr. Angus.

Mensuration, Plane and Solid, for the Use of Schools and Colleges, &c., by the Rev. J. Sidney Boucher. 176 pages, small 8vo, cloth boards, price not stated. Consists of three Parts: 1. Mensuration of plane areas; 2. Mensuration of solids; 3. Of the surface of solids. It contains numerous examples, and symbolical expressions are employed throughout the work. The author states in his preface that he believes it will serve "as a convenient manual or text-book for masters of National schools, for Mechanics' Institutions, and Working-men's Colleges."

Questions on M'Leod's Class Atlas of Physical Geography, by the Rev. T. Bowman. 40 pages, demy 18mo, stiff paper cover, price 1*s*. Contains 999 questions without answers, but with references for finding them in the work on which they are founded. The book is uniform with "Gleig's School Series."

BY DALTON.

An Order of Prayer, compiled from the Liturgy, &c. 20 pages, small 8vo, in paper cover, and printed in red rubrics. Contains a portion of the Litany, and prayers selected from the Morning and Evening Services of the Church of England. The preface states that the Athanasian Creed has been purposely omitted, as also the Exhortation. The compiler's object is to abbreviate the service, and yet preserve its great features.

BY J. A. NOVELLO.

Haydn's Oratorio the Seasons, arranged by Vincent Novello. 175 pages, 8vo, price 5*s*., scarlet cloth cover. The Oratorio is arranged in vocal score, with a separate organ or pianoforte accompaniment. It may be obtained for 3*s*. in paper cover. The words of the Oratorio are given in a continuous form on the first seven pages of the work, and again under the musical type in the usual way.

BY PARTRIDGE AND CO.

Rhymes worth Remembering, for the Young. 48 pages, 16mo, stiff paper cover. Contains thirty-six short pieces of poetry for children, by the Author of "Important Truths, in Simple Verse." The subjects of the verses are various in kind.

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BY MESSRS. CHAMBERS.

Scientific Charts, each 40 by 27 inches, price 1*s*. 6*d*. Sheet I., On the laws of matter and motion, exhibits illustrations of the parallelogram of forces, centre of gravity, &c.; II. Of the three kinds of levers, &c.; III. Pulleys, the inclined plane, screw, &c. The pictorial illustrations are stated to be adapted to the scientific treatises in the publishers' "Educational Course," and the charts themselves to be suitable for the schoolroom-wall and nursery.

Books, &c. received.

Lord Palmerston and the Isthmus of Suez Canal; two Letters addressed to the Editor of the *Times*, by D. Adolphus Lange, Esq. Price 2*d*. Richardson Brothers.

Inquiry into the Opinions of the Commercial Classes of Great Britain on the Suez Ship-Canal, by Ferdinand de Lesseps. John Weale.

Schoolmasters and Schoolmistresses' Associations.

*** The Editor cannot undertake to notice reports and proceedings of Associations unless sent in a brief form.

METROPOLITAN.—The usual monthly meeting was held on Saturday, the 1st of August. The general business of the meeting having been transacted, and some new members elected, a class of boys from the Old Blue-Coat School, Westminster, were introduced; and a very interesting lesson was given to them before the members by Mr. Thomas Dexter, Royal Military Asylum, Chelsea. "The germination of seeds" was the subject chosen; and the lesson was illustrated by specimens and diagrams in a manner that few except Mr. Dexter could accomplish. After a vote of thanks to Mr. Dexter, the meeting separated till the 5th of September, when another lesson will be given by the Rev. J. F. Serjeant, as advertised.

BRIGHTON AND SUSSEX.—On Tuesday evening, August 11, a paper was read by Mr. Marshall, on "Collective teaching." The advantages and disadvantages of the system were clearly and impartially explained. A few observations were made by the chairman, the Rev. A. Douglass, and other members, all agreeing with the ideas set forth in the paper. Mr. Marshall recommended all teachers in the habit of giving collective lessons to read Sydenham's *Notes of Lessons*.

GLANDFORD BRIGG.—The quarterly meeting of this Association was held in the National School, Brigg, on the first Saturday in the month, the Rev. J. R. West, Vicar, presided. A paper was read by Mr. Askew, of the Endowed School, Kirton-in-Lindsay, on the subject of the "Educational conference" held in Willis's Rooms in June last. The discussion that followed showed that the masters present had taken a lively interest in that great educational movement, and much information was gathered on the subject of early removals from schools. A vote of thanks was given to Mr. Askew for the useful matter contained in his paper, and the suggestions which he threw out as the best means of managing "compulsory education," should such a measure ever be adopted. Mr. Fyles gave a lesson to a large class on "A leaf," which contained much valuable botanical information, illustrated by sketches in chalk on the black-board.

VALE OF AYLESBURY.—The annual meeting of this Association was held at Aylesbury, on Tuesday, Aug. 25th. The proceedings commenced with Morning Prayer in the parish church, followed by Holy

Communion. About one o'clock the members assembled in the National schoolroom to receive the annual report, and transact other business of the Association. After the reading of the report, Mr. G. Eggleton, schoolmaster, of Great Kimble, was called upon to read his essay "On the best means of retaining an influence over our children between the time of their leaving school and confirmation," which gained the prize of two guineas offered by the Venerable Archdeacon Bickersteth, president of the Association. After some interesting conversation elicited by the reading of this essay, the party adjourned to the prebendal grounds, where a hospitable entertainment was provided by the Archdeacon. After dinner, several toasts were proposed and duly received, commencing with "Church and Queen." In rising to propose the health of the Archdeacon, the Rev. C. Lloyd referred to the formation of a branch association in connection with that of Aylesbury, at Amersham, and expressed his hope of very shortly establishing another such branch in the south of the county, and that central meetings of the three Associations should be convened from time to time, as circumstances might permit. In the course of conversation it was proposed to form a choral society for the Vale of Aylesbury, for the encouragement of church-music in rural parishes. Last year an attempt was made to carry a similar scheme into effect, all the members meeting fortnightly at Aylesbury. This, however, was found impracticable, and was abandoned. It is now proposed to encourage the practice of music amongst the parish-choirs at their own homes, and to meet in the summer at some central place and join in one united service in the parish-church.

DORSETSHIRE.—This Association, which was founded two years ago, has lately been revived. The meetings are held quarterly, with the addition of an anniversary. The president for the present year is the Hon. and Rev. W. H. Scott; and the secretary, Mr. J. Brown, of Maiden Newton. At the August quarterly meeting an inaugural address was given by her Majesty's Inspector, the Rev. E. D. Tinling. The president also addressed the meeting at some length; after which the subject of teaching reading was discussed by the members.

TESTIMONIALS.—To Mr. W. GREEN, on the completion of his Apprenticeship, a handsome present of Books, from the Children of the Cottingham Schools.

To Mr. THOMAS RYDER, on his leaving All Saints' Schools, Derby, to take charge of the school at Farnley Iron Works, near Leeds, a Purse of Ten Sovereigns, and a beautifully framed Print of the Church.

To Miss TWINCH, on her resigning the charge of Trinity Church School, Greenwich, a Rosewood Writing-desk, with a suitable written Address, by the Girls of the School.

To Miss M. HARRINGTON, a Silver Watch, by the Children of the Church School, Chelmondiston, upon her relinquishing the situation of Schoolmistress.

To Mr. J. T. CROWTHER, a Silver Pencil-case, Inkstand, and Dr. Schmitz's *History of Rome*, from the Rev. E. T. S. Fowler, late Curate of Attenborough.

To Mr. WILLIAM BARTON, Pupil-teacher, Holy Trinity School, Bury, Lancashire, on leaving for St. Mark's College, Chelsea, a Writing-desk, a Box of Mathematical Instruments, and a Box of Rowney's Colours, by the Teachers and Friends of the School.

APPOINTMENTS.—Mr. W. MORRIS, from the Cottingham Schools, to the Rev. Canon Woodrooffe's School, Alton, Hants.

Mr. HENRY ADKIN, from Cirencester, to the Head-Mastership of the Grammar School, Church-Eaton, Stafford.

Mr. HENRY LYNE, from the Trinity School, Micklegate, York, to St. Ann's School, Limehouse, London.

Mrs. LEVETT, from St. Audrie's School, Somersetshire, to be Organist of Little Stanmore, Middlesex.

Mr. WHITFIELD L. ROMILLY, from St. Paul's School, Winlaton, Newcastle-on-Tyne, to the National School, Wellington, Salop.

BIRTH.—On August 7th, of a daughter, the wife of Mr. JAMES CROSS, of the Tormarton School, Chippenham.

OBITUARY.—Died on Wednesday, August 5th, Mr. JAMES MINNS, aged thirty-two, Master of Christ-Church National School, Chelsea, leaving three children under ten years of age without either father or mother.

On the 14th of August, of diarrhœa, in his 20th year, RICHARD KING, student of St. Mark's College.

NOTICES TO CORRESPONDENTS.

We cannot undertake to notice anonymous communications, nor to insert letters or information received after the 20th. The name and address of our correspondents should always be sent, though not necessarily for publication.

"A." The Paper can be got in Melbourne *through a bookseller*. A Committee of Council certificate is of no *pecuniary* value in Australia.

"D. Reakes." Consult Messrs. Longmans' and Chambers' Catalogues.

"Tory." You may get what you inquire for at the Society for Promoting Christian Knowledge and at the National Society's Depository.

"J. A." Your inquiry is not adapted to our pages. Messrs. Bell and Daldy, and others, have published a series of Ordination questions.

"J. E. H.," "A Somersetshire Schoolmaster," and "T. H.," declined with thanks.

"W. G.," "Zea," "A Human Invention," &c., are thanked for their communications. We have inserted a letter on the subject.

"E. P. N." is thanked. The subject has already engaged our attention; but with the mass of communications we receive the difficulties are very great.

SUNDAY-SCHOOLS.

[This portion of the Number of the *Monthly Paper* is now published in a separate form as The National Society's Sunday-school Paper, and may be obtained regularly through any bookseller at the cost of *one penny;* or twelve copies of this Number, or any already published, will be sent postage free on remitting one shilling in postage-stamps to the Editor, or six copies will be sent for seven stamps.

This arrangement has been made in compliance with the request of clergymen and others who have the management of Sunday-Schools, and are anxious that every teacher in the school in which they are interested may be provided with the Paper at the least possible cost. As a large circulation is necessary for the success of "The Sunday-school Paper," it is hoped that an effort will be made in Sunday-Schools throughout the country to subscribe for six or a dozen copies monthly.]

"The Sunday-school Paper" in a *separate* form commences with the June Number, 1857. The Papers extend back to July 1856, but are not published except as part of the National Society's *Monthly Paper.*

Proceedings.

Diocese of Bath and Wells.

The Frome Decanal Clerical Society held a meeting at Buckland Denham, on the 21st of April, to discuss "The best system of conducting Sunday-schools." Several resolutions were passed, which will be found appended to this notice. They have been printed and circulated for the purpose of eliciting the opinions of those who have had experience in the work of managing or teaching Sunday-schools. The Rev. H. Milward, Paulton, Bristol, was appointed secretary, to receive communications and supply copies of the resolutions. Resolved—

That the great object to be kept in view is to make the Sunday-school as agreeable and attractive as possible to the children of the parish; that the spirit pervading its management should be in accordance with the intention of the Lord's day, being a day of rest and religious enjoyment.

That there ought, therefore, to be as little of the drudgery of learning as possible, and that the system of teaching should be different from that of the day-school, wherein the object is chiefly to impart the elements of a general education.

That the length of time for holding Sunday-school should be less than is usually the custom. That in the morning the school should not begin before ten o'clock, and in the afternoon the time of assembling to be one hour before the commencement of divine service, so as to give one half-hour clear for teaching.

That the children should be encouraged, but not compelled, to learn lessons at home to be said at school.

That care should be taken to place the children in such a manner in church that they can hear and see, and that they should have proper accommodation for kneeling.

That, where possible, the children should sit with their parents, or where the parents have appropriated seats the children should sit therein; the object being to teach the child that he comes to worship as a member of the congregation, not that he comes to church because he is at school.

That it is useful and desirable to give as much oral instruction on Sundays as possible. This may be done by the teachers narrating simple stories; thus teaching by parables, where they are competent to do so; if not, it is desirable to read well-selected religious stories to the classes.

That very young children ought not to be taken to church with the school. The age of six was considered in large schools to be the lowest admissible.

One member mentioned that in his parish the very young children were only allowed to go to church as a reward for good conduct, and also that his schools withdrew from church before the sermon on Sunday mornings. The general opinion seemed to be that we ought to teach young children that the being allowed to come to church was a treat or privilege.

That the children attending the daily schools should be expected to attend on Sundays; but that in special cases liberty may be given to the contrary.

That it is very injurious to the efficiency of a Sunday-school to mix in the same classes children who do not attend on week-days with the week-day scholars. That there ought to be separate classes, and the teaching of a distinctive character. That there ought to be classes for elder children who, from their neglected education, are unwilling to be placed amongst younger children who may perhaps be more advanced.

That it is desirable that in some way there should be distinctive public teaching in church for the Sunday-scholars and the young people generally. That this may be effected either by public catechising, or by occasional sermons adapted for and addressed to young persons, or by a separate service in large parishes for the young, on which occasions they should be brought to such a part of the church as to be near the officiating clergyman. That it is desirable that such sermons or addresses to the young members of our congregations should be extempore.

That great attention should be given to the training of Sunday-school teachers, and that all teachers should be subject to an arranged system of teaching, so that the absence of any teacher may interfere as little as possible with the manner of teaching, or the matter taught

Diocese of Gloucester and Bristol.

The Cirencester Association of Teachers met at Coln St. Aldwyn's on the 16th of July. A paper on Sunday-schools was read by the Rev. A. Kent, Vicar of Coln St. Aldwyn's, and the reading of the paper was followed by an animated discussion on the various points brought before the attention of the meeting. Extracts from the paper will, it is hoped, be given in a future Number of the *Sunday-school Paper*. The subjects discussed were—1. The objects of Sunday-schools; 2. The negligence of parents; 3. The time which should be devoted to Sunday instruction; 4. The arrangement of children's seats in church; 5. The separation of the elder from the juvenile pupils in Sunday-schools; 6. Clothing-clubs for Sunday-scholars; and, 7. The preparation of Sunday-school teachers for their office.

Diocese of Oxford.

The second annual conference of clergy and schoolmasters in the Diocese of Oxford took place at the Training College, Culham, on the 6th, 7th, and 8th of August. More than ninety members of the Diocesan Association were present, and the meeting was presided over by the Venerable the Archdeacon of Berks. Two prize-essays were read; one of which (written by Mr. Williams, of the Windsor National School) was upon the subject of Sunday-schools. A lengthened discussion followed the reading of this essay, and it seemed to be the opinion of those who took part in it that (1) there should be as little of the drudgery of teaching on Sunday as possible; (2) that instruction for one hour previous to each service would, generally speaking, be sufficient; (3) that Sunday-school lessons should be founded in a great measure upon the church-services; and (4) that elder scholars who attended school only on Sundays should be taught in separate classes from week-day scholars. The Lord Bishop of Oxford addressed the meeting on these and the other points which had been discussed by the clergy and teachers present. Last year the proceedings of the Association embraced a visit to Oxford and its numerous sights; this year they were relieved by a pleasant excursion to Dorchester Church. The Rev. C. D. Goldie and the Rev. J. Slatter were as indefatigable as usual in arranging for the comfort of the members and the success of the meeting. The essay on Sunday-schools, and the other on Industrial Training, written by Mr. Hodson, of Winkfield, will eventually be printed; and it is hoped that the former of these may be noticed in the *Sunday-school Paper* at greater length.

Correspondence.

[*The Committee of the National Society are thankful for any communication likely to assist School-Managers and Teachers, or otherwise promote the work of Church Education; but they do not necessarily hold themselves responsible for the opinions of the Editor's correspondents.*]

To the Editor of the National Society's Monthly Paper.

Ploughboys, Farm-lads, and Farmers.

Sir,—Probably there is but one other greater evil at the present time in our agricultural districts than the benighted forlorn condition of ploughboys and farm-lads generally. Imagine for a moment the case of a promising youth in the first class of an ordinary National school. His parents placed him in a position for gaining as early as possible a certain amount of intellectual training. Day by day he is seen in his class, gradually deriving from the lessons which he hears a moderate share of instruction. He is an attentive scholar, and his teacher is painstaking and efficient. "Certainly," you will say, "there is some hope here of accomplishing, if not all, at least a considerable portion of the good which the supporters of the school may reasonably be supposed to have in view." Now mark the second stage in the career of this scholar. He is hurried from school with merciless abruptness, and sent to farm-work. The schoolmaster seldom sees him, and as far as the clergyman, who once interested himself in his welfare, is concerned, he is little more than a myth; and this, not from any change in their feelings towards him, but simply from the great difficulty they experience in meeting him to inquire what he is reading in his few spare moments, or in what way they can render him assistance. He is a thing of the past. He may perhaps be once more brought under instruction for a short time previous to confirmation; but this, in the majority of cases, is all. Gradually his inclination to attend his church becomes less, or his opportunities of doing so become fewer. He remains for a brief period in his native village, toiling hard and struggling up to manhood; at length, some fine morning he walks off to a statute fair in the neighbourhood, with a very scanty bundle of clothes under his arm, and "lets" himself out for a whole year to any farmer who may be willing to engage his services. He goes into a new parish, mixes with men who have launched out into the world long before, learns their coarse manners and coarser language, knows little or nothing of the clergyman of that parish, for he considers himself a mere migratory being; and after remaining one year in his situation, sets off again to meet with a new master, a new home, new companions, and God alone knows what besides. And thus he goes on year after year until he marries and settles down, a nondescript in feelings, habits, and views. Here let us pause to ask one question. Do the farmers as a body help to continue the good work commenced in early life by their servants, or do they consciously or unconsciously retard it? It is much to be feared that, notwithstanding many gratifying exceptions, their influence is rather antagonistic to that of the clergyman, Sunday-school teacher, and schoolmaster. Undoubtedly the whole system of hiring farm-lads for a year is bad; and the Bishop of Lincoln has done well to direct the attention of the clergy and farmers in his diocese to the evils which it creates and fosters. There is little prospect at present of seeing it discontinued for some better plan; but in the meantime we are led to ask, What can be done to *diminish* a series of painful consequences which for a time at least must be regarded as inevitable? It is a fact that farmers too often, not only neglect to insist on their servants' attendance at church at least once on the Sunday, but in many cases must be charged with the error of making such arrangements for the milking of cows, feeding of cattle, and other duties, as actually *preclude the possibility of such attendance*. Here, then, is a point which the clergy may take up in the course of their parochial ministrations among the farmers. A great deal may doubtless be done to remove the evil by kind and judicious remonstrance. But the evil does not always rest with the farmers. The farm-lads become lax in their religious duties, owing to certain obstacles to a religious life peculiar to their situations. The Sunday-school teacher may, however, do something to draw the sting of the evil by frequently pointing out to the pupils in their classes the great difficulties which their labours on the farm will entail in subsequent years. They may be prepared for them to a certain extent, and induced to strive against them, and make a resolution to attend their church at least once on Sunday. Boards of Education, too, may call attention to the awful condition in which our farm-lads are growing up. Lastly, let it not be forgotten, that while some persons employ their time in describing the vice of cities and towns, and endeavouring by comparing these with drawbacks in the country to paint each rural district or secluded village as a sort of delightful Arcadia, where the inhabitants are remarkable for primitive simplicity and unlimited innocence, there are black spots and a dark undercurrent of vice in these same country parishes, often near their very doors, which render the picture a melancholy delusion. How much of the evil may be caused by the loose way in which our farm-lads are reared through the period of their unsettled migratory existence no one can properly describe.—I am, &c. A.

HAS THE ATTENDANCE IN SUNDAY-SCHOOLS DIMINISHED?

SIR,—I have recently heard it said, but without any definite authority having been appealed to in support of the statement, that while the attendance of children in our week-day schools had very materially increased during the last ten years, there had not only been no such corresponding progress made in connection with Sunday-school instruction, but that, on the contrary, the attendance had very much diminished. As this appears to me to be a very important matter, when viewed in connection with our present educational efforts and progress, may I request that you will kindly allow this note to appear in your periodical, in order that it may, if possible, elicit information upon the point from those who can speak from personal knowledge of the present numbers in attendance at any Sunday-schools compared with what they were in the same schools about ten years ago. If, as may possibly be the case in some localities, there has been either a marked increase or decrease in the numbers under instruction, it would be an advantage if any of your correspondents would endeavour to account for the causes that have produced these results.—I am, &c. JOHN ARMSTRONG.

[We commend the subject of our correspondent's letter to the special consideration of our readers, and shall be glad of any communications in reference to it which they may send us.—ED. *M. P.*]

READING ALOUD TO CHILDREN.

SIR,—I observe that your correspondent "C. B." asks for information with regard to the practice of reading aloud to school-children. I have long practised it myself, and should say that it has proved very useful. Even when children apparently read fluently, they often are too much occupied by the mechanical difficulty to enter into the meaning of what they read; and I have sometimes found it desirable to read with connection and expression chapters of the Bible which they have themselves gone through verse by verse. This would be as part of the Bible-lesson; but in general the reading aloud should be regarded as relaxation and reward. Sometimes it may be made a valuable aid to the teaching of the day; as, for instance, reading "The Race," in Jones's *Book of Nature*, as a sequel to the lessons of Septuagesima Sunday, or some of the parables in *Agathos*, on the Sundays when they form the gospel.

Perhaps the best books to be read to elder classes are such as *Stories and Lessons on the Collects*, and *On the Catechism*, edited by the Rev. W. Jackson. There the direct instruction is given dramatically; and the children enjoy looking out texts, and comparing their own replies with those of the boys and girls in the book; and there is story enough to keep up interest from Sunday to Sunday. These readings would take nearly an hour; and are too full of instruction to be treated as the Sunday-afternoon's recreation for children whose minds have been long kept on the stretch. For them, some absolute tale serves best. A quarter of an hour spent upon a story seems to enliven them, and give them something to look forward to the whole Sunday. I prefer a book of some length to short stories, as it keeps up their interest better. *Mary and Florence*, *Little Servant-Maids*, *Edward Trueman*, *Ivo and Verena*, might be mentioned as instances. The story should be read very slowly, but with as much dramatic expression as possible, to assist their understandings; and a few questions or observations here and there, calling out their impressions, greatly add to the profit and interest, and may give life and point to more direct teaching. A book thus read is always more eagerly sought after in the lending-library, and gives, I am certain, double the pleasure and information. I have generally given a quarter of an hour or twenty minutes to this practice, the last thing in the afternoon; depriving the children of the pleasure if they have been idle or inattentive.—I am, &c. O.

Notes of Lessons for Sunday-school Teachers.

[The Committee of the National Society, while anxious to give publicity to any communications in the form of "Notes" which may be useful to Sunday-school Teachers, do not necessarily hold themselves responsible for articles inserted under the above heading.]

NOTES ON THE GOSPELS.

Scheme for the Month.

Thirteenth Sunday after Trin. .	Luke x. 23-37.
Fourteenth Sunday after Trin. .	Luke xvii. 11-19.
Fifteenth Sunday after Trin. .	Matt. vi. 24-34.
Sixteenth Sunday after Trin. .	Luke vii. 11-17.

*** The "Notes" for two of these Sundays are arranged in the form of Questions as specimens of catechetical teaching.

THIRTEENTH SUNDAY AFTER TRINITY.
Read Luke x. 23-37.

Ver. 23. What is a disciple? [A follower and learner.] How many disciples had Jesus? [Seventy.] *What* things did they see? [His miracles.]

Ver. 24. What are prophets? [Those who foretold events.] Sometimes the word "prophet" has another meaning; what is it? [A teacher.] Which are the four *greater* prophets of the Old Testament? [Isaiah, Jeremiah, Ezekiel, and Daniel.] Isaiah prophesied a great deal about Jesus; what is he called in consequence? [The Evangelical or Gospel Prophet.]

Ver. 25 speaks about tempting Jesus; how many meanings has the word "tempt"? You don't know? What does the devil tempt men for? [To make them sin.] This is one meaning; but *God* tempted Abraham (Gen. xxii. 1): was this to lead him into sin? [No; to try his faith.] Why did the "lawyer" tempt Jesus? [To entangle him, or make him say something wrong.] What question did he ask? and what *further* question? [See ver. 29.]

Ver. 30. Where is Jerusalem? Was Jericho north, south, east, or west of Jerusalem? [North-east.] What happened to the man? and what did the thieves do? What do you mean by "raiment"? What kind of a road was it between Jerusalem and Jericho? [Very lonely, and much frequented by thieves.]

Ver. 31. Who came that way? Was he a Christian or a Jewish priest? How do you know he was not a Christian priest? [Because at this time there was no Christian priesthood.] Did this priest help him? What *did* he do?

Ver. 32. Who came next? What was the office of the Levites? [To assist the priests in the Jewish worship.] Did the Levite *see* him? Did he help the man?

Ver. 33. Who came next? Where did the Samaritans live? Did they like the Jews, or did the Jews like them? You don't seem to know? Did Jesus ever ask any thing of a Samaritan? What? And what did she say? [John iv. 9.] But what does verse 33 say about *this* Samaritan? What is compassion? Did he *show* his compassion?

Ver. 34. How did he show it? What do you mean by "his own beast"? [The ass or mule on which he journeyed.] What is an inn? What is an Eastern inn called? [A caravansera.]

Ver. 35. How much was a Roman penny worth? [Sevenpence-halfpenny: it was the eighth part of an ounce of silver, at five shillings per ounce.] Was fifteenpence much to supply the wants of a sick man? [Yes; in Palestine it would at that time have purchased a great many things.]

Ver. 36. What question did Jesus ask the lawyer after delivering this parable? and *which* should you say was neighbour to him?

Ver. 37. What charge did Jesus give the lawyer?

Application.

Jesus once said that He gave us a *new* commandment; what was it? [John xiii. 34.] What are we to do in consequence? [*Acts* of love.] Did the *Samaritan* show that he had love? And yet you say that the Jews and Samaritans were not friends. Now what must *you* learn from the parable? Who *sees* your acts of love? and who loves you because of them? Who sheds abroad love among Christians? You don't know? What, then, are the fruits of the Spirit? [Well, my children, you must ever pray to God for the gift of love. Let this be your lesson for this Sunday-morning.]

FOURTEENTH SUNDAY AFTER TRINITY.

Read Luke xvii. 11-19.

Ver. 11. Jesus was passing from the north to the south of Palestine.

Ver. 12. *That were lepers.* Lepers were not allowed to live among other men (Lev. xiii. 45). Leprosy covered the body with a white scurf, and was incurable by human skill. It is often compared to sin.

Lift up their voices. Lepers were obliged to stand *at a distance,* and cry out, "Unclean, unclean!"

Ver. 14. (See Matt. viii. 4.) Tertullian says, Jesus sends the lepers to the temple at Jerusalem, and thus decides the question of the sanctity of the Jewish temple *against* the Samaritans, who always spoke of the temple on Mount Gerizim as the proper place of worship. (See John iv. 20.)

Ver. 15. *Glorified God.* This Samaritan recognised the source of all good, and performed the duty of thanksgiving; thus teaching *Christians* a lesson. Another example of this may be seen in John iii. 8.

Ver. 16. He is expressly said to have been "a Samaritan," as if to show that where service to God is least to be expected it often abounds most. We are not to "call any thing common or unclean." The high may learn their duty in many cases from the despised. The Samaritans were originally sent from Sepharvaim, Cutha, Ava, &c., in Assyria, to occupy that portion of Palestine which had been peopled by the ten tribes of Israel, whom Shalmaneser had taken captives to Assyria. They worshipped in a temple on Mount Gerizim, and their religion was partly idolatrous at first. The Jews regarded them as intruders, and, moreover, hated them on account of their religious peculiarities. (See 2 Kings xvii. 24.)

Ver. 17. *Were there not ten cleansed?* This does not mean that Jesus was ignorant of the number He had cleansed; for He knows all things. He was speaking somewhat sorrowfully, on account of the ingratitude of the nine who came not to return thanks.

Ver. 18. *Save this stranger.* For the word "save," the word "except" may be understood. The term "stranger," used by our Lord, was often applied by the Jews to the Samaritans; thus the Jewish writer Josephus calls them *foreigners.*

Ver. 19. *Thy faith hath made thee whole.* Jesus required faith in all who came to be healed, and attributed to it the good they had received. "He that cometh to God must *believe* that He is a rewarder of them that diligently seek Him" (Heb. xi. 6). This chapter declares the results of faith.

Application.

(1) We are daily and hourly receiving mercies from God. (2) Many of these we feel and see. (3) But it is a mercy to withhold many things from us, and guard us from many temptations. (4) The thousands of cases in which God does all this we *cannot* feel and see now, but we shall hereafter. (5) Therefore we should not be like the nine who gave no thanks, but our life should be one of praise and thanksgiving to God.

FIFTEENTH SUNDAY AFTER TRINITY.

Read Matt. vi. 24-34.

The gospel appointed by the Church for this day is a part of what sermon? Why is it called the Sermon on the Mount? [It was preached on a mount.] What do we call the opening of the Sermon? [Beatitudes, or *blessings.*]

Ver. 24. *Mammon.* What does this mean? [Wealth.] What does Scripture say of the love of money? Mention examples of the love of wealth. [Judas Iscariot and the Rich Fool.]

Ver. 25. Does this verse mean that we are not to attend to our worldly business? How do you know it does not? [Refer the class to 2 Thess. iii. 10.] What, then, *does* the verse mean? [We are not to be too anxious about or trust in riches.] Why not? [Because they draw the mind and heart from God.]

Ver. 26. What does Jesus wish us to learn from this verse? [That God takes care even of inferior creatures.] And why are we "better" than they? [Because we have souls which will last for ever.]

Ver. 27. *Cubit.* What is this? [A space or measure.] And what is a person's "stature"? [His height.] Would it be a worthless employment to try to add to our stature by merely thinking about it? Would it be a vain employment to be constantly trying to increase our wealth? Why?

Ver. 29. Who was Solomon? Did his wealth draw him nearer to God, or tend to lead him astray? Which is the greater glory, that caused by riches or that given by God? Then in whom must we trust?

Ver. 31. Are we not to think about food and raiment? [Yes; but not to be too anxious about them.] (The word translated "take thought for" means in the original, take *anxious* thought for.)

Ver. 32. Who are here meant by the "Gentiles"? [Heathens, those who know nothing of God.]

Ver. 33. What is God's "kingdom"? [The service of God by means of the Gospel; His kingdom of grace.] Did Christ, the founder of this kingdom, labour to obtain earthly riches? Where should we lay up treasure? When shall we have it?

Ver. 34. What is here meant by "the morrow"? [The future.]

Application.

If God give us riches, how should we use them? If we do not use them well, will they be a blessing or a curse? Why should not our hearts dwell upon getting wealth? What is it to covet? What is covetousness sometimes called? [Idolatry.]

SIXTEENTH SUNDAY AFTER TRINITY.

Read Luke vii. 11-17.

Ver. 11. *The day after.* That is, after the events recorded in the foregoing verses. [State what they were].

City called Nain. The word translated "city" is often applied to a small town. *Nain* was in Lower Galilee, and is said to have been situated about a mile southward of Mount Tabor, the scene of Christ's Transfiguration.

Ver. 12. *Gate.* Like many English cities formerly, those of Palestine were surrounded by walls. In Eastern countries the gates of cities were places of great concourse and business. See Gen. xix. 1; Ruth iv. 11; 2 Kings vii. 20; Ps. cxxvii. 5.

Carried out. The Jews buried their dead, not among the living, but outside the walls of their cities. An exception to this custom was made at Jerusalem, but even here only in regard to the family of David and a few other persons of exalted character (1 Kings ii. 10; 2 Kings xiv. 20).

A widow. Picture to the class the sorrow of a widow, depending perhaps for support and comfort upon the attention of an "*only son.*" Day by day this son sinks before her eyes, his flesh wastes, his strength ebbs rapidly, and the brightness of his eye becomes dim. Probably, like most young persons in illness, this son awoke each morning with the hope that he should soon get stronger, be able to resume his employment, and repay his widowed mother for all her care by cheering her declining years. [Show that God has promised to protect widows and orphans. Ps. cxlvi. 9; xxvii. 10.]

Ver. 13. *Had compassion.* Like His Father, Jesus has pity on His creatures. This "compassion" shows us that He was man; so again, when He *wept* at the grave of Lazarus.

Ver. 14. *The bier.* The bed or article on which the dead were borne to the grave (2 Sam. iii. 31). The *common* bier was a plain board supported by two poles or handles, and the body lay on it concealed by a thin coverlet.

Ver. 15. *Began to speak.* This was a proof that Jesus had given back to him his soul and all its powers. Imagine the feelings of the widow on again hearing her son's voice. The son was restored to die again, but his restoration gave joy to his widowed mother. Imagine also the effect which would be produced on the hearers, supposing that this son could relate his experience of that unseen world from which his soul had been brought back. We are lost in awe when we think of all the circumstances which belong to the subject of this day's gospel. Well might the people say, "that God had visited His people."

Application.

(1) Learn from this history that Jesus hath power over death as well as life; (2) That he feeleth for those who survive those whom they love; (3) That we may well account for the faith and zeal of the early Christians when such miracles as this were known to be *real;* (4) That the mere fact that they *did* believe in Him ought to strengthen our faith in the Son of God, "the resurrection and the life" of men. [Show how the *Burial Office* commences.]

QUESTIONS ON THE COLLECTS FOR THE USE OF TEACHERS.

"Those *beautiful collects* which had soothed the griefs of forty generations of Christians."—Macaulay's *History of England*, vol. i. p. 160.

THE THIRTEENTH SUNDAY AFTER TRINITY.—What is God called in this collect? Why is He almighty? [Because He can do every thing.] Why is He called merciful? [Psalm lxxxvi. 5.] How does the collect for the *Eleventh* Sunday after Trinity say God shows His almighty power? What *kind* of people are said to render God true and laudable service? And of *whose* gift is it that they are able to render such service? When you say it is God's gift, you mean that God enables them to do it—by giving them what? [His grace.] What do you mean by His grace? [The favour of His help.] Can we render Him true and laudable service *without* His grace? [No.] Would it be right, then, for a person to say, I cannot yet begin to do His will; I must *wait* for His grace? What might come while he was so waiting? [Death.] Does Holy Scripture ever speak of the possibility of receiving God's grace *in vain?* You can't tell? Now turn to 2 Cor. vi. 1. And what does St. Paul call Christians in this text? [Fellow-workers with God.] Does St. Peter speak of falling from stedfastness? [2 Peter iii. 17.] To whom is he speaking here? [The "beloved" to whom he is writing.] What does he say they must do? [*Grow in grace.* See ver. 18.] What do we pray God in the collect to grant? What does "finally" mean? What does "attain" mean? [To receive, or to get.] Where do you find His promises? What do we become in baptism? [Inheritors of, or those having a title to, God's kingdom.] Through whom? [Jesus Christ.]

FOURTEENTH SUNDAY AFTER TRINITY.—What do you call God in this collect? What does "everlasting" mean? What other word has the same meaning? [Eternal.] Of what three virtues do you pray God to give you the increase? And what do you mean by the "increase"? [Continual additions to them.] Are "faith," "hope," and "charity" the fruits of the Spirit? What *is* faith? [A belief which leads us to *act* in God's service.] What is hope? And what is "charity"? [Love to God and man.] Is the word "charity" ever used in a *limited* sense? [It sometimes in common language, though never in Scripture, means giving alms.] Which is the greatest of the three virtues? [1 Cor. xiii. 13.] Tell me one reason why charity is the greatest? [Because in heaven we shall cease to have faith and hope, as we shall have *obtained* God's promises, but charity will *not fail* even there.] What do we pray in the collect we may do now in order to obtain at last what God has promised? Through whom do we ask this? Why through Jesus Christ? [Because He is our mediator; we come to God by Him.] The devout Christian is remarkable for his faith and hope: can you name Divine persons known to us for their charity? [The Trinity; God especially is mentioned; thus, "God is love."] What does "amen" mean? What does it mean at the end of the creeds and in the *Commination Service* at the end of the curses? [This is true, or "verily."]

FIFTEENTH SUNDAY AFTER TRINITY.—What word may stand here in the place of "beseech"? [Pray.] Whom do we address in the collect? Who is the head of the Church? [Jesus Christ.] What is the Church sometimes called in reference to Jesus Christ? [Eph. i. 22, 23.] What are those called who have been baptised into His Church? [Members.] What has Jesus promised in reference to His Church? [Matt. xvi. 18.] What are the three orders of ministers in the Church? [Bishops, priests, and deacons.] May a person exercise any of these offices without having been properly set apart to them? [No.] How do you know that? [Because in Holy Scripture, and in the earliest days of the Church, we see that persons received *appointment* to these offices.] Is there any other reason why you believe a proper appointment to these offices to be necessary before a person has a right to perform them? [Yes; the state of the Church of Christ is often prefigured by that of the Jewish Church, and the office of the minister in the former is frequently compared with the office of the priesthood in the latter; and St. Paul expressly says of the one, that "no man *taketh* this honour," &c. See Heb. v. 4.] When you ask God to keep His Church, do you mean the mere building? [No; the members or people.] What does "perpetual" mean? [Continual.] What do you mean by man's "frailty"? [His weakness of nature.] How did he become weak in his spiritual nature? [By Adam and Eve's sin.] What do we pray God to keep us from? And to what do we ask Him to lead us? When were you placed in a state of salvation? [The Catechism says we were called by baptism to a state of salvation.] What do you mean by that? [A state in which we might be saved.] Are you *sure*, then, of being saved? [No; we may fall away from it, and be lost.] Does Scripture speak of the possibility of persons having been called and enlightened and yet falling away? [Heb. vi. 4-6; 2 Pet. iii. 17, 18; 1 Cor. ix. 27.] What are we therefore told to do? ["Give diligence to *make* our calling and election *sure*," 2 Pet. i. 10.]

SIXTEENTH SUNDAY AFTER TRINITY.—Last Sunday you prayed in the collect for what? [The Church.] And for what do you pray to-day? [The Church.] What do you ask God to do to His Church? What attribute or quality of God do you mention when you ask this? [Pity.] Last Sunday we forgot to mention a particular portion of the Church, but we will mention it now; do you know what the Church *in heaven* is called? [The Church triumphant.] Who are members of that? [All who have died in the true faith of Christ.] And what is the Church *on earth* called? [The Church militant.] What does "militant" mean? [Warring, or fighting.] Against whom, and what? [The world, the flesh, and the devil.] By whom does God "cleanse and defend the Church"? [The Holy Ghost.] What does "succour" mean? [Help.] Mention another place in which the word "succour occurs." ["Honour and *succour*," &c.] Through whom do you pray God to preserve the Church? How can *you* best endeavour to cleanse the Church? [By praying God to help me cleanse my soul from sin.]

[NOTES ON SCRIPTURAL AND LITURGICAL WORDS, BY REV. J. EASTWOOD, M.A.

"You will not find that this study of words will be a dull one when you undertake it yourselves. Only try your pupils; and mark the kindling of the eye, the lighting up of the countenance, with which the humblest lecture on words, especially words which are familiar to them in their play, or *at their church*, will be welcomed by them." *Trench's Study of Words.*

BOLLED (Exodus ix. 31), "swollen, or podded for seed." This is the meaning of our translation; but Gesenius says the original means, "the flax was *in the corolla.*" Buxtorf translates it, "in the stalk." *Prompt. Paroul.*: "*bolnyd, tumidus.*" Wiclif (1 Cor. v. 2): "ghe ben *bolnun* with pride."

BORROW usually means to ask the use of something for a time, with the intention of returning it; but in Exod. iii. 22, xi. 2, xii. 25, the original word simply means, "to ask," or "to ask as a gift." It is still customary in some parts of the East for host and guest to exchange gifts on separating.

BOSSES (Job xv. 20), "protuberances, protuberant ornaments," such as is the knob in the centre of a shield. The Hebrew word means any part of a thing which rises above the rest, and is used fourteen times in senses all more or less conveying this idea. Halliwell refers to Chaucer:

> "A broche she bare upon hire low colere,
> As brode as is the *bosse* of a bokelere."
> *Cant. Tales*, 3265-6.

The word is now most used to denote ornaments placed at the intersection of ribs and groins in the roof of a building.

BOTCH (Deut. xxvii. 27-35). The word here used in the original is elsewhere translated "boil, bile, the bile." Cf. *Prompt. Paroul.*: "*bohche*, sore, *ulcus.*"

BOTTLE, as used in the Bible, means a vessel to contain liquids, made of skin or leather; hence such phrases as, "I am become like a *bottle* in the smoke," *i. e.* shrivelled up; "No man putteth new wine into old *bottles*," &c.; "The Gibeonites took wine-bottles, *old* and *rent.*" These vessels were often of large size; so that there is nothing singular in 1 Sam. i. 24, where Hannah took as a present three bullocks, but only one bottle of wine.

BRAG (Judith xvi. 5; 2 Macc. ix. 7), "boast." This word can hardly be called obsolete, though it is not considered very elegant. It seems connected with *break*, as if it meant, "break forth in praise of oneself." It is very common in old writers: "For as they *brag* and commend themselves" (*Merc. Rustic*, p. 167); "Wyth his *brag* and his bost" (*Sir Degrevant*, v. 231). Stowe uses the word as an adjective: "In this yeare (1189) the Jewes were very *brag* here in thys realme, for that theyr number was so greate" (fol. 69).

BRASS (Matt. x. 9), "copper or brass money." Both Greeks and Romans used this idiom, which still prevails in many parts of England. In Yorkshire, "brass" is a common term among poor people for money in general. In some parts it is used as a *slang* word for money.

BRAVERY (Isa. iii. 18), "finery, splendid attire." The word is antiquated in this sense, but is found in Bacon (Ess. xxxvii.): "In *bravery* of their liveries." So also, "Doting upon their mother's beauty...haue laboured to restore her all her robes and iewells againe, especially her looking-glasse the Masse, in which she may behold all her *bravery*" (*Serm. by P. Smart*, p. 11). So Massinger:

> "Have done
> More hurt to the kingdom by superfluous *bravery*,
> Which the foolish gentry imitate, than a war
> Or a long famine."

Nares gives several instances. Bacon also uses the word for "ostentation" (Ess. xxxvi.): "Such as love business rather upon conscience than upon *bravery.*" *Brave*, for *fine, well, hearty*, is a common provincialism, especially in Sussex and Hampshire.

BRAY (Prov. xxvii. 22), bruise, beat, or pound. This word, which seems connected with *brag* and *break*, is still in common use in some parts of Yorkshire. Wiclif (Luke ix. 42), "And whanne he cam nygh, the devel hurtlide him doun and to-*brayde* him." Nares and Johnson give several references.

Notices to Correspondents.

"Rev. R. H. Abbott." We thank you for the proposal, and shall duly consider any suggestions on the subject which you may make. You will take into account our limited space.

"James T." While thanking you for the suggestion we see no possibility of effecting the arrangement. It must be of great advantage to our readers to have the "Notes" *a month* in advance, especially where they meet monthly to prepare their lessons.

"A Lover of Order" is thanked. His letter shall appear as soon as possible.

The letters of several of our correspondents stand over for insertion; and we hope they will excuse the delay in consideration of the greater circulation which will be given them by the publication of this portion of the Paper in a separate form.

The Monthly Paper

OF THE

NATIONAL SOCIETY.

No. CXXXI. OCTOBER. 1857.

The Committee of the National Society will resume its Meetings early in November.

Whitelands Training Institutoin.

The late Mrs. Field.

The schoolmistresses trained in former years at this Institution, as well as a large circle of friends who take a deep interest in its welfare, will learn with affectionate regret that Mrs. Field, who formerly so ably presided at Whitelands, is no more. She died at the residence of her son-in-law, the Rev. C. A. Johns, Callipers Hall, Rickmansworth.

In conjunction with her daughter, Mrs. Field, in 1842, put forth an account of the rise and progress of the Institution, which is a standing memorial of the earnest zeal and sound discretion she brought to bear in devising and carrying into effect a scheme of instruction suited to an establishment (at that time) of a new and peculiar character.

Mrs. Field was in later years associated with Miss Lowman in conducting the institution; and when they resigned their appointments in 1850, the Council of Whitelands placed on record "the high opinion it entertains of the Christian temper, zeal, intelligence, and economy they have shown in conducting the institution, and of the valuable services they have thereby rendered to the cause of sound religious education."

New Subscriptions.

The following Donations and new Annual Subscriptions have been contributed since the last announcement, and are hereby thankfully acknowledged. The List is made up to the 15th September.

A few Friends, by Rev. T. Nightingale, *Hastings*		£1	10	0
A Lady, *St. John's Schools, Lynn*	a.	0	5	0
Fanshawe, Rev. F. *Bedford*	a.	1	1	0
Gore, Rev. G. *Newton St. Loe, Bath*	a.	2	0	0
Keene, T. Esq. *Millfield, Peterboro*	a.	1	1	0
Lowndes, Rev. R. *Poole, Keynes*	a.	1	1	0
Ormond, Rev. J. *Little Kimble, Tring*	a.	1	1	0
Pegg, Mr. W. H. *Claypole School, near Newark*	a.	0	5	0
Mould, Rev. R. A. *Warrington*	a.	0	10	0
Norwood, Rev. G. *Mersham, Ashford*	a.	1	1	0
Tink, Rev. C. F. *Hornblotton, Castle Carey*	a.	1	0	0
Wigram, Mr. and Mrs. Money		10	0	0
Wilton, C. T. Esq. *Hambledon, Horndean, Hants*	a.	1	1	0

Diocese of London.

Clay, Rev. W. L. *Eaton Place*	a.	1	1	0
M'Farquhar, Law, Esq. *Kensington-Garden Terrace*		1	0	0
Rushworth, Mr. T. *St. Thomas's Schools, Woolwich*	a.	0	5	0
Eyre, Rev. C. J. Phipps, *Christ Church, Marylebone*	a.	1	1	0

Diocese of Exeter.

Copleston, Miss E. *Offwell, Honiton*	a.	£0	10	0
Copleston, Miss L. *ditto*	a.	0	10	0
Crookenden, Mr. *Upper Ottery*		0	10	0
Grant from the Honiton Church Association made at the Annual Meeting, 20th August 1857		10	0	0
Hewitt, Rev. J. *Combe Rawleigh, Honiton*	a.	0	10	6

Diocese of Rochester.

Martindale, C. M. Esq. *Southend*	0	10	0
Heygate, Mrs E. A. *ditto*	1	1	0
Heygate, Mrs. James, *Porters, ditto*	1	1	0
Winmill, Mr. *Shopland*	0	2	6
Benton, Mr. *ditto*	0	2	6
Phillips, Messrs. *ditto*	0	5	0
Cole, S. Esq. *Helions Bumpstead*	0	5	0
Cole, Mrs. *ditto*	0	2	6
Parkin, J. Esq. *ditto*	0	5	0
Appleford, W. Esq. *Coggeshall*	0	7	6
Chalk, E. S. Esq. *Chelmsford*	0	10	0
Boyfield, Miss, *Witham*	0	10	0

Parochial Collections Fund.

(Continued from September Number. The List is made up to the 15th September.)

BEDS.			
Souldrop . .	£2	16	4
CAMBRIDGE.			
Coates . . .	2	3	1
Harlton—			
St. Mary .	2	2	0
Comberton—			
St. Mary .	1	16	0
CUMBERLAND.			
Edenhall and Longwathby	5	18	10
DERBY.			
Carsington .	1	8	6
Codnor and Loscoe . .	1	13	0
Kirk Hallam .	3	7	4
DEVON.			
Compton Gifford . . .	0	17	4
Merton . . .	1	13	6
Gt. Torrington	1	16	3
Sprayton . .	0	18	9
DORSET.			
Chardstock—			
All Saints .	1	0	6
Broadway . .	3	15	0
Bincombe . .	0	9	10
DURHAM.			
South Hetton	2	3	5
Ryhope . .	2	14	6
ESSEX.			
East Mersea .	1	14	5
GLOUCESTER.			
Coln—			
St. Aldwyn	3	10	0
Blakeney . .	£1	2	6
Little Sodbury	1	10	0
Cam—			
St. George .	1	1	3
St. Bartholomew . .	0	4	9
Barnwood . .	4	3	0
HEREFORD.			
Titley . . .	0	12	6
Bosbury . .	1	1	0
Pudleston—			
St. Peter .	4	15	0
Vowchurch & Turnastone	0	10	0
HUNTS.			
Little Paxton	1	2	0
Great Paxton	1	8	0
Toseland . .	0	5	0
LANCASTER.			
West Derby, Liverpool .	13	0	0
LEICESTER.			
Theddingworth—			
All Saints .	1	6	6
LINCOLN.			
Owmby . . .	4	8	10
MIDDLESEX.			
West Hackney	15	19	1¼
NORFOLK.			
Wimbotsham	0	10	0
Fordham . .	0	10	0
NORTHAMPTON.			
Barnwell . .	1	18	10
Badby . . .	£5	3	10
Newnham .	4	2	6
SALOP.			
Bridgnorth—			
St. Leonard's	2	18	0
St. Mary Magdalen . .	2	12	0
Cockshutt . .	1	5	0
Petton . . .	0	4	6
Grinshill and Broughton	1	4	0
Bromfield . .	1	10	6
SOMERSET.			
Lovington .	0	8	0
SOUTH HANTS.			
Redhill . .	1	3	6
STAFFORD.			
Armitage . .	3	10	6
SUFFOLK.			
Stuston . .	0	7	6
Marlesford .	0	12	6
SURREY.			
Botleys and Lyne . .	4	5	8
Chipstead . .	10	15	0
Ash	1	12	6
SUSSEX.			
Sedliscomb .	2	3	9
Petworth . .	16	2	3
WARWICK.			
Alveston . .	4	17	8
Arrow . . .	3	19	10
Burton Hastings . .	1	0	9
Wixford . .	£1	14	8
Coventry—			
St. John's .	8	2	0
Shuttington .	0	12	6
Seckington .	0	7	6
WILTS.			
Bromham . .	2	0	0
WORCESTER.			
Leigh (addl.) .	0	0	6
Worcester—			
St. Nicholas	6	0	0
Rochford . .	1	19	6
Bishampton .	0	19	2
Suckley . .	1	15	0
Norton and Lenchwick	1	9	6
Cropthorne .	1	9	6
Madresfield .	5	8	9
Salwarpe . .	1	13	0
YORKS.			
Barnesley—			
St. George .	4	14	0
WALES.			
BRECON.			
Llowes, near Hay . .	1	1	0
CARMARTHEN.			
Llanfihangle Cilfargen .	0	2	6
FLINT.			
Penley . . .	1	1	0
Threapwood .	0	8	11
Llanasa . .	1	15	2

Winchester Board Report.

The Report of this Board opens with expressions of thankfulness. The Minute of the Committee of Council of the 2d June 1856 affording further facilities to pupil-teachers to enter training colleges, and extending Queen's scholarships to other students than pupil-teachers, had increased the number at the Winchester Training College to 27, the maximum number having previously been only 20. The Board has deemed it expedient to assist pupil-teachers who desire to come at once into the training school on the expiration of their apprenticeship. It has also determined to grant exhibitions to any pupils in training who have been classed at the close of their first year, in order to induce them to remain a second year in training.

The Report proceeds to notice the satisfactory position which the training school maintained at the late Christmas examinations under the Committee of Council on Education. "*There was positive failure in the case of no candidate;*" while for moral character and real efficiency, the clergy who have been supplied with masters from Wolvesey speak in the highest terms. Mr. Blain, after five years of very useful services as Vice-principal, has resigned; and Mr. Marsland, from Battersea Training College, has been appointed in his place. The students have had the advantage of lectures by Dr. Moberley, and other clergymen have given their assistance in the college examinations, &c. Mr. Weaver has continued his gratuitous services in assisting the pupils in the study of horticulture. Nine pupils left the training school during the year.

The Report notices the valuable services of Mr. Jones, an organising master sent by the National Society. Mr. Jones has, in his capacity of diocesan visitor, presented to the Bishop a very interesting and lengthened report of his proceedings; and this report is printed as an Appendix to the annual Report of the Board. His services have been so much appreciated, that the Board has obtained the consent of the Parent Society to his labours being continued for another year. The Bishop of the diocese on behalf of the Board pays half Mr. Jones's salary, the National Society defraying the other moiety.

The Sunday-school Committee has been prosecuting its labours with the most untiring energy. The small sum of 10*l.* voted at the onset of the movement has long been expended, and a further grant is necessary in aid of this most important work.

The diocesan schools for the middle classes in connection with the Board at Southampton, Portsea, Farnham, Godalming, Winchester, and Richmond, are well reported of; half-yearly examinations or periodical visits of inspection having taken place.

The Hampshire Church School Society appears, by its last report, to have pursued its useful course under much encouragement. The number of its members, which in its first year was 134, rose to 169 at the commencement of the second year, and increased to 256 at its close. The society serves as an important bond of union between all friends of Church education in the archdeaconry of Winchester, whilst practically it includes those only who, with few exceptions, are persons actually engaged in this work. The anniversary in August 1856 was celebrated at Winchester and at Farnham, to which latter place the society was invited by the Bishop to spend one day in conference.

The Report concludes with remarks on its financial position, and urges the large amount of aid given by the Committee of Council as a strong reason for further efforts on the part of the friends of education in the diocese to support the Board.

Diocese of Lincoln.

HARVEST MEETING OF CHURCH SCHOOL-TEACHERS AT SOUTHWELL, NOTTS.

Training College, Battersea, September 16, 1857.

REV. AND DEAR SIR,—I beg leave to forward you the following particulars relative to the harvest meeting of Church school-teachers held at Southwell, in connection with which you kindly appointed me to officiate as organising master.

This, the second annual educational conference for the purposes of instruction and mutual counsel, began on Monday August the 17th, under the superintendence of the Rev. J. Murray Wilkins, Rector of Southwell and Rural Dean, and was continued throughout the ensuing fortnight. Upwards of forty teachers presented themselves at the National schools: twelve of these were schoolmistresses. Of the masters, eight were from the county of Lincoln; one, by special permission, from Huntingdonshire; and the remainder from Nottinghamshire. Among them were found some of every grade, from the trained holder of a Government certificate to the purely self-taught, uncertificated, and unregistered village schoolmaster. Much of the first morning was spent in recording particulars respecting the several teachers and their schools, forming classes, and arranging the following time-table for their guidance during the fortnight's work:

Time-table.

7·30 to 8·30 A.M.	Service at the collegiate church.
9 „ 10.	Holy Scripture.
10 „ 11.	Arithmetic.
11 „ 11·15.	Drill.
11·15 „ 11·45.	Church Catechism and Liturgy (alternately).
11·45 „ 12·30.	Dictation and geography (alternately).
2 „ 3 P M.	Reading and grammar.
3 „ 3·30.	Arithmetic and algebra.
3·30 „ 4.	Vocal music.
7·30 „ 9.	Conversational discussions on school-management.

The course of study here prescribed included under the different heads the following particulars:

Holy Scripture.—The history of the *Forty Days* preceding our Lord's Ascension.

Church Catechism, as far as the *Apostles' Creed*, compared with Scripture, analysed, and explained.

Liturgy.—The greater part of the *Order for Morning Service* was studied in reference to its history, agreement with Holy Scripture, and its peculiar adaptation to the purposes of public worship.

Arithmetic.—Exercises in vulgar fractions, and the solution of miscellaneous examples according to first principles. The more advanced teachers worked a little elementary algebra.

Geography.—The elements of physical geography.

Dictation was given with a special view to the improvement of writing, spelling, and composition.

Reading was taken as the ground for correcting provincialisms and pronunciation generally, for the grammatical analysis of sentences, and for parsing.

By way of relief to these graver studies, and with a view of enabling the teachers to secure discipline in their schools, a quarter of an hour was devoted every morning to regular exercises in *position drill;* and the last half-hour in the afternoon to vocal music, which included, besides the practice of chanting and psalmody, several carols, " God save the Queen," &c.

Three afternoons were wholly given up to the practice of teaching with a class of children, all the teachers in turn being required to give a short lesson on some subject chosen by themselves. After the dismissal of the children, these lessons were minutely criticised; and one, not the least, of the evidences of the earnest desire for improvement which characterised the whole body of teachers, was the interest and good-humour with which these criticisms were received.

In addition to the exercises in dictation above-mentioned, a fair quantity of paper-work was done in preparing *notes of lessons* on certain given subjects, and in paraphrasing. It was very satisfactory to see the marked improvement which the papers of the second week exhibited in these subjects.

Our evening conversational discussions embraced the following topics:

1. *Home-Lessons:* their *practicability*, and *the subjects best adapted for them.* From the detailed experience of those present, it appeared that the *practicability* of home-lessons was much influenced by local circumstances, and by the nature of the occupations prevailing in the neighbourhood; more and greater obstacles being met with in agricultural than in mining and manufacturing districts. In these latter it was generally found that *arithmetic, drawing,* and *geography* were highly appreciated both by the parents and the children; while in the former the parents not only did not appreciate home-work of any kind, but had positively prohibited their children from doing it. Several suggestions were offered as to the best means of overcoming this prejudice, and many examples of the triumph of patient perseverance over even violent opposition in this respect, quoted.

2. *Causes of, and remedies for, irregularity of attendance and want of punctuality on the part of the children.*—The following were considered to be the most general causes of these evils: (*a*) the poverty of the parents, (*b*) the indifference of the parents as to the habits their children were thus acquiring, (*c*) the urgent demand for child-labour, (*d*) and, to some extent, a low rate of school-payments. Amongst many remedies which had been tried, and which had been attended with more or less success, it was agreed that the most efficient were—cultivation of a friendly intercourse between the master and the parents of the children; the use of school check-cards; and the practice of publicly posting in some prominent part of the schoolroom the names of those who had stood highest for the Government capitation grant.

3. *On teaching Geography.*—This discussion was mainly confined to the consideration of the respective merits of the several modes which have been proposed for the commencement of this subject as a branch of school-work.

4. *The subject of Class-teaching in general;* with discussion on the *catechetical, elliptical, simultaneous and individual* methods of questioning, and also on the more liberal and proper use of the black-board.

5. *Sunday and Evening Schools.*—An inquiry into the means of making them effective and more generally available; and also on the desirableness of conducting them more on the same principles—as regards lessons, discipline, &c.—as day-schools.

6. On the advantages accruing to the teacher of previously preparing notes of his lessons according to some fixed plan to be used as a standard test.

On one evening Mr. Haworth, the Organising Master for the county of Lincoln, read a paper on " School-management," which led to an interesting and animated discussion. To this gentleman I beg to offer my most cordial thanks for his invaluable assistance during the greater part of the second week.

The interest which the local clergy and gentry have taken in our proceedings has shown itself in their daily visits, and in their presents to the masters' table. To J. B. Warwick, Esq., we are all greatly indebted. His interest with the gentlemen of the Southwell Cricket Club procured for us the means of spending our Saturday half-holiday in playing a most agreeable cricket-match. His excellent geological museum was thrown open for our use, and, with his able expositions, proved a beneficial source of instruction; and on one of these visits, he most kindly entertained the whole of the masters and mistresses at tea. On Wednesday evening the 26th, the same gentleman delivered an excellent lecture in the schoolroom, on the "Composition of the atmosphere," illustrated by numerous instructive and pertinent experiments. The liberality of the Diocesan Boards in allowing each teacher ten shillings per week did much to render available the privileges attending such a gathering. I cannot conclude this paragraph without also returning my best thanks to those children who formed our classes for sacrificing so much of their holiday, and for their very nice behaviour while with us.

But it is to the exertions of the Rev. J. Murray Wilkins that the success of this undertaking is most emphatically due. His constant personal attendance, his great assistance in the religious teaching, his unwearied efforts in devising profitable amusements for times of leisure, and his admirable arrangements for the domestic comfort of so many strangers, have won for him the lasting esteem and gratitude of every one present.

A great part of the last day was spent in giving hints respecting school-books, apparatus, construction of time-tables, &c.; and this agreeable gathering was terminated by an entertainment, during which the teachers expressed their deep sense of the advantages which they had derived, and also testified their gratitude in very handsome testimonials presented to Mr. Wilkins and myself.

Among the visitors of the fortnight were, the Ven. Archdeacon Wilkins, the Revs. R. F. Smith, A. Tatham, J. Walker, J. Twells, — Leslie, B. Maltby, F. Naylor, T. W. Marsh, W. Jenkins, T. Cane, &c.; Mr. and Mrs. Warwick, Mrs. M. Wilkins; the Misses Wilkins, Rolfe, Barnard, &c.

It has been extremely gratifying to observe the earnestness and assiduity with which teachers of all ages and degrees of attainments have applied themselves to improve the opportunities thus afforded them. This was especially shown in the sympathy, good feeling, and ardent desire to assist each other evinced by all, many remaining in the school beyond the regular hours of work to repeat among themselves the subjects before studied.—I have, &c. JOHN RICHARDSON.

To the Rev. the Secretary, National Society.

Papers read before Schoolmasters' Associations.

HISTORY OF ARITHMETIC.

Read before the Oswestry Church Schoolmasters' Association, by Mr. Jones, of St. Mark's College, Chelsea; and late of Llangollen National School.

(Concluded from p. 258.)

Next to the decimal the quinary system is the most general, where the number of fingers on one hand is used as a base. The Greenlanders and the inhabitants of New Caledonia would say for 6 *five and one*, or *one hand and one finger more;* for 10, *two hands*. The Esquimaux are less advanced than the Greenlanders; they use the fingers of the left hand for counting up to five; and in employing the right hand, they generally make a mistake before they reach seven; and for more than nine they hold up both hands. In the Caribbean language the words for *fingers and toes* mean *the children of the hands and feet*. Humboldt says that the ancient Mexicans appear to have possessed the most complete vicenary system, both in words and signs. Up to 20 the numbers were represented by dots. A small flag represented 20, which, divided by cross-lines and half-coloured, represented half 20, or 10; three-fourths coloured, 15. The square of 20 (or 400) was represented by a feather, because the grains of gold enclosed in a quill were used as money, or a sign for purposes of exchange. A figure of a sack indicated the cube of 20 (or 8000) which was called a *requipilli*, which name was given to a kind of bag containing 8000 grains of cocoa.

One of the most curious instances of a mixture of bases in one system that I know of is shown in the Welsh language. Here the decimal is used from 10 to 15; *e.g.* 14 would be called *pedwar ar ddeg*, or four and ten; from 15 to 20, 15 is used for the base; thus 19 is called four and fifteen, or *pedwar ar bumtheg;* from 20 to 30, the base is 20; 24 is called *pedwar ar hugain*, or *a twenty* and four. For high numbers all these bases are mixed; the number 377 is called *tri chant a dau ar bumtheg a thriugain*, which, literally translated, is three hundreds and three twenties, a fifteen, and two. But a system similar to the English is strongly advocated by Hugh Hughes (Tegai) in his *Grammar of the Welsh Language;* which system, I am happy to say, is daily gaining ground.

The introduction of what is called the Arabic system of numbers was the grandest step ever made towards the introduction of a universal language among the nations of the world. In the whole field of arithmetic and accountancy the same, or nearly the same signs are now used, not only in Europe, but in all the civilised parts of North and South America, Northern Africa, Western Asia, and in every locality where European adventurers or their descendants have fixed themselves. By whatever variety of name the numeral symbol is called, the symbol itself is every where nearly the same; and though the languages employed are many, and few of the various peoples of the world could teach an arithmetical sum, or convey by language to any other people the idea associated with a particular numeral sign, yet the written sign itself would be intelligible to them all, from the Equator to the Poles. In language translation often fails to convey correct ideas; for words supposed to be synonymous are frequently really different things; but with the numeral signs every thing is definite, the ideas they present are the same to every mind, their exact value is recognised by all who use them.

The first Arabian who wrote upon algebra and the Indian mode of computation was very probably Mahomed Ben Musa, who lived about the end of the ninth century. The use of this notation became general among Arabic writers, not merely on arithmetic, but likewise on astronomy, about the beginning of the tenth century. It was of course introduced to all countries where their language and science were known. In the eleventh century the Moors were not merely in possession of the southern provinces of Spain, but had established a flourishing kingdom, where the favourite sciences of their Eastern ancestors were cultivated with uncommon activity and success; and from that quarter, and from the Moors in Africa, they chiefly appear to have been communicated to the Spaniards and the other nations of Europe. But some maintain that the system was introduced to Europe by one Leonard, a rich merchant of Pisa.

Though the immense advantages of this over any other system is obvious, it took a long time to become generally known throughout Europe, where its progress is not very clearly traceable. It is certain that in the beginning of the sixteenth century Roman figures were used by merchants and accountants. The Roman system lingered longer in England than in any other part of Europe, "having found an asylum in the dark and dull regions of the Exchequer." Whatever may be the opinions as to the exact date in which the Arabic numerals were introduced, it may safely be laid down that their progress was from Arabia through the Moors to Spain, and from thence to Italy, and from Italy to the rest of Europe. Some say that Pope Sylvester II first introduced it to Italy. It is certain that he visited Spain in the latter part of the tenth century; and our English historian, William of Malmesbury, who wrote in the middle of the twelfth century, says that Sylvester brought the abacus from the Saracens. But the evidence of his having introduced the Arabic digits is founded on no other data than the general reputation he enjoyed of having mastered all the learning of his time. In an inquiry like this it is scarcely likely that any investigation should lead to the discovery of the very earliest period in which the new figures were employed. Manuscripts of the fourteenth century show how imperfectly the system was then understood; for not only are Roman and Arabic numerals mixed together, but the value of the zero was unknown; thus we have x, x1, x2, x3, &c., to represent 10, 11, 12, 13, &c.; also xxx, xxx1, 301, 302, 303, &c., for 31, 32, 33; and xxxx1, 401, 402 for 41 and 42.

From the middle of the fourteenth down to the fifteenth century, when the Arabic system began to be generally adopted in calendars (long before their application to common accounts), explanations clearly pointing out the power of place, which gives to the digit its decimal value, are frequently attached. The first English calendar in which the Arabic numerals are employed bears date 1431. It has the following explanation prefixed: "Every number or figure of algorism in the first place represents itself, in the second it is multiplied by ten, in the third by a hundred, in the fourth by a thousand, and so on to infinity."

Some claim a period long before this as the time for the introduction of the Arabic numerals into this country, and some old inscriptions in Arabic ciphers have been referred to the beginning of the twelfth century; but there is no positive evidence of their employment till the fourteenth; and all the dates which exist, and which are supposed to be anterior to that period, owe their fancied antiquity to the rudeness and imperfection of the character employed, which has allowed some play to the imagination. There was a brick building at Stratford in Buckinghamshire, which was at some time supposed to bear the date of 1182; but it was afterwards found that it was certainly not older than 1382, and most probably 1582, as in the reign of Elizabeth the figures 3 and 5 were often so written as to lead to considerable confusion between them.

A vehement and learned controversy raged at the end of the last century as to the age of a mantelpiece in the rectory of Helmden in Northamptonshire. First the date was read A.D. 133; then it was held that the letter M had been erased, and a thousand years was taken away from the antiquity of the inscription; then the 1 was supposed to be a 5, which brought it down to 1533.

The mixture of the Roman and Arabic numerals was common long after the introduction of the latter. MD58 is found on the monument of Mr. John Carr at Northampton. It has been remarked that on no sepulchral monument, down to the latter end of the eleventh century, are Arabic numerals employed; the earliest date known on a tombstone is of Elen Cook, in the church at Ware, 1454, written according to the ancient manner of dividing 8 to make 4 (thus $1^{o}5^{o}$). The first printed English book which has the Arabic numerals bears date 14∧8 (1478).

Arabic numerals are found in various manuscripts written in Italy, bearing the dates 1212, 1220, 1228. Among early instances of their use is a curious record in the handwriting of Petrarch, stating upon a manuscript of Augustine's, that it was given him by Boccaccio, April 10, 1324.

The use of counters remained long after the Arabic numerals were introduced. Mental arithmetic had not made much progress among the people two hundred years ago. Recorde says, "The feat with the counters would not only serve those who cannot read and write, but also for them that can do both, but have not at some time their pen or tables ready with them." Since the introduction of printing the number of works written on arithmetic has been very great; no fewer than 3000 are supposed to have been printed between A.D. 1491 and 1800. The following notices of some of the principal of them have been extracted from De Morgan's *Arithmetical Books and their Authors*,—a book that ought to be in the hands of every teacher and lover of arithmetic. The first book printed on arithmetic is supposed to be Philip Calandri's, printed at Venice, 1491. It begins with a picture of Pythagoras teaching arithmetic, and contains in the preface an account of Leonarde of Pisa. His notion of a divisor is curious. When he divides by 8, he calls the divisor *seven*, demanding, as it were, that quotient which with *seven* more like itself will make the dividend. Another celebrated book appeared at the same place in 1494, by Lucas Pacioli. This is the first printed book containing algebra, and very probably also the first on book-keeping. It is supposed that John Huswirt's treatise, printed at Cologne, 1501, was the first work on the Arabic system printed in Germany. At Paris, 1515, by Gaspar Lax, a very diffuse and extensive work. "The thing which appears most surprising in this and other works of the same kind, is the apparent difficulty of dealing with numbers. Here are upwards of 250 small black-letter pages in folio, filled with propositions on the simplest properties of numbers; and the reader looks in vain for any number so high as 100 used by way of exemplification. For any thing that appears to the contrary, the author could not count as far as 100."

In 1522 was printed a *Commentary on Boethius*, by Giraldus Ruffus. "He asserts that arithmetic is not less superstitious than vain, adding, as a philosopher of his day, that it is only valuable to merchants for the low and mean benefit of keeping their accounts."

At London, about 1538, was printed *The Boke of Measuryng of Lande, as well Woodland as Plowland, and pasture in the Feelde; and to compt the true nombre of Acres in the same*, by Sir Richard de Benese. "He says, the acre is four roods, each rood is ten *daye-workes*, each *day-worke* of four perches." So the acre being 40 day-workes of 4 perches each, and the mark 40 groats of 4 pence each, the aristocracy of money and that of land understood each other easily. This and the following table tell a sad tale about the feasts and Sundays of old England. The sack of wool contained 13 tods of 28lbs. each, or 364lbs., which was so arranged that the tasks of those who spun, &c. might be easily calculated: a pound a-day being a tod a-month, and a sack a-year; but where are the Sundays and holidays? Stifel's work on Arithmetic was published at Nuremberg, 1544. Stifel is supposed to have been the inventor of the signs + and – to denote addition and subtraction. Colebrooke states that the Hindoos used a dot for subtraction; and nothing but the absence of the dot for addition. It may be likely then, that in the first instance the Hindoo dot was elongated, into a bar, to signify subtraction, addition having no sign; but that the first who found it convenient to introduce a sign for addition, merely adopted the sign for subtraction crossed for distinction. At Leyden, 1585, was published the work of Stevinus, in which we have decimal fractions. In *The Pathway of Knowledge*, published at London, 1596, are the following verses:

> "Thirtie daies hath September, Aprill, June, and November,
> Februarie eight-and-twentie alone, all the rest thirtie-and-one.

Looke how many pence, each day thou shalt gaine,
Just so many pounds, halfe pounds, and groates
With as many pence in a yeare certaine
Thou gettest and takest, as each wise man notes.

Looke how many farthings in the weeke doe amount.
In the yeare like shillings, and pence thou shalt count."

In Mr. Davies's *Key to Hutton's Course*, is the following, quoted from a manuscript of 1570:

Multiplication is mie vexation,
And Division is quite as bad,
The Golden Rule is mie stumbling-stule,
And Practice drives me mad."

At London, 1700, was printed the very celebrated work of Edward Cocker, which work is proved to be a forgery by a person named John Hawkins in De Morgan's work. The author confounds concrete and abstract numbers, which leads him to imply the possibility of multiplying 5*s*. by 5*s*., &c. As to the general notion of what arithmetic is, Cocker informs (or is made to inform) his beginners, that it is either natural, artificial, analytical, lineal, or instrumental. This famous book looks like a patchwork collection. The reason of its reputation was the systematic puffing with which it was introduced. De Morgan is of opinion that a great deterioration in elementary works on arithmetic is to be traced from the time that the book called after Cocker began to prevail; and that about this time commenced the finished school of arithmeticians, who, when a question was asked them, asked "What rule it was in." (!) At Oxford, in 1781, was published *The Elements of Euclid*, by James Williamson. The arithmetical books of Euclid are here with the rest. I mention this here in order to correct an opinion which I believe is very general, that the books of Euclid, except the first six and the 11th and 12th are not extant. Here we have the whole of them. There is another translation of Euclid into Latin, by Bishop Horsley; but I forget the date and the place of printing. The 7th, 8th, and 9th books contain respectively 41, 27, and 36 propositions. In these books are investigated the properties of odd, even, prime, composite, plane, solid, square, cubic, perfect, and imperfect numbers, and the proportion of commensurable qualities. The 10th book contains 117 propositions, in which are investigated the properties of commensurable, incommensurable, rational, and irrational quantities, and also of their roots and powers. The 13th book contains 18; the 14th 8; and the 15th, 5 propositions. They relate to the properties of circles, polygons, and the five regular bodies. One of the most valuable additions made to mathematical science since the time of Newton is Mr. G. Horner's method of approximating to the roots of equations, and the application of this principle to the extraction of the roots of numbers. This principle is demonstrated in Young's *Analysis and Solution of Cubic and Biquadrated Equations*, and also in his Algebra. I believe that if this system was used in schools that children would learn the extraction of the cube-root in a quarter of the time they generally take to learn it, as stated in *Walkingame's Arithmetic*, and would be more likely to remember it afterwards.

Correspondence.

[*The Committee of the National Society are thankful for any communication likely to assist School-Managers and Teachers, or otherwise promote the work of Church Education; but they do not necessarily hold themselves responsible for the opinions of the Editor's correspondents.*]

To the Editor of the National Society's Monthly Paper.

THE POSITION OF THE SCHOOLMASTER.

SIR,—The position maintained by "Libra" in your September Number is strengthened by a reference to the relation between schoolmaster and pupil in a legal point of view. A schoolmaster, as wielding the delegated authority of the parent, may moderately correct the child under his charge. Were the clergyman of the parish to strike a child in the parochial school, he might, I apprehend, be prosecuted to conviction for an assault. His only defence in such a case, as I take it, would be that he was acting as the schoolmaster's deputy, and that defence would rest upon the questionable assumption that the schoolmaster could delegate the authority which he derives from the parent.

I believe that, in the parallel relation of master and apprentice, the law stands, that, whilst the apprentice is liable to moderate correction from his master, punishment administered by his master's wife, or other deputy, would be good cause for cancelling the indentures. At least such, writing as a layman, do I take the law to be; and if correct in my view of it, the matter in question between "R. S. M." and "Libra" stands settled.

Let me add, that in these days of "earnest"—may I say sometimes priggish—schoolmasters and schoolmistresses, there is great danger as to the position of the schoolteacher being mistaken. The teacher has a mission,—a very high and noble mission,—not that of introducing Christianity into a benighted parish, as sometimes he seems to fancy, but rather that of bringing up the children committed to his charge as good members of families, good citizens, and well furnished with those appliances for the business of life which their parents sent them to school to obtain.

His is a school, not a missionary station. True, the good school will inevitably prove a missionary centre, as the good missionary station will result often in a school. Still his aim must not be evangelisation, but school-instruction; and in faithfully doing the work committed to him, he will find that he best attains that end which he does not make his aim. Do your duty as a school-teacher, and so doing, you will unconsciously be doing your most towards the religious improvement of the people.

Practically, this is the rule of our great public schools. Of course it is a question how far it may be advisable for a clergyman to be merged in the secular teacher, but it is well understood that if a man in holy orders take a mastership in a great public school, it is as the secular teacher that he must be there regarded.

The Dean of Hereford has in one of his books—I cannot justly remember which—made some wise, practical, common-sense, remarks bearing upon this point. No one can have seen something of the system of education in France and other continental countries, as compared with our own, without having had his attention strongly directed to your correspondent's subject.

One thing more let me remark. There is such a thing as the commandment with promise. In it is expressly declared the duty towards parents; that towards teachers and spiritual pastors is thence derived by parity of reasoning. I am afraid, from what I have seen in many parishes, that sometimes the expressed duty is postponed to that inferred. And amongst other evil consequences of such an error is this, that the parents, finding that their authority is considered quite a secondary matter, begin to acquiesce in that notion, and with the intuitive feeling that authority and responsibility must go together, shift the latter upon those who have assumed the former, and look upon the clergyman and the teacher as altogether responsible for the bringing-up of the children. Every where the same complaint is heard of the apathy and carelessness of parents. Perhaps it might be well to consider whether in our school-system we have never done any thing to weaken the tie between parent and child,—whether our benevolent ladies, in interfering about family regulation, modes and extent of chastisement, manners and forms of dress, and the multitude of other details in which our good friends concern themselves,—whether they may not, and have, with the best intentions, been helping to bring about that most fearful phase of modern society, the disruption of family ties. Every one knows that the best-intentioned well-trained people are the greatest doers of harm which this world produces.

However, let me thank "Libra" for his excellent letter, and commend to him the legal position which I believe is correct, though I am no lawyer; I write simply as

A LAYMAN.

POSITION OF THE CHURCH SCHOOLMASTER.

SIR,—In the June Number of the *Monthly Paper* you kindly inserted a letter from me on the subject of "Schoolmasters' Associations." In expressing my reasons why I thought the clergy and teachers should be associated in their conferences, my opinions seem to have clashed with the sentiments of some of your readers, and have called forth two letters on the "Position of the Schoolmaster." When "R. S. M.," in the August Number, administered to me a word of caution, I received it with the same good feeling with which I have no doubt it was given; and as I felt sure there was very little, if any, difference of opinion between us, I let the matter pass. But since the letter of "Libra" has appeared, I should be glad to express my views more fully on the subject.

It was very far from my intention to give any support to the notion that the schoolmaster should "usurp the functions of the Christian minister." I contended that he was an officer of the Church; that he should consider himself associated with the clergyman in a parish for the advancement of religion and morality, and for the promotion of the kingdom of God among men, and that more specially than an ordinary layman. Upon this point I am glad to be able to produce authority higher than my own. No less a personage than the Bishop of Oxford has designated him a "part of the clericy of the land;"* and the Rev. E. Monro in one of his works,† referring to the Church schoolmaster, uses as nearly as possible the same words as those to which "R. S. M." imputes a dangerous tendency. From a lecture entitled, *The Church Schoolmaster in his Relations to the Church*, by the Rev. H. J. Ellison, Prebendary of Lichfield, I make the following extracts, which are very much to the point:

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* *The School and Teacher*, vol. i. p. 6.

† *Walter the Schoolmaster.*

> It is one (the schoolmaster's office) which by the repeated judgments of the spirituality of the Church, by all the convictions of the intelligent part of its lay members, and now more recently by the express acknowledgment of the chief authorities in the state, has declared to have a spiritual function underlying and pervading its own exercise. Regarded in a more strictly local aspect, it is one which has to do with the foundation of all spiritual and moral progress in a parish. . . . . I see him in such a position contemplating from the same platform as the clergyman the peculiar dangers with which society is threatened, and with him addressing himself to their remedy. . . . . *Giving* assistance to the pastor in his great work, and in turn *receiving* it; the one the *general instructor* of the lambs of the flock, the other their *daily trainer*, bringing all stated lessons—his own, his minister's—to bear upon their daily habits; strengthening their Christian graces, eradicating their faults, he fits them for their earthly callings; but so fits them that they may pass through them, if God will, to a better and heavenly inheritance. I see him *here* entering upon a career of usefulness to which nothing—scarcely the ministry of the Gospel itself—is second in importance.

Now, sir, I think this subject is really an important one, so much so, that I could wish that an abler pen than my own, in the hand of a scribe of more authority, would do it the justice it demands. It is important, because it is of great consequence from what point our teachers, and especially those annually quitting college, should view their office. The influence which education will have on the future generations of this country will be very great. The kind of influence will depend materially on the life the child lives in school, and the tone of the school on the character and aim of the master. If he consider himself, and be considered by others, merely a sort of public instructor to teach children certain branches of knowledge, and fit them for the various situations of life, we may have a quick and clever population as the result, but not one possessing those sound and deep principles true Englishmen so much admire. On the contrary, if he feel himself to be a kind of father to his children, that it belongs to him to teach them faithfully, and something more,—as an agent of the Church, to endeavour to win their young affections to God and religion, and to implant in them a love for that which is holy and good,—how different his aim! The Church will feel the effect of his labours in the increase of the number of serious devoted members, and the country by a larger proportion of quiet and godly citizens. Allow me to add an extract from the report (1856) of the Rev. W. J. Kennedy:

> Then, again, with what a different spirit does the teacher issue from the training college when he feels himself in some sort an apostle of Christ,—of Him who said, "Suffer little children to come unto me, and forbid them not,"—from that which he would feel if he went forth as a mere dealer in sums and the nine parts of speech!

In conclusion, let me say, as far as my own experience goes, I have generally noticed that when a teacher has understood his calling, in the sense I have endeavoured to explain it, that a large amount of success has attended his labours. I never went into a school where the master had high views of the sacredness of his office but I found an accompanying earnestness in the teaching of secular subjects.—I am, &c.

A CERTIFICATED MASTER.

REGULATIONS AFFECTING PUPIL-TEACHERS AND ASSISTANT-MISTRESSES.

SIR,—It may be some comfort to "Etta" to be reminded that the position which she dislikes will be admirable training for the better discharge of the duties to which she aspires. Those understand best the tree who have tended it as a plant, and the teacher will be the better instructress of children for having watched them in their earlier development.

"Etta" is doubtless well qualified for the office she desires. She writes well, clearly and sensibly. Let her now devote three years to the attainment of those habits of thought which the infant-school will give, and she will find herself a far more efficient teacher of older children than she would be without such practice. Let me tell her that I, in common with many who are engaged in the instruction of adults, find the habits of thought I have gained in teaching children most useful. And further, that in teaching older children, I find that my infant-school practice has made me far more efficient as a teacher than I could have been, had my practice been confined to schools for the more advanced children.

I speak to "Etta," not as a theorist, but as a practical man. She cannot do better than for three years bend herself to becoming an efficient teacher of little children. Besides, it is in itself, as she will find it, a very happy work. Nay, we have the highest authority for giving it a better name, and declaring it to be a blessed work.—I am, &c.

A CATECHIST AND TEACHER.

Sir,—With all due sympathy for your correspondent, who signs herself "Etta" in the last month's Paper, I would remark, that her inadmissibility to sit for a certificate is only in accordance with a Minute of Council dated December 10th, 1851, which requires "one year's normal training, or three years' work in some school under inspection as an assistant-teacher," as the qualification for permission. As to untrained ex-pupil-teachers enjoying equal privileges as the trained, when Government offer such inducements to enter training schools, it is not to be expected.

The simple object in requiring a three years' assistantship is to counterbalance the want of training, and give maturity of years to young teachers.—I am, &c. J.

On the Study of Navigation.

Trade School, Poplar, Green's Sailor's Home.

Sir,—You will perhaps allow me to answer the query of "Juvenus" made in your last *Monthly Paper*. If "Juvenus" is tolerably well acquainted with arithmetic, algebra, geometry, and trigonometry, there is no better book from which he could learn navigation without the aid of a tutor than Riddle's *Treatise on Navigation and Nautical Astronomy*, Sixth Edition, published by Baldwin, of Essex Street, Strand, and to be had for 10*s*. 6*d*. With such preliminary knowledge, any one of ordinary ability could easily and thoroughly master both the theory and practice of navigation from this work, which exhibits the various calculations with the greatest clearness and ample explanation, and gives the mathematical investigation of every rule employed in the art of navigation, not leaving the student in the dark upon one point. Of course, any amount of ability to comprehend a difficult subject would little avail the solitary student unless backed by sufficient energy, perseverance, and application to maintain a fixity of purpose; but with these qualifications one may study navigation, as well as any thing else, with every confidence of success. Should "Juvenus," however, merely wish to learn the practice of navigation after the rule-of-thumb method, by which it is learnt by nine hundred and ninety-nine of a thousand of our merchant-seamen, I venture to affirm that he will make very little serviceable progress with any work on the subject—either Norie's, Inman's, Raper's, Taylor's, Turnbull's, Bowditch's, or any other—without the assistance of a master. Moreover, if he has not had a mathematical education at all, his necessity for a teacher will be increased. As a teacher of navigation, I have had pupils who used some one and others another of those works just named.

Riddle's, in my opinion, is decidedly the best for those who wish thoroughly to learn the practice of the art, and to understand the physical laws, scientific principles, and mathematical reasonings upon which it is based. Objections are sometimes made to this work on account of its great minuteness, and the absence of some tables which, while they abridge somewhat the labour of computation, increase the perplexity and obscurity of the student. To the former objection it may be answered, that this minuteness is essential to the study of, and belongs of right to, an art which is based upon the exact sciences; besides, those who learn to perform difficult computations with great nicety, readily discover how far it is necessary to carry this minuteness into actual practice. When accuracy is not enforced by teacher, or by book, the student generally becomes *too negligent of it.* It is to be regretted, however, that in the sixth edition of Riddle's work the valuable treatise on algebra, geometry, and trigonometry prefixed to the former editions are wanting. In order to show the high educational value attached to Riddle's works, I may mention that in *Household Words* (vol. xix.), in a very able article called "The Learned Sailor," the study of Riddle's work is specially recommended.

I will not offer any remarks upon the other works on navigation, of which there are several justly held in high esteem, simply because I am aware that my letter has already become too long; and on that account I know its chances of insertion in your Paper are much lessened. But if I might be allowed to apologise for its length, I would say that I have thought I might do a little service to many others than "Juvenus." Many of the readers of your Paper are masters of schools in seaport-towns, and surely from self-interest, if from no other motive, they should be prepared to give at least some of their scholars a knowledge of the subjects preliminary to the study of navigation, so as to qualify them for entrance into the navigation schools, one of which at least there will soon be in every port of the United Kingdom. There are at present three in London: one at Green's Sailor's Home, Poplar; another at the Sailor's Home, London Docks; and the third at the Sailor's Institute, Shadwell. Besides, why should not these masters qualify themselves for navigation masterships, because it may happen that some of the navigation schools will be attached to the National schools of the town?—I am, &c. R. Strachan.

Notes of Lessons for Criticism.

Sir,—Your last impression contains a lesson which the author, having given in his own school, offers to your readers for criticism. You will doubtless receive numerous replies, from the head-master down to the pupil-teacher in his second year, every one of which will pick out faults; some from the general scope of the lesson, still more will be rash enough to attack the divisions and subdivisions, but by far the greater part will confine themselves to strictures on the accuracy of the information your correspondent has collected for his purpose.

On these three points, that is, on the matter of the lesson, all criticism must exhaust itself. My object in writing to you is, to point out what appears to me to be a useless expenditure of space and time in the insertion and criticism of simply the *matter* of these lessons, and especially those on what are called objects.

It is well enough known that all object-lessons are accommodated to a certain form, which embodies the whole of the facts necessary to make the exercise complete, both in the proportion which its parts should bear towards each other, and in their logical sequence. When this standard form is as it were filled in,—and the power to do this is about the same as is required of a boy who has to adapt a Greek verb to the tree drawn out for him,—the lesson has *all* the essentials to completeness; but it has only *one* to success. The question as to the greater value of information afforded in one of two compared lessons being a mark of superior skill does not apply here. A form might be filled in with trashy materials, and yet defy criticism both in respect of construction and success in the *inculcation* of its matter.

The lesson, which occupies one page of your periodical, appears to possess the usual qualifications of a model lesson; and the author, one would think, has so packed and condensed his materials as not to leave a single loophole through which he can be attacked. But the artist in teaching will not look at the author's work through such a medium as this. He will reject all such supposed evidence of power, and in the front of his class will form a judgment on the man's merits.

Let not the teacher whose invention is so fertile as to eliminate a dozen faults from this exercise pack them off to the editor for a wearying supervision, and fancy he has criticised a lesson. He has done no such thing. The filling in of these forms is nowadays the very alphabet of the novice; and our chief inspectors, report after report, endeavour to lead the student to a far higher knowledge of his art.

In the emergency on the battle-field the skill of the commander is evinced. In his power to adapt the manner, the illustration, and the language of his lesson to incidental circumstances and to the replies of his pupils, lies the secret of the success of every good teacher. The ability to do this, or to criticise it when done, shows the true artist and the man who possesses the highest qualifications for his work; whilst the power of marking a fancied weakness in the construction of a form is at best but a poor acquisition.—I have the honour, &c. J. H. B.

A Dictation Lesson.

Sir,—The following plan of conducting a dictation lesson has been introduced with success into the school over which I have supervision. It has the merits of being rapid, efficient, quiet, and orderly.

1. Let the teacher read one clause of a sentence distinctly twice over, and let the class pause to listen whilst it is twice read: observe, they cannot both listen and write at the same time. Then let the teacher remain perfectly silent until the words are written, never repeating the words, or any portion of them, more than twice. The length of the clause will generally vary with the simplicity or complexity of the book employed, and consequently with the proficiency of the class.

One object aimed at in the foregoing method is, to accustom the children to write down a fair grammatical sentence, or part of a sentence, not in fragments, but as a whole. Thus you teach the art of composition, the memory is exercised; and the children, having heard the whole of the clause, know the sense and connection of the words they write, as well as the words themselves.

2. Let sufficient time be given for the clause to be deliberately written, and for the writing to be performed neatly and well.

3. The teacher must take care, except with the most advanced classes, to express all the stops and other significant marks which occur.

4. The operation of writing concluded, let the teacher read over the whole lesson slowly, naming the stops, in order that the class may correct the lesser inaccuracies which they can discover. Then let the children go through it, spelling each word in succession, naming all the stops and other marks, and naming also the capital

letters; as *e.g.* London, the child must say, capital L, o, n, d, o, n,—London. It is very advisable that they should be made to distinguish every syllable also in spelling the words. It should be observed that *every* word is to be spelled; small and great.

5. Places may be taken, in cases when a scholar below corrects one above in the spelling of a word or other inaccuracy. The teacher should pass it down when a mistake occurs.

6. Each child must make a distinct mark under every word spelled wrongly on his own slate, insert a caret (ʌ) for omissions, &c.

7. The whole class will thus have heard the correct mode of spelling every word, either from one of themselves or the teacher; and they must now proceed to write down correctly in a column all the words which they had written inaccurately. They must not make any alterations in the text of the lesson, nor erase the marks which they have made. The teacher then can generally discern by a rapid glance over the slate whether all the inaccuracies have been noted and amended.

8. Let the scholars show up their slates singly, and be prepared to spell the difficult words from memory.

The Rev. J. J. Blandford, her Majesty's Inspector, makes some very sensible remarks in his last general report (p. 373 of the Blue-Book) respecting exercises written *on paper* from dictation. I cordially commend them to the attention of your readers.—I am, &c. CURATE.

THE POSTURE OF CHILDREN.

SIR,—Let me ask the attention of your readers to a matter of some importance as regards the health of the children of our schools,—I mean the postures which they are required to maintain. There are two points on which I will trouble you.

First, the necessity of some support for the back. Children cannot, without great inconvenience and consequent injury, sit long with the spinal column in an erect position; they must lean sideways, backwards, or forwards. The proper discipline of school and attention to the comfort of their companions puts leaning sideways out of the question. Leaning backwards is impossible unless there be some support for the back; the lower vertebræ are those, of course, which most require support; they therefore lean forward over the desks, and temporary compression of the lungs and digestive organs is induced.

Now to my second point. The children are sitting or standing with their hands clasped, or their arms folded. How; before or behind? In many schools you will, I am sorry to say, see the arms folded in front; and this is most common where it ought to be most avoided,—in the case of girls. What follows? The shoulders are elevated, the lungs are compressed, and the blood is imperfectly oxygenised. Reverse the position of the arms. Let the children stand in what, were they commencing the sword-exercise, would be called the first position. The shoulders are depressed, the chest thrown forward, the head thrown back, the lungs play freely, and the digestive organs are not improperly pressed upon.

Will my good friends, the masters and mistresses in whose schools I have observed the mistake in question, forgive and take the hint from

A HAMPSHIRE CLERGYMAN.

P.S. Let me just advert to the importance of position when writing and ciphering.

Notes and Queries.

CORRESPONDENTS' ANSWERS TO INQUIRIES.

PRESERVATION OF INSECTS.—For the information of "J. R.," I would state that I have now in my possession many insects, consisting of Lepidoptera, Coleoptera, Diptera, and Hymenoptera, which were captured during or previous to the year 1848. The plan I pursued on capturing an insect, after pinning it, was to insert in its thorax, by means of a steel pen, a saturated solution of oxalic acid, which speedily deprived it of life. I then placed the insect on a setting-board, extended its wings, and fastening them down in that position by means of braces made of small slips of cardboard, allowed it to remain till dry and set. I then arranged the insects in their proper orders, and placed them in air-tight cases, fastening a small packet of camphor in with them. By this simple process the insects are available to illustrate a lesson at any season, and will keep for a series of years.—I am, &c. A SIX-YEARS SUBSCRIBER.

SIR,—The preservation of entomological specimens will much depend upon the method of putting to death. The easiest and least cruel is suffocation. If butterflies, moths, of the lepidopterous class, be enclosed in a small tin box, into which some crushed leaves of the common laurel shall have been put, they will very quickly cease to exist with the least possible damage to that beautiful assemblage of down spread over the wings. Rather than use the specimens themselves for the purpose indicated in the query, I would suggest that the manipulations be drawn upon a board.—I have, &c.

W. V. HARDWICK.

SIR,—In reply to "J. R.'s" inquiry, insects ordinarily require no treatment for their preservation beyond being allowed to dry exposed to the air of the room. Having been killed, the insect should be stuck with a fine pin (if a beetle, through the right wing-case, any other kind through the thorax), and so fastened on a slice of cork; the legs, &c. being arranged in a natural position, and kept so until dry by means of pins. The wings of butterflies, &c. are expanded and maintained flat by slips of card pierced with a pin and placed over them. The exceptions which require extra precaution are the large-bodied moths, grasshoppers, and dragon-flies; they should have the abdomen opened (from beneath), the contents removed, and a plugget of cotton-wool or soft white paper inserted to preserve the form. If this is not done, the large moths are liable to become greasy, and the other insects shrivel and lose the beautiful colours which distinguish many of them while living. Insects too small to pin are usually gummed on card; but as they are not likely to be used for school-lessons, I pass them by. The insects should remain two or three weeks on the cork, and then be placed in boxes, with camphor or other aromatics to keep mites, &c. from them.—Yours, &c. GEORGE GUYON.

INQUIRIES BY CORRESPONDENTS.

"A Constant Reader" asks the best way of keeping a Conduct-book, in which the names of all the children can be entered. Also for rules, rates of payment, &c., which might be useful in opening a night-school in an agricultural village, in connection with the National school.

SCHEME FOR PRIZES.—A subscriber to a suburban National school offers 10*l.* per annum in perpetuity, to be divided into two sums of 5*l.* each, and given as prizes, one in the boys' and the other in the girls' school. I shall be very grateful to any of your readers who have practical experience of similar circumstances to give me advice upon the best method of making such a reward conduce most effectually to the attainments of the children, and their general well-being. The chief question which I have to consider is, whether to give the 5*l.* in one sum, or to divide it; and if the latter, into how many prizes. The schools contain 120 boys and 90 girls; six classes in each. The parents of the children are artisans, labourers, and small shopkeepers; the weekly payments, 2*d.*, and 3*d.*, according to the class the children are in. SCHOOLMASTER.

"M. S." wants an easy Instruction Book for the study of the Harmonium; and any book showing the difference between the study of the harmonium and that of the organ.

CHEMISTRY.—I should feel obliged if some of your numerous correspondents would explain the following for me: It is stated in Wilson's *Chemistry* (p. 291) that potassium must be kept in naphtha, or some liquid containing no oxygen. I had the misfortune to break the bottle containing my potassium, and I put it in a bottle and poured some naphtha upon it. Some chemical combination took place, for it swam on the top, turned round at a great rate, and was gone in two minutes, making the naphtha very hot and turning its colour. J. R.

HOLIDAYS NOT ALLOWED.—SIR,—The manager of a parochial school declines allowing the children any holidays, in order to obtain a larger capitation grant; the master and pupil-teacher to have holidays in turn. Can you inform me if this plan is generally adopted; and if so, has it met with the sanction of the Committee of Council? The objections to the plan appear to be these: First, If the teachers have holidays of the usual length,—say five weeks,—the school suffers from an insufficiency of teachers for double that period; and the pupil-teacher loses ten weeks' instruction instead of five. Secondly, The Committee of Council allow capitation-fees for those scholars who have been present 176 days: if there be no holidays, in justice to other schools, the attendance should be raised to 194 days to secure the grant.—I am, &c. T. B.

"J. R." asks what is the general practice with regard to providing text-books for pupil-teachers; whether they are provided by the teachers themselves, or wholly or partially out of the funds of the school; and if the latter, to what extent.

"S. W." wants a time-table that has been used successfully in a mixed school of Sixty children or under, and any information respecting the "simultaneous system" of teaching to read.

PARCHMENT CERTIFICATE, WHEN RECEIVED?—Whether do candidates for certificates of merit receive their parchment certificates at the end of the two years of probation, or at the time of the inspector's first report after the two years have been completed? J. H.

PROPORTION OF AUGMENTATION MONEY.—Can an outgoing certificated teacher receive the proportionate augmentation gratuity, &c., if the managers agree with him to leave at Christmas, and also agree with *a certificated teacher from another school* to succeed him immediately? J. H.

Schoolmasters and Schoolmistresses' Associations.

*** The Editor cannot undertake to notice reports and proceedings of Associations unless sent in a brief form.

CHURCH SCHOOLMASTERS AND SCHOOLMISTRESSES' BENEVOLENT INSTITUTION.—At the meeting of the Committee held September 2d, Mr. Hunt, formerly for thirty years the master of the Marylebone Central Schools, was appointed collector in the place of Mr. Hawgood, resigned. The number of members was reported as about 110, principally in London and the neighbourhood. A letter was read from Mr. W. H. Pickett, of Cheddington, expressing very touchingly his grateful sense of the benefit he had derived from the grant made to him by the committee. An application for relief to the family of the late Mr. Sellers, of Manchester, was received; but as Mr. Sellers had not been a member of the institution, the committee were reluctantly obliged to meet the application with a refusal, in conformity with Rule 10, as they had been obliged to do with some other cases at a former meeting. These applications were felt by the committee to be an additional and seasonable proof of the necessity for the institution, and an incentive to them to continue their exertions for its permanent establishment; and it is hoped that they will be so felt by the great body of teachers, who might, would all unite at once in subscribing, soon raise a fund which would render unnecessary the humiliating appeals now so constantly made for the families of deceased teachers.

Metropolitan.—The monthly meeting of this Association was held on Saturday, September 5th. Previous to the commencement of the usual business, the Rev. J. F. Serjeant gave a lesson to a class of boys on the "Quarrel between Abraham and Lot." The principal points of the lesson were nicely drawn from the children; and the humility of Abraham in giving the preference to his nephew Lot was held up as an example worthy of imitation in our intercourse with the world.

Devon and Exeter.—The celebration of the first anniversary of this Society took place on Thursday, August 20th. A large number of masters and mistresses from Exeter and its vicinity, together with their friends, left the St. Thomas' Station for Teignmouth by the 7·15 a.m. train; and after spending some time in the town, boats conveyed them to Labrador, where they all dined in the open air. At four o'clock the party sailed up the river Teign, and landed at the far-famed Combe Cellais, and thence proceeded to a cottage about half a mile distant, in the parish of Combeinteignhead, which commands an extensive and delightful view of the Teign valley, where they sat down to tea. After a rustic ramble, and a visit to the parish-church, which is a very handsome one, the party repaired to Teignmouth and Exeter by the last train; when they assembled in the Episcopal schoolroom, sang several songs and glees, and then retired to their respective homes, much pleased with the day's excursion.

On Saturday, September 12th, a very practical paper was read by Mr. Pinney, of Halberton, which produced a profitable discussion.

Oswestry Association.—The second annual meeting was held on Saturday, August 1; the Rev. L. W. Jones, Oswestry, in the chair. The report stated, that in consequence of the great distance which separated schools in this district, the attendance was never very large. Papers have been read on "Teaching church-music in National schools," by the Rev. W. W. How, Whittington; "The history of arithmetic," by Mr. Jones, Llangollen; "Practical suggestions on teaching English grammar," by Mr. Chandler, Whittington; "Moral and religious influence," by Mr. Nicholson, the Lodge; "Practical hints to those who are responsible for elementary education," by Mr. S. S. Lees, Oswestry; and "Religious education, by Mr. Watkin, Llanfechair." Lessons have been given on "The river Rhine," by Mr. S. S. Lees, Oswestry; and "The union of England and Scotland," by Mr. Gwyther, Whittington. After reading the report, Mr. Nicholson, the Lodge, gave a simple and clear explanation of the points mentioned on the Broad-sheet as those which her Majesty's Inspectors have to notice when a candidate for a certificate of merit gives a lesson before them. This prepared the members for a most excellent lesson on "The deliverance of Peter from prison by an angel of the Lord (Acts xii. 3-10)," in which the system of picturing-out was clearly demonstrated. This was followed by a lesson on "Air," by the Rev. W. W. How, Whittington, which was given to illustrate the defects there mentioned. After a lively discussion on both lessons, the meeting separated.

Nottinghamshire and West Lincolnshire.—The members and friends of the above Association held their quarterly meeting at the Trinity Church Schools, Nottingham, on Saturday, September 12th, at 11 o'clock a.m. There was a numerous attendance, upwards of fifty being present. The proceedings were commenced with prayer by the Rev. J. Porter; after which Dr. Wilson, of Nottingham, gave a highly interesting and valuable lecture on botany, illustrated by some excellent diagrams. There is one feature in the study of this science which peculiarly recommends it, and especially to town schoolmasters,—it is a daylight study which invites into the open air in search of specimens. In the afternoon, Mr. Hemming, of St. Mary's National School, Nottingham, gave a lesson to a class of boys on Prov. iv. 18—"The path of the just," &c.; and Mr. Luxford, of New Radford, read a paper on "Rain." Both the lesson and paper were highly approved. Several more books of an educational character, for circulation among the members, were proposed and agreed to; after which a most agreeable and useful meeting was concluded by such of the members as could remain taking a friendly cup of tea together.

The committee beg to return their best thanks to those kind friends who proved their sympathy by relieving Mr. Lacey's wants and those of his family. They also beg to say that he expired on Wednesday, September 9th, aged thirty-six years.

Contributions received since last acknowledgment:—Derby Church Schoolmasters' Association, 1*l.* 6*s.* 6*d.*; A Friend, 1*s.* In all nearly 16*l.* have been received. This fact alone shows the value of associations.

Surrey.—The fourth report of this Association states, that during the past year the following papers have been read and discussed: On "Common things;" on "Sunday-schools;" on "The life, character, and writings of Dr. Johnson;" on "The moon;" on "Teaching the deaf and dumb;" on "School-discipline;" on "Dr. Arnold as a teacher;" on "St. Paul as a teacher;" on "Pneumatics." A lecture on Dr. Johnson has been given by Rev. William Kelk. The interchange of papers between the parent association and the branches is found very agreeable and convenient. The president, Rev. J. C. Wynter, continues to impart classical instruction, and devotes to this purpose a portion of four evenings per week. The members of the French class (consisting chiefly of mistresses) are in a no less degree indebted to him; they are now receiving a weekly lesson from Mons. Alsacer, Professor of Languages at the Camp at Aldershot. The drawing-lessons, which began in March 1854, will in future be discontinued. The Bishop's prize of last year for the best essay by a master on "The teacher out of school, his duties, opportunities, and resources," was awarded to Mr. Jones, the late master of the Reigate National School, to whom his Lordship, at the last annual meeting, presented an elegantly bound copy of Layard's *Nineveh*. His Lordship's prize for mistresses produced no competitors. The prize-scheme for the present year is as follows: (1) By the Bishop, two prizes on the following subjects: For masters, "The influence of the teacher's work on his personal character, its beneficial effects, its dangers;" for Mistresses, "The difficulties and encouragements of the female teacher." (2) By Rev. John Chandler, Vicar of Witley: A prize, open to masters and mistresses, for the best poem on "The nurses of Scutari." (3) By Rev. J. Cecil Wynter, Rector of Gatton: A prize, likewise open to masters and mistresses, on the following subject—"The prevalence of ignorance in a nation inconsistent with the stability of civil liberty, and with the spread of scriptural truth."

Guildford Branch.—The report states that the following papers have been read during the year: On "Teaching arithmetic" (this was illustrated by a lesson on "Mental arithmetic" given to a class of boys); the third and fourth of a series on "The times of the Stuarts;" on "The true value to be attached to the teaching of common things;" on "Water—a fluid, or the laws of hydrostatics;" the second of an astronomical series, "The sun;" on "The gravitating, cohesive, and chemical forces" (this was illustrated by a great variety of very beautiful experiments with chemical apparatus); on

"The schoolmaster, his office, his work, his requirements, his difficulties, his encouragements." Mr. Robert Mimpriss, of London, has given a lecture on his system of graduated simultaneous instruction, illustrated by lessons to a large class of boys. The Latin class has progressed satisfactorily, there being eight members who have regularly attended its meetings.

Dorking and South-East Stoke Branch.—It appears from the report that the following list of lectures have been delivered, and papers read during the year: Lectures—on "The importance of religious instruction, and the best mode of conveying it," by Rev. J. Welstead S. Powell; on "The Chinese rebellion, showing its intimate connection with the state of education in that country," by Rev. J. B. Whiting. Papers—on "Punishments in connection with school-discipline;" on "Church catechism;" on "Different sects of the Jews;" on "Teaching geography;" on "Discipline;" on "The expediency of establishing a Schoolmasters' Benevolent Association;" on "The influence of the teacher's example;" on "Teaching English grammar;" on "The use of a Bible lesson;" on "Teaching spelling." Lessons to a class—A Bible lesson; on "Columbus, and his discoveries."

DUNSTER DEANERY.—The second annual meeting of this Society was held at the Red Lion Inn, Dulverton, on Friday, the 28th ultimo; the Rev. H. J. Taylor in the chair. After dinner and the customary loyal toasts, the prizes were distributed as follows: 1st, 3*l.* (the Bishop's prize), to Mr. Greenfield, Old Cleeve, as master of the best parochial school in the deanery; 2d, 2*l.*, to Miss Hicking, Stogumber, as the mistress of the best parochial school, being the principal; 3d, 1*l.*, to Miss Greenfield, Old Cleeve, as mistress of the best school, not being the principal; 4th, 10*s.*, to Mr. Smith, Timberscombe, for best reading in his school; 5th, 10*s.*, to Mr. Aldred, Brushford, for best writing; 6th, 10*s.*, to Mr. Blackman, Williton, for best knowledge of arithmetic; 7th, 10*s.*, to Mr. Holman, for best knowledge of the Church Catechism; 8th, 1*l.*, to Mrs. Holman, Cutcombe, for best plain needlework; 9th, 10*s.*, to Mrs. Blackmore, Kingsbrompton, best knitting; 10th, 10*s.*, to Mrs. May, Luxborough, second best needlework; 11th, 10*s.*, to Mrs. Holman, Cutcombe, best cutting-out; 12th, 5*s* (no darning sent to compete for this prize); 13th, 5*s.*, to Mr. Langdon, Dulverton, for best patchwork of children under seven years. Mr. Trevor's prizes, for best knowledge of common things, were given as follows: 10*s.*, to Mr. Smith, Timberscombe; 10*s.*, to Mrs. May, Luxborough. The Earl of Carnarvon (patron) delivered an interesting address on the occasion; and the meeting concluded with the election of officers for the ensuing year.

TESTIMONIALS.—Presented to Mr. JARMAIN, Master of the Central National School, Almondbury, by the Earl of Dartmouth in person, a Photographic Camera and all the necessary Apparatus.

To Mr. W. J. STAFFORD, on resigning the charge of the Shalfleet School, a Mahogany Case, with Inscription, containing Two Silver Table-spoons and half a dozen Silver Tea-spoons, by the Scholars, Teachers, and Friends of the Parish. Also sundry other articles.

On the 4th inst., Mr. JOHN A. STOREY, Master of St. Cuthbert's School, Darlington, was presented with a massive Gold Watch and Chain, value 26 guineas, and an address on Vellum from some of his old Pupils. Mr. Storey has been forty-two years a schoolmaster, and for the last thirty years has been master of the above-named school. The presentation was publicly made by Mr. W. Myers, one of the Secretaries to the Metropolitan Church Schoolmasters' Association, the oldest of Mr. Storey's Pupils present. The bells of the parish-church rang merry peals at intervals during the evening.

To Mr. WILLIAM EARWAKER, on leaving Alton National Schools, by the Committee and Inhabitants of the town, an Eight-day Timepiece, Silver Sugar-tongs and Salt-spoons, and sundry Volumes of Books, by the Teachers and Children of the Schools. Crabbe's and Coleridge's works, and a Dial-Calendar.

APPOINTMENTS.—Mr. WILLIAM EARWAKER, from Alton, Hants, to the National Schools, Wrecclesham, near Farnham, Surrey.

Mr. WILLIAM HAMILTON, from St. Mary's School, Inverury, Aberdeenshire, to the Broughton-cum-Filkins School, Oxfordshire.

OBITUARY.—On August 26th, at the Warrington Blue-Coat Hospital, of phthisis, Mrs. JOHN BOWES, aged 33 years.

NOTICES TO CORRESPONDENTS.

We cannot undertake to notice anonymous communications, nor to insert letters or information received after the 20th. The name and address of our correspondents should always be sent, though not necessarily for publication.

"Amicus." Yes. See particulars at page 68 of *Church Education Directory.*

"A. K. C. L.," "G. F. C.," and "A Village Schoolmaster." Declined with thanks.

"J. S." The school must be under inspection. See page 22 *Church Education Directory.*

"S. B" We regret that it is not in our power to comply with your request. We are precluded from reviewing books.

"C. C. S. C. R." Your inquiry should be addressed to her Majesty's Inspector for the district.

"A. T. Macfarland" is thanked. *Possibly* we may find room for the Essay in a future Number.

"M. W." is thanked. We have inserted answers to the inquiry.

"Campana." The Broad-Sheet says, that "students will be classed at the end of each year according to the result of the examination passed by them, but will not be certificated." See *Church Education Directory*, page 62.

"A Yorkshire Teacher's" letter is in type.

The York Board Report in our next.

Our usual Notices of Books are deferred for insertion in our next.

SUNDAY-SCHOOLS.

[This portion of the Number of the *Monthly Paper* is now published in a separate form as The National Society's Sunday-school Paper, and may be obtained regularly through any bookseller at the cost of *one penny;* or twelve copies of this Number, or any already published, will be sent postage free on remitting one shilling in postage-stamps to the Editor, or six copies will be sent for seven stamps.

This arrangement has been made in compliance with the request of clergymen and others who have the management of Sunday-Schools, and are anxious that every teacher in the school in which they are interested may be provided with the Paper at the least possible cost. As a large circulation is necessary for the success of "The Sunday-school Paper," it is hoped that an effort will be made in Sunday-Schools throughout the country to subscribe for six or a dozen copies monthly.]

"The Sunday-school Paper" in a *separate* form commences with the June Number, 1857. The Papers extend back to July 1856, but are not published except as part of the National Society's *Monthly Paper.*

Proceedings.

Diocese of Oxford.

The following resolutions, which were passed by the clergy and schoolmasters present at the Educational Conference at Culham on the 6th, 7th, and 8th of August, are inserted as a continuation of the notice which appeared in the *Sunday-school Paper* for September:

That the Sunday-school, when immediately followed by the service of the church, should not last more than one hour.

That the time of school should be occupied as much as possible in such kinds of teaching as should interest the children, so that the character of the Lord's-day be kept in view as a day of cheerful rest and spiritual edification.

That the teaching in school should generally be in connection with the services of the church.

That where practicable the day-scholars should be separated from those who have left school, and from others.

That very young children should not be taken to church as part of the school; but the exact limit of the age of attendance must be fixed in each instance by the school-authorities.

Diocese of Gloucester and Bristol.

A brief notice of the meeting held on July 16th by the Cirencester Association of Teachers appeared in the Number of the *Sunday-school Paper* for September. The following extracts from a paper read on that occasion by the Rev. A. Kent, Vicar of Coln St. Aldwyn's, will serve to show the nature of the discussion by which it was followed; and it is hoped they may be continued in a future Number.

The question now arises, How far has the necessity for Sunday-schools been superseded by daily schools? Under favourable circumstances, in parishes when the children properly attend daily schools the necessity for Sunday-schools would seem to have ceased. Indeed, did the *parents* do their duty towards their offspring on this day, and take their children with them to church, there would be no occasion for Sunday-schools, as far as the day-school children are concerned. *We must, however, have Sunday-schools on account of the negligence of the parents.* Were there no Sunday-schools the children would probably in many cases not be taken to church at all, and the day would be in other ways desecrated. As Sunday-schools, then, cannot be dispensed with, it remains for us to consider how far they should be modified to meet our present wants, supposing that we have a well-ordered day-school. In the first place, I would say, *let us beware of having the time of school too long*. We must remember that Sunday is a day of holy joyful rest; and the young mind must be guarded against looking on the Lord's-day with repugnance as one of dreary labour and gloom. But what can be expected than such a result when children, as is often done, are brought to school at nine in the morning, have two long hours there, and then, wearied with school, are instantly marched off to church, where perhaps two hours more of confinement await them? After this they return home for an hour, and at two o'clock in the afternoon they assemble again for a similar process. What can be expected under such a system but a repugnance to school, church, Sunday, and all that belongs to them, and a longing to escape? When the school is happily near the church, it is undesirable to assemble before ten in the morning, supposing the church-service to commence at eleven. Punctuality must be strictly enforced. Then if the opening of the school by a short prayer and a hymn, and the calling over the names, take a quarter of an hour, you will have a full half-hour for a lesson before church. A good deal may be done in this time by a judicious teacher. The classes should be small, and the teachers more numerous; and if you are content with this time for Sunday-teaching, you may induce your more intelligent parishioners to take a class regularly, which they would be unwilling to do if they were required to meet at nine in the morning. Again, it is very desirable that, if possible, the clergyman should take one class; and if the school meets at ten he may do this; but he might shrink from being in school more than one hour previously to encountering two full church-services single-handed.

Let us follow the children to church Here we feel the want of the parents' presence, and would desire that *the children should sit with them*, instead of a number being associated together; but we must deal with things as they are, not as we would wish them to be. The children are now in church: let me say a word for the lambs of Christ's flock. Often are they placed where they can neither see nor hear. I have frequently been pained on entering churches to observe the thoughtlessness that has been exercised towards the children of the Sunday-schools. I have sometimes seen them made to kneel on the damp stones in winter without a bit of matting, or any thing to make their position comfortable. At other places they have had to kneel balancing themselves on a strip of wood, or kneeling bolt upright upon their backless benches; and this coming after perhaps two hours' drill in school. Can we wonder that children look forward to the time when they may escape this treatment, and while at school come irregularly, and with dislike; and when they leave, take care to keep as far off the church as possible, which has left such hard thoughts and impressions on their minds?

Correspondence.

[*The Committee of the National Society are thankful for any communication likely to assist School-Managers and Teachers, or otherwise promote the work of Church Education; but they do not necessarily hold themselves responsible for the opinions of the Editor's correspondents.*]

To the Editor of the National Society's Monthly Paper.

TEACHING FROM PREPARED "NOTES" AND "FORMS."

SIR,—I beg to submit for insertion in the *Sunday-school Paper*, the following abbreviated extract from an article which has recently appeared in the *Clerical Journal*. I believe that it will commend itself to the good sense of your numerous readers, if they will only give it the benefit of their serious consideration.—I am, &c. PHILOS.

We are at present concerned with only one part of the old system—the instruction of the young; a part which, perhaps more than any other, we have been taught to consider as having been extremely defective and inefficient. The catechising of the children by the clergyman on Sunday afternoon is commonly looked upon as an absurd piece of formality; and the modern Sunday-school is pointed to with triumph as being the perfection of all that is required in this way. We have sometimes asked, "Where are your fruits? The Sunday-school is the nursery where you show us plenty of fine, healthy, young plants; but where are your mature fruit-bearing trees? Where are the results of your labours?" The storm of angry abuse which has generally been showered upon us, instead of an answer, has made us rather cautious in repeating the question; but we cannot help feeling that the noble efforts of the promoters of the Sunday-school system—efforts put forth during a space of time more than sufficient to test their efficiency—have *not* met with the success that was expected, nor even with any thing at all approaching the results that might reasonably be looked for from the operation of such a vast machine. For our own part, we see abundant reasons for the failure, and many ways in which, in our opinion, amendment may be made. Our space will allow us to mention only one, and that one involving a procedure not much relished at the present day, viz. a compliance to some extent with the old system, and with the rubrical directions. This compliance consists in a recognition of the authority and sole responsibility of the clergyman, even although he may be obliged to do his work by means of lay helpers.

We take it for granted that lay help is needed in the Christian instruction of the young: that to devolve this upon the minister is to impose a burden upon him which he neither can nor ought to bear; but we would charge him with all the responsibility of it, and make the work of the teachers as irresponsible as possible. This is to be effected by limiting the instruction given by lay helpers to hearing the children read, and *catechising them from set forms. No extemporaneous instruction should be allowed.*

What we wish to impress upon our readers is this, that one great defect of the present Sunday-school system is the irresponsible and miscellaneous, not to say objectionable (which it frequently must be), nature of the course of teaching generally pursued. The diversity of teaching necessarily introduced into a school where each teacher pursues his own course, and gives utterance to his own peculiar opinions (often very peculiar indeed),—this diversity of teaching, we say, is a very undesirable feature of the present system We know that in hundreds of Sunday-schools in the kingdom there is nothing whatever to hinder the introduction of any form of error that may desire to insinuate itself; and this we are sure of, that doctrines most prejudicial and inimical to the Established Church have been taught, and are taught, by shallow minds, who think they are doing God service by opposing every thing they do not understand. We therefore earnestly entreat our clerical readers to look well to their

Sunday-schools. The mode of instruction we have been advocating appears to us to contain a remedy for many of the evils which would otherwise necessarily accompany the well meant efforts of lay helpers.

We will anticipate one out of, perhaps, many objections. It may be said, "You propose to make the Sunday-school teacher's office merely mechanical; it will no longer be a high and noble duty—a labour of love." To this we reply, that we do not diminish, but rather *increase, the value of their services, by relieving them of responsibility;* and that any work, however humble, performed for the love of God, and in behalf of our fellow-men, is a high and noble duty. A labour of love it will still be; a love of God, and not of ourselves, or of display of our own powers. With regard to the vast majority of Sunday-school teachers who go about their self-denying work, we believe, from proper motives—to these, as well as to their ministers, we address these observations in hopes of doing something, by advocating a return to the *principle* of the old system, towards removing what appears to us a great and increasing evil of the modern one.

PRIVATE PRAYERS.

SIR,—It is to be wished that more attention could be given in Sunday-schools to the work of storing the minds of children with a few prayers comprehending the chief elements of devotion—as confession of sin, petition, and thanksgiving. The teacher may often ask each pupil what prayers he uses, and afterwards supply the want of these wherever it is found to exist. Let him inquire how many use the doggerel verse beginning

"Matthew, Mark, Luke, and John,
Bless this bed which I lie on," &c.

I fancy the result of his inquiry will astonish him in many cases. Many children, for the want of something else, turn the Apostles' Creed into a prayer; others *advanced in years* continue to say every night,

"Gentle Jesus, meek and mild,
Look upon *a little child,*" &c.

It seems a hardship that our young should pass through life with such specimens of prayers as these, especially when every one is talking so much about education.—I am, &c. AN OBSERVER.

MAXIMS FOR SUNDAY-SCHOOL TEACHERS.

[Continued.]

1. Besides writing on paper in *easy* words the questions you intend to ask the class, be careful to explain the *hard* words in the lesson under consideration.

2. Throw in here and there among your questions a few sensible practical remarks by way of advice, but let them be *brief.* Guard against *preaching* to children, or you will weary them.

3. Besides being in the school in *good time,* show no anxiety to hurry over your work and get rid of the children; for they notice it, and lose interest in their lessons, and in you, because you show little in them.

4. Occasionally enliven your lessons by a short anecdote; but let it be in strict keeping with the day (Sunday), and with religious subjects, or you will do more harm by it than good.—I am, &c. R.

"FINDING THE PLACES."

SIR,—I believe it is hardly enough considered how much it contributes to order and attention at church on the part of the children for the Sunday-school teachers to ascertain that all in their classes who can read have their Prayer-Books with them, and *the Collect and Psalms found and marked* before starting from the schoolroom.

The S.P.C.K. would supply Prayer-Books with markers on the specific application of a member, the secretary once informed me; but two pieces of narrow tape answer all practical purposes if firmly attached to the book. Δ.

Notes of Lessons for Sunday-school Teachers.

[The Committee of the National Society, while anxious to give publicity to any communications in the form of "Notes" which may be useful to Sunday-school Teachers, do not necessarily hold themselves responsible for articles inserted under the above heading.]

NOTES ON THE GOSPELS.

Scheme for the Month.

Seventeenth Sunday after Trin.	Luke xiv. 1-11.
Eighteenth Sunday after Trin.	Matt. xxii. 34-46.
Nineteenth Sunday after Trin.	Matt. ix. 1-8.
Twentieth Sunday after Trin.	Matt. xxii. 1-14.
Twenty-first Sunday after Trin.	John iv. 46-54.

*** The "Notes" for two of these Sundays are arranged in the form of Questions as specimens of catechetical teaching.

SEVENTEENTH SUNDAY AFTER TRINITY.
Read Luke xiv. 1-11.

Ver. 1. Who is meant here by *"He"?* The verse says, *He went into the house of one of the chief Pharisees;* do we find that Jesus mixed with men, and held conversation with them? But did He ever chose occasions to be *alone* in quiet places? For what purpose? [Luke vi. 12; xxi. 37.]

Well, then, sometimes He mixed with men, at others He withdrew from them; what lesson does this teach *you?* [That when business requires it, I may be as it were in the world; but that at times I must seek to be alone to offer up my prayers to God.] (For explanation of the word "*Pharisees,*" see "Notes" for Trinity Sunday in the *Sunday-school Paper* for June.) Why did Jesus enter the house? What day was it? Was it usual among the Jews to be better prepared to show hospitality on the Sabbath than on any other day? [It was; and Jesus shows His approbation of the customary feast on the Sabbath.*]

Ver. 3. It says here that Jesus "*answered;*" had they asked Him a question? [No.] Then how can He be said to have answered them? [He answered the doubts and thoughts *within* them. See Luke v. 22; vii. 39, 40.]

Ver. 4. What do you mean by *healed* him? Works of piety, necessity, and charity, may be done on the Sabbath; what kind of a work was this? [Of charity or love.]

Ver. 5. And what kind of works does Jesus allude to here? [Of necessity and charity.] Name works which *you* may lawfully perform on the Sabbath?

Ver. 7. What is a *parable?* [A comparison in words between earthly and heavenly things.] Why did they choose the *highest* rooms? [The Pharisees were a *proud* sect, and claimed honour on account of their fancied wisdom.] What do you mean here by *rooms?* [*Seats* at table.] (The word translated *seat* means the *first*, or most honourable, place of *reclining* at table, which was the *middle* place on each couch.)

Ver. 9. *Give this man place.* What does this mean? [Leave the honourable place which thou hast chosen, and give it to him who has just come.]

Ver. 10. What is it to *worship* God or Christ? Can we be said to worship *man* in the same sense that we worship God or Christ? Is the title *worshipful* ever given by us to a mere man? [Yes; we say, "the Worshipful the Mayor" of such and such a town.] And what do we mean? [The *Honourable* the Mayor.] And what do we mean in this verse by saying that a man will have *worship* of them that recline at meat with him? [Honour, esteem, or applause.] Why? [Because he took a low place and was raised to a higher.]

Application.

What is the promise to those who humble *themselves?* What does *exalted* mean? Well, this is often the case among men; but is there not a *greater One* who exalts the humble? Who is that? And suppose He does *not* exalt us here, *where* will He do so? Does God love the proud? *Whom* does He love? [Well, my children, let us seek His honour; for it is eternal life itself. Let this be your morning's lesson, and may God help you to practise it.]

EIGHTEENTH SUNDAY AFTER TRINITY.

Read Matt. xxii. 34-46.

Ver. 34. (For explanation of the doctrines of the Pharisees and Sadducees, see "Notes" for Trinity Sunday in the Number of the *Sunday-school Paper* for June.)

Ver. 35. *Tempting Him.* Endeavouring to entangle Him in His speech so that they might have reason to accuse Him. He had put the Sadducees to silence in the address recorded in verses 23-33; and the Pharisees now wished to entrap Him so that they might bring Him before the Sanhedrim, or chief council.

Ver. 36. *In the law.* That is to say, the *moral* law delivered by God through Moses, viz. the Ten Commandments.

Ver. 37. *All thy heart, soul, and mind.* This verse gives us the shortest and at the same time fullest definition possible of the word *devotion.* The heart, soul, and mind include all that enables us to feel, think, contemplate, love, and adore.

Vers. 38 and 39. In these verses Jesus reduces the Ten Commandments to two,—love to God and love to our neighbour, or to mankind.

Ver. 40. *Hang all the law and the prophets.* That is, the teaching of the law and of the prophetical books *depends* upon these two commandments. It may be observed that in our Lord's time the Jews made a threefold division of the sacred books: (1) The Pentateuch, or five books of Moses; (2) The other histories and the prophets; (3) The Psalms, Proverbs, Ecclesiastes, and Song of Solomon. These three divisions were called: (1) The Law; (2) The Prophets; and (3) The Psalms. (*Josephus against Apion.* lib. i. p. 1036.)

Ver. 42. *Son of David.* It is true He was descended from David (Luke ii. 4); but He had also a *heavenly* descent, being God's Son; and this the Pharisees would not acknowledge.

Ver. 44. They did, however, acknowledge the authority of the Psalms; and Jesus uses Psalm cx. as an argument against them. In this passage David calls Jesus *his Lord,* thus: "The Lord" (that is, God) "said unto *my* Lord" (Jesus Christ).

Ver. 45. In this verse Jesus silences the Pharisees by saying, "How can Christ be merely David's Son when David himself expressly styles Him *his Lord?*" It may justly be said that within the entire range of thought and argument there cannot be found any reasoning so sound, clear, and conclusive as this. A mere man could not have framed it, and its effect may be learnt from verse 46.

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* Thus one of the Rabbis, on being well entertained on the Sabbath, said, "How did ye know of my coming?" The other answered, "Is there any thing more valuable to us than the Sabbath;" that is, the *day* induced us to make good cheer, though we knew not of your coming? (*Schabb.* fol. 119, i.) See also Lightfoot on this point.

Application.

Unless Jesus be *the* Christ, that is to say, the Anointed One, our faith is vain; our business, therefore, is to start with and cling to the doctrine taught in the Creeds, that "He is the only Son of God," and that "He was crucified" *for us,* and that "He will come to judge the quick and the dead." Beginning with this doctrine, as Christians, we shall find every thing in Scripture to bear it out; and God will give us the necessary grace to live up to it. It must, then, be our care not to strive *against* the grace so given.

NINETEENTH SUNDAY AFTER TRINITY.

Read Matt. ix. 1-8.

Ver. 1. *Passed over.* That is to say, over the Sea of Galilee.

His own city. Capernaum was called His own city because He so frequently honoured it with His presence. The inhabitants, however, were not at all brought nearer repentance by His sojourn among them; and thus we find that as their opportunities had been greater than those of other people, so on this account was their punishment to be proportionately greater. (See Matt. xi. 23.) And why? Simply because they had been called to repentance and they had *resisted* the invitation. But it may be said that their punishment was to be merely of a *temporal* kind, as, for example, the destruction of their city; and, indeed, this notion would seem to be feasible enough, from the fact that the site of the city is to this day unknown, so complete has been its overthrow. Dr. Robinson (*Bible Researches,* iii. 288-294) *supposes* its situation to be denoted by the low mound of ruins called by the Arabs Khan Minyeh, near the fountain Ain-et-Tin, close to Lake Gennesaret. Their punishment, however, was *not* to be merely temporal, for Jesus mentions it in connection with "the day of judgment" (Matt. xi. 24). What shall we say, then; if God's Son laboured among them for their repentance, could He not also have given them grace which they could *not* resist? Doubtless He *could* have done so, for He can do all things. This, however, is not His *ordinary* dealing with men. He does *His* part and we must do *ours,* He working in us; so that those who are lost will not be able to accuse God, but will be punished, because having knowledge they wilfully, like the Jews of old, "always resisted the Holy Ghost." (See especially Acts vii. 51.)

Ver. 3. *Blasphemeth.* Because He had forgiven sins. They *would not* own His Divine mission.

Ver. 4. *Knowing their thoughts.* He read their hearts. Behold here a proof of His divinity. He is equally omniscient now as then.

Ver. 5. *Son of Man.* This title He applies to Himself. Once it is applied to Him by other than Himself (Acts vii. 56).

Ver. 8. *Multitudes saw it.* His miracles were real, and *seen* of men, not done in a corner.

Application.

(1) The teaching of Scripture—the teaching of the Prayer-Book, which echoes Scripture—the message of the bishops, priests, and deacons of Christ's Church—the doctrine of the Sacraments, and the entire spirit of the faith of Christ, are based upon this one idea—the forgiveness of sin through Jesus Christ. (2) There can be no better proof of this than the readiness of Christ when on earth to show His power in loosing men from past sin, and this often when they came for a temporal relief, if they readily acknowledged His power.

TWENTIETH SUNDAY AFTER TRINITY.

Read Matt. xxii. 1-14.*

Ver. 1. What is a parable? [See "Notes" for the *Seventeenth* Sunday after Trinity.]

Ver. 2. What did the king do? Then this was an act of grace on whose part? [The king's.]

Vers. 3, 4, and 5. What Eastern custom is alluded to here? [Sending servants to invite guests a second time, namely, when the feast is ready.] Then did the king do his part? Did those invited do theirs? How do you know they did not? What does making "light" of it mean? Did they remain at home idle? How did they employ themselves?

Vers. 6, 7, and 8. What did those do who did not employ themselves in their business? What dispositions did this act show? [Cruelty and ingratitude.] What did they become by killing his messengers? [Murderers.] Was the king pleased? What does *wroth* mean? What word means *anger?* Does it occur in the Prayer-Book? Quote the *Litany.* ["From thy *wrath.*"] Were guests obtained? How? And what did the king observe when he came in to see them? Could this man have had a garment if he had chosen? [Yes; in the East garments were provided for all the guests.] How was the man punished? Now mention One who had a Son whose messengers were put to death? What was His son's name? [Jesus.] What does the marriage-feast mean? You don't know; turn to Rev. iii. 20. What door is meant in this verse? [The heart.] And can Jesus really eat with us? [No.] What feast does he offer? [The Gospel.] Then what does the *feast* mean? [The Gospel.] In whose righteousness should those who are invited to the Gospel feast seek to be clothed? [Christ's.] Is Christ ever called our righteousness? [Jerem. xxiii. 6.] To whom does he impart it? [To those who by faith seek it.] Then what does the *wedding-garment* mean? [Holiness, or righteousness.]

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* It is scarcely necessary to say that the parable recorded in Luke xiv. 15-24 is entirely different from this one. In the former there is no mention of the marriage-garment. It is true there is the same indifference on the part of those called to the feast. In short, the design of each parable is distinct. While speaking of the invitation being extended to the poor, as stated by St. Luke, it may be well to observe, that the parables often contain allusions to Eastern customs. Thus, on this point, Harmer says: "An Arab prince will often dine in the street before his door, and call all that pass, even *beggars,* in the name of God, to partake, and retire returning thanks." When an Arab kills a sheep it is the custom to call his neighbours, *and the poor,* and finish every thing.

Application.

Bring out by means of questions the following points: (1) God seeks to bring *all* to the light of the Gospel; (2) Many, like the Jews, will not receive it; (3) God detects *even one*[*] who does not walk worthily of the vocation wherewith he is called, who seeks not to be clothed in the garment of righteousness.

TWENTY-FIRST SUNDAY AFTER TRINITY.

Read John iv. 46-54.

Ver. 46. Here He performed His first miracle. Cana was the native place of Nathaniel (John ii. 1-11). It is now called Kefr Kenna, and is about four miles north-east of Nazareth.

Certain nobleman. The word translated "nobleman" is the strongest that could have been used. It means a courtier,—one attached to the king, and so by implication a man of the first or highest rank. This is an important point, as showing that the most exalted in position sought the aid of Jesus of Nazareth. [For remarks concerning *Capernaum* see "Notes for *Nineteenth* Sunday after Trinity.]

Ver. 47. *At the point of death.* This expression, which is a very fair translation of the original words, is also important. It proves that by this time the power of Christ, even in the most *hopeless* cases of illness, even in the last extremity, had become well known in Galilee.

Ver. 48. *Ye will not believe.* Jesus is here comparing (says Grotius) their slowness of belief with the ready belief of the Samaritans. See verses 39-41.

Ver. 50. *Go thy way.* This address is much the same as the Jewish one, "Go in peace" (Luke vii. 50).

Ver. 53. *Himself believed, &c.* "This was not a hard thing to do" (a person may perhaps say) "when the one they loved was restored before their eyes; if a like thing were done before *my* eyes, *I* also would believe." Whenever such a thought occurs to any one, let him remember that he has the account of the miracles upon sure testimony; and if he will not believe it, to him may be applied such warnings as "If they hear not Moses and the prophets," &c. (Luke xvi. 31).

Ver. 54. *Second miracle.* This was the second done *in Galilee previous* to those mentioned (Matt. iv. 23). Miracles had been wrought by Him before this at Jerusalem (John ii. 23; iii. 2).

Application.

The teacher may dwell on the following points: (1) The love and pity of Jesus were ever ready to exert themselves for the relief of the sick and afflicted; all He required was that *in faith* they might be left to His tenderness and power; (2) We should ask good things for others as well as for ourselves, just as this father besought Christ to restore his son.

QUESTIONS ON THE COLLECTS FOR THE USE OF TEACHERS.

"Those *beautiful Collects* which had soothed the griefs of forty generations of Christians."—Macaulay's *History of England*, vol. i. p. 160.

SEVENTEENTH SUNDAY AFTER TRINITY.—To whom do you speak here? How do know you are not addressing *Jesus?* [Because at the end I say "through Jesus," &c., which I should not do if I were praying to Him.] What do you mean by "grace"? [The favour of God's help.] What do you ask here that God's grace may do? Well, you know what "follow" means; but what do you mean by "prevent"? You say it means "to hinder." True, we *generally* use it in that sense; but has it not *another* meaning? Well, as you don't know, let us see whether our Bibles and Prayer-books help us; turn to Psalm lxxxviii. 13 ver. in your *Bibles.* Here you speak of your prayer preventing *God*; can you hinder *God?* Very good; now turn to the same Psalm and the same verse in your *Prayer-books:* what words are here used *instead* of "prevent"? ["Come before."] Now then, *what* does "prevent" sometimes mean? [Come or go before.] And do we require that God should first put good desires into our hearts? And when He has done so, what *else* do we require? [That His Grace should go with and "follow" us.] To what works do we pray Him to make us devote ourselves? How often? ["Continually."] What does this mean? Through *whom* do you ask this?

EIGHTEENTH SUNDAY AFTER TRINITY.—What does "beseech" mean? and "grant"? and "grace"? What does "withstand" signify? [Resist or bear up against.] What "temptations" do you pray you may withstand? What are the temptations of the "flesh"? [Gluttony, drunkenness, unclean acts, &c.] Mention one who *did* resist the devil. [Matt. iv. 3, 6, 9.] Can we resist the devil in our *own* strength? What do we require? With what kind of "hearts" and "minds" do we pray we may "follow" God? What do you mean by *following* God? Where are we taught that He is the "only" God? [First Commandment.]

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[*] The remark of Cajetan on this point may interest the classical reader (See Trench's *Notes on the Parables*, p. 221.): "Subtilis discretio in tanta multitudine describitur; quia enim ita omnes Deus videt ut singulorum singillatim curam habeat, ideo unus describitur visus homo." Another writer observes: "No corner of the universe has a veil from its Creator. There is no recess into which a spirit can slide. The same all-seeing power is every where. If we look forward through time, there is in prospect the great day of manifestation, of which the transcendent light will be such as to annihilate the darkness of all past time."—Foster's *Broadmead Lectures.*

Nineteenth Sunday after Trinity.—What words may you use instead of "forasmuch as"? [Seeing that.] Without whom? [God.] Please whom? [God.] What do we pray Him to "grant"? Though God has given us Christians His Spirit, is it not possible for us to resist Him? [Acts vii. 51.] Yes; but this text refers to the Jews; can *you* resist Him? Does God give us His Spirit as a gift or talent to be cherished or to be neglected? Then if a person turns out very bad, have you any right to say he has never *had* the Spirit? What might you say of him? [That he has not *cultivated* the gift.] Don't you make out God's Spirit to be weak when you say He may be resisted? [No.] Why not? [Because Scripture says, "*Quench* not the Spirit," 1 Thess. v. 19.] Which is truer, you or Scripture? What does "rule" our hearts mean? [Direct, govern them.]

Twentieth Sunday after Trinity.—What things do you pray to be kept from? Mention things hurtful to the *soul*. [Bad example, the devil's temptation, &c.] And to the *body*. [Accidents by land, fire, and water, &c.] You pray to be "ready," for what purpose? [To do God's will.] How are you taught His will? [By the Bible, which reveals it.] Was there ever a time when the Bible had not come into the hands of *every* Christian? [Many years must have passed before *every* Christian could obtain it.] How, then, could such learn the truth? [From the teaching of the Church.] Do you then place the Church as equal to the Bible? [No.] Why not? [Because it was the duty of each Christian when he *did* get the Scriptures to compare the teaching of the Church with them.] Are there any now who do not heed what the early Church taught? [Yes.] What *do* they do? [They either take up *new* doctrines, as, for instance, paying undue honour to the Virgin Mary; or they believe what only a *small* part of the Church once taught, as, for instance, that Jesus was a mere creature;* or they make a religion for themselves, like the Mormonites.] How do you pray you may "accomplish" God's will? ["Cheerfully."]

Twenty-first Sunday after Trinity.—What does "pardon" mean? What *kind* of "peace" especially do you ask for? [Inward peace.] What does the Prayer-book call this peace? ["Peace which the world *cannot* give."] Can the *wicked* have it? [Isa. xlviii. 22.] Then to obtain it, you must follow what? [Holiness.] *Why* do you ask for "pardon and peace"? [See Collect.] How do you ask to serve God? Have you here prayed for a quiet mind? [I have asked for God's peace.] Through whom?

Notes on Scriptural and Liturgical Words, by Rev. J. Eastwood, M.A.

"You will not find that this study of words will be a dull one when you undertake it yourselves. Only try your pupils; and mark the kindling of the eye, the lighting up of the countenance, with which the humblest lecture on words, especially words which are familiar to them in their play, or *at their church*, will be welcomed by them."—*Trench's Study of Words.*

Brigandine (Jer. xlvi. 4; li. 3), "a kind of defensive armour, or coat-of-mail," as appears from the following passage: "Thei hadde these weapons . . . helmet, and *brigantine*, or cote of fense of linnen sowed faste with a great manie wrappings." (*Pol. Verg.* i. 50.) The word seems connected with *brigand*, which word, indeed, Holinshed derives from it, though the reverse seems quite as likely. Nashe uses it for a small ship, "foystes, gallies, and *brigandines*." (*Lenten Stuffe*, p. 32.) The Hebrew root means to *glitter*.

Bruit (Jer. x. 22; Nah. iii. 19), "noise, report, rumour" (Fr. *bruit*). Bacon (Ess. liv.) quotes a proverb: "Beaucoup de *bruit*, peu de fruit;" that is, much *bruit*, little fruit." Nashe's *Terrors of the Night*: "The *brute* of their cunning thus traueling," &c. Eij. ob. So in numerous other passages. The Earl of Leycester uses the plural, "The *brutes* of your treatinge underhande." (*Corres.* p. 247.) So Latimer: "He (the Pope) shall send forth his thunderbolts upon these *bruits*." (*Serm.* p. 153.) The Hebrew word is one of frequent occurrence, being usually rendered "fame, rumour, or report."

But, for "except, or without," occurs in Prayer-Book version of Psalm xix. 3, "There is no speech nor language *but* their voices are heard among them," where the Authorised Version has, "where their voices are not heard." Instances of this usage in old writers are exceedingly common; the following may suffice: "Treuli, treuli, I seye to thee, *but* a man be borun agen," &c. (*Wiclif*, John iii. 3); "*But* a corn of whete falle into the erthe," &c. (*Ibid.* xii. 24).

"God fadres and godmodres
That seen hire godchildren
At myseise and at myschief
And nowe hem amende,
Shul have penaunce in purgatorie
But thei hem helpe." *Piers Pl.* 5708-13.

It is still used as a provincialism, and pronounced *bout*. The Hebrew word *beli* occurs in a great number of passages, where it is rendered *without*: *e.g.* Ps. lix. 4, "*without* my fault;" Job xxiv. 10, "*without* clothing."

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* It is necessary for the teacher to call to mind that the Arians of old taught that Christ was a mere creature, capable of vice; and that He was not eternal. The Nicene and Athanasian Creeds condemn their errors. Separatists every day afford evidence of the want of creeds, for not knowing *what* they believe or *why* they dissent, they split up into hundreds of sects.

By occurs in 1 Cor. iv. 4, where the Greek shows that it must mean "against:" "I know nothing *by* myself," *i.e.* "am not conscious of guilt in the things laid against me, yet am I not justified by that consciousness of rectitude," &c. Cf. Latimer: "If so be thou hast spoken to or *by* thy neighbour" (*Serm.* p. 17). This sense is not yet out of use in some parts.

By, for "during," is used several times in the phrase "*by* the space of." So Bacon (Ess. xxix.), "Now *by* the space of six score years."

By and by (Luke xxi. 9; Matt. xiii. 21, &c.), "shortly, presently, immediately." "King David . . . . *by and by* commanded Nathan and Sadoc" (*Latimer's Serm.* p. 114). "*As soone as ever* thei eskaped into safetie thei *bie and bie* sent embassadors" (*Pol. Verg.* p. 53).

Cab (2 Kings vi. 25), a Hebrew measure containing about three pints.

Cabins (Jer. xxxvii. 16). The Hebrew word *khanūth* occurs only in this passage; it is from a root meaning to "bow down," and is accordingly taken by some to mean "subterranean vaults, or prisons *arched* over;" by others, "*curved* posts, or crooked bars," in which the captive sat in a distorted position, such as are called *stocks* in Jer. xx. 2, 3; xxix. 26.

Calamus (Exod. xxx. 23; Song iv. 14; Ezek. xxvii. 19), a Latin word signifying *reed*. In the above passages the Hebrew word is *kaneh*, which is in other passages rendered *cane*, *reed*, and *stalk*. Here it means the *Calamus aromaticus*, which grows in India and Arabia, and is exceedingly fragrant both whilst growing and afterwards when cut down and dried.

Calkers (Ezek. xxvii. 9, 27). The marginal reading, "stoppers or strengtheners of chinks," expresses the words of the original exactly. *Calk* is now almost confined to the process of stopping up the chinks in the seams of a ship with oakum and pitch.

Calves of the lips (Hos. xiv. 2). This phrase is akin to such phrases, as, "*sacrifice* of thanksgiving," "the *sacrifices* of God are a broken spirit;" calves, or young bullocks, being the most valuable of the animals offered in sacrifice. Compare Heb. xiii. 15: "Let us offer the *sacrifice* of praise to God continually, that is, the *fruit of our lips*, giving thanks to His name."

Canker, Cankerworm (Joel i. 4; ii. 25; Nah. iii. 15). The *Scarabæus arboreus*, or hedge-chafer; a species of locust which gnaws herbage and fruits. "Canker" is said in Sternberg's *Northamptonsh. Gloss.* to mean "a small worm." In 2 Tim. ii. 17 it means a gangrene, or *cancer*, eating into the flesh; in Jam. v. 3, "the foulness which gold and silver contract, rust of metals," which is its common meaning in South Yorkshire.

Captivated, for "taken captive," does not occur in the text; but Mr. Booker, in his Glossary, notices it as occurring in the headings of three chapters, and says that it is obsolete in that sense.

Careful (Dan. iii. 16). The phrase in the original is elsewhere translated "there is no *necessity*" (Ezra vi. 9), "that which they have *need* of" (vii. 20), "whatsoever more shall be *needful*;" so here it means "we do not think it *needful*;" or, as we sometimes say, "we do not *care* to answer."

Carriage (Judg. xviii. 21; 1 Sam. xvii. 22; Isa. x. 28, xlvi. 1; Acts xxi. 15), "baggage, luggage, something requiring to be carried," not as now, "the act of carrying," or "the vehicle whereon any thing is carried." It occurs in the same sense in the margin of Num. iv. 24; 1 Sam. xvii. 20.

Cast out my shoe (Ps. lx. 8; cviii. 9), "take possession of," as appears from Ruth v. 7. "In transferring a domain it was customary symbolically to deliver a shoe (as in the middle ages a glove); hence the casting down a shoe upon any country was a symbol of taking possession." (Gesenius.) Compare the not yet obsolete custom of transferring property by a straw or sod.

Catholic (Prayer-Book), "universal, extending over all." Greek, *catholicē*. The Church of Christ is so called as embracing *all* true believers; and it need hardly be said that for any *one* branch or portion of the Church to claim for itself exclusively, or for others to confer upon it (and so countenance its claim to) this title, is utterly at variance with the true meaning of the word. The *Catholic* epistles are those addressed to Christians generally, and not, as St. Paul's were, to *particular* churches.

Centurion (Fr. *centum*, a hundred), a Roman military officer, who had originally the charge of a *hundred* men; the corresponding functionary in our army is the "sergeant." Compare our word *century*, a "*hundred* years," which Shakespeare uses for "a *hundred* men" (*Lear*, iv. 4), and "a *hundred* things" (*Cymb.* iv. 2). So the Marquis of Worcester's "*Century* of Inventions."

Notices to Correspondents.

"A Lover of Order" and "A Sunday-school Teacher" are thanked. Their communications have been accepted.

"J. J. M." Your useful analysis of words shall appear in our next.

The Monthly Paper

OF THE

NATIONAL SOCIETY.

No. CXXXII. NOVEMBER. 1857.

THE Committee of this Society has now resumed its sittings. The Society has lost an old and much-respected Member of the Committee by the decease of Richard Twining, Esq., F.R.S., at an advanced age. His original election as a Member dates as far back as 1827; and he has served without intermission during the whole period of thirty years, having from time to time been re-elected on the several occasions of his retiring by rotation.

Parochial Collections Fund.

(Continued from October Number. The List is made up to the 15th October.)

BUCKS.			
Horton . .	£1	4	8
Hedgerley .	3	12	10
Little Brickhill	1	11	6
CAMBRIDGE.			
Cherry Hinton	1	18	0
Stretham . .	2	10	0
Thetford . .	0	15	7
CHESHIRE.			
Odd Rode—Trinity . .	8	0	0
CUMBERLAND.			
Cockermouth	2	18	7
DEVON.			
Clyst—St. George .	2	0	0
DORSET.			
Piddletrenthide . .	1	0	0
ESSEX.			
Orsett . . .	2	9	6
GLOUCESTER.			
Saintbury . .	0	17	0
Coates . . .	0	14	0
HEREFORD.			
Llanrothal .	0	10	4
Welch Newton	1	3	6
HERTS.			
Hunsdon . .	£1	5	2
Bayford . .	1	12	0
KENT.			
Petham . .	1	0	0
LANCASTER.			
Walney Island Chapel, Dalton-in-Furness . . .	0	6	0
LEICESTER.			
Wyfordby . .	0	18	8
Freeby . . .	0	10	10
LINCOLN.			
West Keal .	1	12	6
Sutterton . .	0	7	6
Kirmond . .	0	15	0
Thornesway .	1	5	0
MIDDLESEX.			
Ickenham .	0	16	6
NORFOLK.			
Thirne . . .	1	18	6
Burgh—St. Margaret's	1	17	6
NORTHAMPTON.			
Arthingworth	1	17	11
NOTTS.			
Orston, Thoroton, & Scarrington . .	2	2	3
OXFORD.			
Wendlebury .	£2	10	8
SALOP.			
Hordley . .	1	18	1
SOUTH HANTS.			
Farlington .	3	0	0
Holdenhurst .	3	2	9
STAFFORD.			
Turnstall . .	1	14	0
SUFFOLK.			
Norton-by-Woolpit .	3	11	7
Heveningham	0	10	0
Wrentham .	2	5	6
Petistree . .	1	12	4
SURREY.			
St. Luke's, Norwood .	10	10	0
Bagshot . .	3	12	5
St. Mark's, Kennington	5	1	0
SUSSEX.			
Sutton . . .	1	4	6
Bignor . . .	2	2	6
Tillington . .	3	11	7
Westmeston .	1	8	8
Horsted Keynes	1	11	2½
WARWICK.			
Bubbenhall .	1	3	0
Honingham .	£0	17	0
Lillington . .	8	7	9
Wellesbourne	4	10	2
Avon Dassett	0	11	6
Southam . .	3	14	0
WESTMORELAND.			
Old Hutton Cha., Milnthorpe . .	0	18	9
WILTS.			
Cricklade . .	2	10	0
WORCESTER.			
Churchill—St. James .	3	8	4
Worcester—All Saints .	2	15	0
Dodderhill .	2	0	9
YORKS.			
Bolsterstone .	1	0	0
WALES.			
DENBIGH.			
Llansilin . .	1	17	11
MONTGOMERY.			
Moughtrey .	0	3	6
ISLE OF MAN.			
Malew . . .	1	0	0
Rushen . .	2	4	7

The Society's Local Subscription Associations.

It is proposed to give from month to month, in this part of our publication, a short account of any meetings held to promote the Society's interests, or for the formation of Local Associations on its behalf. While we shall generally have to look for our information to the Society's officers, whose chief business it is to promote such gatherings, we shall also feel obliged to any correspondent who will forward to this office reports of the proceedings of Church "Associations" or "Unions," parochial or otherwise, which have for their object the advocacy and support of this and other Church Societies.

A meeting has recently been held at Bristol, under the presidency of the Archdeacon, who, as chairman, stated its object, and concluded his remarks by expressing a hope that the archdeaconry and city of Bristol would in future do their duty to a society which had a strong claim on their gratitude.

After a statement from Mr. Warren (the Society's Travelling Secretary) of the operations of the Society both general and local, and an appeal on its behalf as a permanent and working body, and also as the exponent of the mind of the Church of England in the all-important matter of National education, the meeting was addressed at great length by the Rev. Canon Moseley, Sir A. H. Elton, Bart., and others. A committee, consisting of an equal number of clergymen and laymen, was formed on the spot to give practical effect to the resolutions unanimously passed; and to confer with the Local Committee of the S. P. C. K. on the practicability of a joint depôt for the sale of the Society's publications, &c.

During the past few weeks sermons on behalf of the Society have been preached by the Rev. R. Chaffer, the London Organising Secretary, in the parish churches of St. George's, Hanover Square, West Hackney, Mitcham, &c.

The following Donations and new Annual Subscriptions have been contributed since the last announcement, and are hereby thankfully acknowledged. The List is made up to the 15th October.

Worthington, W. Esq. *Burton-on-Trent*	a.	£1	1	0
Askew, Rev. J. *Ashchurch, Tewkesbury*	a.	1	0	0
Goodwin, Rev. H. *Twyning, ditto*	a.	1	0	0
P. P. *Icklesham, Rye*		0	5	0
Ray, Rev. G. *Statherne, Melton Mowbray*		10	10	0
Salter, W. Esq. *Chard*	a.	0	5	0
Matherne Collection-box, by Mrs. E. Brookman		1	3	1
From a few Friends, by Rev. T. Nightingale		1	10	0
Mould, Rev. R. A. *Warrington*	a.	0	10	0
Pegg, Mr. W. H. *Claypole Sch. Newark*	a.	0	5	0
Gillett, Mrs. W. S.	a.	1	1	0
Collection at St. Paul's Church, *Balsall Heath*		27	11	1
Collection at Holy Trinity, *Bordesley*		7	0	0
Raymond, Rev. J. *Ebbw Vale, Newport, Monmouth*	a.	1	1	0
Staple-Fitzpaine and Orchard-Portman Church Association		4	0	0
Collection in Carleton Church, *near Skipton*		1	2	6
Fenwick, R. Esq. *Sunderland*		1	0	0
Hudson, G. Esq. *ditto*		1	0	0
Anonymous, R J. R.		1	1	0
Bowers, Rev. T. S. 4 *Woodhouse Sq.*	a.	1	1	0
Grey, Miss		1	10	0
Collecting-box, Mr. D. Jefferies		1	5	0
Myddleton, Mrs. *Grindle Park, Guisborough*		4	0	0
Hardy, J. Esq. *Dunstall* (increased to)	a.	5	0	0
Burnham, Rev C. H. *Wollaston, Wellingborough*	a.	0	10	6
Sharman, Miss, *Birmingham*		0	2	6
Coppard, Mr. D. G. *National School, Pontardawe, Swansea*	a.	0	5	0
Clay, Rev. W. L. *Blisworth*	a.	1	1	0

DIOCESE OF LONDON.

Dacre, Miss F. *Stratford, Essex*		1	0	0
Collection at St. Margaret Pattens, *Fenchurch Street*, by Rev. J. A. Knox		2	7	6

DIOCESE OF WINCHESTER.

Wythes, Mrs. *Reigate*		0	10	0
Morant, Rev. H *Nutfield*	a.	0	10	6
Hatchard, Rev. T. G. *Guildford*	a.	0	10	0
South Lambeth, after Sermons, by Rev. R. Stafford and Rev. C. T. Shepherd		10	7	6
Mathias, Rev. D. *East Moulsey*	a.	1	1	0

DIOCESE OF ELY.

Collection after Sermon at *Little Waldingfield*, by Rev. B. Robinson		£1	0	0
Collection after Sermon at *Great Waldingfield*, by Rev. H. Kirby		3	14	10
Faulkner, Rev. H. B. *Melford, Sudbury*	a.	1	1	0
Smith, Rev. C. *Newton, ditto*	a.	1	1	0

DIOCESE OF EXETER.

Sidmouth.

Crigan, Rev. Dr.	a.	0	5	0
Ede, Mrs.	a.	1	0	0
Ede, Miss	a.	0	10	0
Fitzgerald, Crofton, Esq.	a.	0	5	0
Slessor, Charles, Esq.	a.	0	5	0
Trollope, Barnard, Esq.	a.	0	5	0
Warner, Mrs.	a.	0	10	0

Collection in Dartington Church		5	0	0

DIOCESE OF MANCHESTER.

Holgate, J. Esq. *Burnley*	a.	1	1	0
Parker, Rev. A. *Townley, ditto*	a.	1	1	0
Burnley, Collection in St. Peter's Church		8	1	6
Haslingden, Collection after the Annual Sermon, by Rev. C. Heath		6	5	0
Hulme, Collection in Holy Trin. Church, by Rev. P. Marshall, after the Annual Sermon		11	0	0

DIOCESE OF OXFORD.

Hungerford.

Hall, W. R. Esq.		2	0	0
Platt, Mr.	a.	0	5	0
Gray, Mr. T.	a.	0	5	0
Small donations		0	6	0

Benson, Rev. H. *Henley-on-Thames*	a.	1	1	0

DIOCESE OF ROCHESTER.

Hertford.

Peacock, Miss		0	5	0
Green, Miss		0	5	0
Morgan, D. Esq.		0	5	0
Morgan, Mrs.		0	5	0
Haggar, Franklin, Esq.		0	10	0

Gopsill, Mrs. *Amwell, Ware*		0	10	0
Kemble, the Misses, *Welwyn*		0	10	0

Canterbury Diocesan Board.

The eighteenth anniversary of the Canterbury Diocesan Board of Education, held at Maidstone under the presidency of the Primate, was, as usual, attended by the chief of the nobility and clergy in the county. In seconding the adoption of the report, Archdeacon Harrison urged the necessity of watchfulness over the measures brought into Parliament, in order that the continuance of Christian training might be preserved, and that freedom from interference maintained which they now enjoyed. Among the other speakers was Mr. Beresford Hope, who urged strongly the necessity of religious training accompanying education. He said:

Belonging, as we all do, to that pure communion, the Church of England,—not meddling with those who are outside, not entering into nice questions, but simply walking along the path on which our own footsteps are planted,—we are doing our own duty according to our own light in our own way. Our contribution to national education is the education of the children of the Church of England in the doctrines and principles of that Church. All we look for from the State is fair play. Persons of all opinions have held the brightest anticipations of some national system of education which shall swallow up all differences,—differences which have ever been held in this country with the earnestness which is part of the national character; but I believe that any system of national education which shall thus override all differences of opinion is a perfect chimera, only to be attained by crushing the consciences of men, and laying down that as non-essential which they believe from the bottom of their hearts is most essential. The denominational system of education is the only system which can work well in this country of England. Fair play and no favour; each sect obtaining that share of public support which may be gained by its own exertions, or which its own contributions may demand by an arithmetical necessity from the national rate in aid, and the advantage of which nothing but its own shortcomings can deprive it.

Mr. Hope proceeded to urge the special necessity of education for the rural districts, denying their superior morality, and instancing from his own observation, during a visit to the Manchester Exhibition, the great progress making in manufacturing districts. He then spoke of the difficulty in getting children to attend, and urged industrial training as a remedy:

We want something more like what is called industrial training—a more familiar, common-sense grappling with the necessities of the case. You may now meet a girl coming out of a school—ay, and her instructress, too—who may be able to state the weight of every mountain in Europe and the specific gravity of every mineral, and yet be unable to boil a leg of mutton or hem a pocket-handkerchief (laughter); able to pass a first-class examination, but unable to perform the duties of a domestic servant or a domestic wife. Our peasantry now have a profound contempt for learning; but this is not likely to convert them, or to attract them into the better way. Something has been said of evening-schools, and there are other ancillary works which do not come within the scope of this society; but it is high time that we should now go to the bottom of the difficulty. The Archdeacon of Maidstone has told us that the schools are built; but that the question now is, how they are to be maintained. If the education imparted in them could have this obviously practical turn, we should incline our peasantry, not only to send their children, but to keep them longer at school, and so swell the box of pence at the end of the year. I venture to press this consideration on the attention of the committee. Let the schools take a more industrial form; let the children after a certain age come half-time; and make them and their parents feel that while they are going on with their schooling, while they are learning the great importance of the things that concern their immortal souls, they are learning that also which will be useful to them in this life.

Responding to a vote of thanks, the Archbishop of Canterbury remarked that they had much reason to be thankful for the success that had already attended the operations of the society:

No fewer than 110 additional schools had been built during its operation; and it was remarkable in passing through the villages to observe how attractive the school-houses now appeared, how unlike what they used to be, when they were more calculated to repel than to attract. The hon. member for Maidstone had alluded to the difficulties which attended rural schools, and long experience had convinced him (the Archbishop of Canterbury) that those difficulties could not be exaggerated. Sunday-schools afforded a marked example of the difference between town and country. A friend of his had assured him, as an illustration, that he had far more trouble in a rural parish with a very small Sunday-school than he had afterwards in the manufacturing town of Bolton, in a Sunday-school numbering 1200 scholars, and where he had a teacher for every ten or fifteen to help him. With regard to evening-schools, he felt much hesitation in pressing them upon the clergy, because he knew how hard a thing it was, after being employed the whole day in pastoral work, to turn out and spend two or three hours in the arduous task of trying to impart a little knowledge where there was much dullness, and to put a little spirit into minds which were slow to receive it. At the same time, where there were zeal and proper means, and health allowed, he did not believe the clergy would find any thing more useful in carrying out the great purposes of their holy office.—*Guardian.*

York Diocesan Board.

The Annual Report of this Board states that, as in former years, a sum of 300*l.* has been devoted to the support of the York and Ripon Training Institutions; that the Board has contributed 12*l.* 10*s.* by way of exhibition to a deserving youth, and 6*l.* 15*s.* in aid of the expenses of organising and inspecting schools, and 55*l.* in aid of building or enlarging schools in six parishes. The Report further states that

The entire number of teachers sent out to the charge of schools since the opening of the training institutions has been 290 masters and 120 schoolmistresses. Of the masters sent out, 126 have found employment within the diocese of York, 125 in the diocese of Ripon, and 39 elsewhere. Of the schoolmistresses, 48 obtained situations in the diocese of York, 51 in the diocese of Ripon, and 21 in other dioceses. . . . .

The total cost of the two institutions to the diocesan boards of York and Ripon in 1856 was 867*l.* 19*s.* 8*d.*; of which sum 708*l.* 17*s.* 11*d.* was required for the male school, 159*l.* 1*s.* 9*d.* for the female school. The sum actually paid by the two diocesan boards was 600*l.* The training-school account was therefore overdrawn during the year to the amount of 267*l.* 19*s.* 8*d.*, whereby the debt previously incurred was raised at Christmas last to the sum of 925*l.* 15*s.* 9*d.* This, however, has since been reduced to 825*l.* 15*s.* 9*d.* by a payment from the York Board of 100*l.* out of the proceeds of the pastoral letter issued by his Grace the Archbishop last year for a joint collection on behalf of the National Society and the Diocesan Board of Education. The total amount of collections under the pastoral letter as yet received by the diocesan board is about 120*l.* . . . .

The work of diocesan inspection has been only partially carried out during the past year; indeed, it seems to be almost entirely limited to a few rural deaneries. The plan of issuing a list of fixed subjects for examination in schools visited by the diocesan inspectors was adopted last year, and has given satisfaction to school-managers and teachers. It would, perhaps, be desirable that those who discharge the office of diocesan inspectors, instead of confining their attention to the same district in each successive year, should, on the invitation of school-managers, extend their visits to different parts of the diocese; in this way many schools now altogether out of the reach of inspection would receive a healthy stimulus, and though probably only a small portion of the diocese could be visited in any one year, yet the work of improvement would be gradually helped forward; and as there is no doubt that the inspectors on such occasions would experience ready hospitality, the expenses of such a plan would not fall heavily upon the society.

An application was received last year from the National Society for assistance in procuring the information required for the decennial return of the state and progress of Church education instituted by the society. The diocesan board readily undertook to endeavour to procure the necessary information; and a request was made to the archdeacons to issue the forms of return prepared by the society to the rural deans in their respective archdeaconries, to be transmitted by them to the clergy in their several deaneries.

The object of this inquiry is to ascertain what is really being done by the Church in the matter of education; it is therefore important that full returns should be made. As yet returns have been received from only about 190 parishes, exclusive of the city of York, comprising a population of 243,082, and exhibiting the average number of children receiving day and Sunday instruction in Church schools as about 1 in 11 of the population; in many places, however, the average is considerably higher.

The Report closes with remarks showing that, while the Board does not overlook the advantages attendant on the diffusion of useful knowledge, the primary object of the society is to instil Christian principle into the hearts of the rising generation.

Diocese of Lichfield.

ARCHDEACONRY OF DERBY.

The annual conferences of clergy and teachers in this archdeaconry, held in the autumn of 1855 and 1856, have been followed by a third gathering, in no way less interesting and successful than those which have preceded it. It took place, as usual, in the National Schoolroom, Curzon Street, Derby, on the 2d and 3d of October, under the presidency of the Venerable Archdeacon Hill. On the first day of the meeting the following questions were discussed:

1. What can be done to improve our Sunday-schools? For what length of time should the teaching be carried on? What subjects should be taught? Should young children be obliged to attend the Sunday-school, and be required to go with the elder scholars to church?

2. What is the best way of giving a Bible lesson—(1) as regards the division of the subject; (2) as regards the mode of instruction, viz. whether (*a*) catechetical, (*b*) elliptical, or (*c*) simultaneous, that is, allowing the children to answer together?

3. How far is it desirable and practical to introduce into our National schools what is called "industrial training"—(1) as to boys; (2) as to girls, where there is no opportunity of teaching them practically household matters?

The discussion was opened by the Rev. R. Hey, Rural Dean, and Secretary of the Archidiaconal Board. A *résumé* of this discussion, so far as it bears on the first question, will be found in the portion of the *Monthly Paper* for December devoted to "Sunday-schools." On the second day of the conference the following subjects were submitted for consideration:

1. What is the best mode of teaching children to write? Is it desirable that writing on paper should be commenced in schools earlier than is usually done? Which are the best copy-books?

2. Should perfect silence be maintained during the time allotted to needlework? If so, what measures should be adopted to prevent the monotony being felt by the children?

3. By what principle should we be guided in fixing the school-wage of scholars?

4. Which is the best way of teaching composition to pupil-teachers and scholars?

5. What are the best books on managing and teaching a school?

There was a larger attendance of teachers on this day, and their readiness to state the results of their experience was a sufficient proof of the interest which they took in the proceedings.

On the evening of Friday (the first day of the conference) about 120 clergy and teachers sat down to tea in the Temperance Hall; and in the course of the evening a lecture was delivered by the Rev. Gerard Smith, on "the Relation of Natural Theology to Christian teaching." The students of the Training Institution for Schoolmistresses at Derby attended the conference as in past years. The thanks of the teachers who had assembled in Derby for the discussions were voted to the Venerable Archdeacon Hill, the Rev. R. Hey, and to the Diocesan Board. This is the fourth conference which has taken place in the archdeaconry within the last three years. In August 1855, one was held at Chesterfield, under the presidency of the Lord Bishop of the Diocese, a full account of which appeared in the *Monthly Paper* for September in that year.

Educational Conference.

The Conference of the friends of education, held in June last at Willis's Rooms, under the presidency of his Royal Highness the Prince Consort, for the purpose of taking into consideration "the early age at which the children of the working-classes leave school," was noticed in the *Monthly Paper* for July. It was then stated that a resolution was proposed by the Lord Bishop of Sodor and Man, and unanimously adopted, containing a request to the committee to publish the essays read in the different sections, and to frame a report. A volume containing the essays has just been issued by Messrs. Longman and Co.,* which will doubtless be read with interest by all who attach importance to the work of elementary education. The essays are arranged under five distinct heads, as follow: 1. Papers chiefly on the fact of the non-attendance and early removal of children from school in this country; 2. Papers on the attendance, &c. at schools on the Continent; 3. Papers chiefly on prize and certificate schemes; 4. Papers on half-time schemes and evening and factory schools; 5. Papers not falling under the above heads. The number of those who read essays, and the importance and variety of the questions discussed, render the task of detailing even the salient points of the volume in a single notice of this kind a matter of impossibility. The names of the authors of the addresses, and the prefatory remark of the editor to the effect that "those papers which have been selected by the committee for publication owe their appearance to their valuable and practical character," will probably insure considerable attention to the volume itself. As it contains the resolutions adopted in the different sections, the readers of it will be able to compare these with the essays upon which they were in a great measure founded. In pages 370-376 will be found the inaugural address of his Royal Highness the Prince Consort, together with the report of the committee, read immediately after it. The present notice is not intended as an analysis of the essays themselves; but it may serve for the present to convey a general notion of the proceedings of the five sections in which they were read. To this end, it will be useful to specify the papers in the order in which they stand in the volume.

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* *Essays upon Educational Subjects, read at the Educational Conference of June* 1857, *with a Short Account of the Objects and Proceedings of the Committee.* (Published by authority of the Committee.) Edited by Alfred Hill, Esq., Barrister-at-law, one of the Honorary Secretaries. 384 pages, 8vo, price 6*s*. 6*d*.

In Section A.—Rev. M. Mitchell, her Majesty's Inspector of Schools: "On the evidence afforded by the reports of her Majesty's Inspectors as to the early age at which children are taken from school."

Mr. Flint, late Assistant Diocesan Inspector in Derbyshire, and Organising Master of the National Society: "The same subject, with special reference to schools not under Government Inspection."

W. H. Hyett, Esq., F.R.S., of Painswick, Gloucestershire: "The educational statistics of the last Census, in so far as they bear on children at school, at work, and at neither; with the practical conclusions to which they lead."

Edward Baines, Esq., of Leeds: "On our past educational improvement, and the means of future progress, especially in lengthening the term of education."

J. D. Goodman, Esq., of the Birmingham Educational Association: "On the results of returns from Birmingham, showing the degree in which labour and idleness respectively interfere with education."

Rev. S. Earnshaw: "Upon the state of education among the working-classes of the parish of Sheffield."

In Section B.—Joseph Kay, Esq.: "On the comparative condition of children in English and foreign towns."

M. Eugène Rendu, Paris: "L'école primaire et le travail professional."

Rev. Dr. Matter, Strasburg, Honorary Inspector-General of Public Instruction in France: "De l'éducation des enfants des classes ouvrières, et spécialement de leur retrait prématuré de l'école."

Captain Boscawen Ibbotson, F.R.S.: "The educational system in Germany, and its advantages."

In Section C.—Rev. Nash Stephenson, Shirley, Birmingham, Secretary to the Section: "On the nature and administrative machinery of prize-schemes."

Rev. H. G. Robinson, Training School, York: "Suggestions of plans for retaining the attendance of children at school to a more advanced age."

Seymour Tremenheere, Esq.: "On certificate and prize schemes, with suggestions for their improvement and extension."

Rev. J. P. Norris, her Majesty's Inspector of Schools: "On the working of the Staffordshire Certificate and Registration Scheme, and on the best method for its extension to all schools."

In Section D.—Alexander Redgrave, Esq., Inspector of Factories: "On the operation of the half-time scheme in factories."

Rev. W. J. Kennedy, her Majesty's Inspector of Schools: "On the principles to be observed in promoting school attendance."

J. Fawkener Winfield, Esq., Birmingham: "On factory-schools."

Rev. C. H. Bromby, Cheltenham Training College: "On voluntary half-time schemes."

Edward Akroyd, Esq., M.P. for Huddersfield: "On the plan of juvenile and adult education adopted in the writer's manufactory."

John Thackray Bunce, Esq., Birmingham: "On feeding and evening schools, the former as a means of prolonging and the latter as a means of resuming education."

In Section E.—Thomas Hare, Esq., Charity Commissioner: "On endowments created for the apprenticeship of children, and on the application of such funds by way of premiums or rewards, as an encouragement in the education of the poor, and for promoting their longer continuance at school; and on the employment of other charities founded for undefined purposes in aid of the same objects."

Jellinger C. Symons, Esq., Inspector of Schools: "On industrial training as an adjunct to school-teaching."

Miss Mary Carpenter: "Juvenile delinquency in its relation to the educational movement."

W. L. Sargant, Esq., Birmingham: "On the proposed middle-class examinations as a means of stimulating the education of the lower classes."

Rev. J. B. Owen, London: "On indirect compulsory schooling."

Rev. Canon Girdlestone, Bristol: "Will an improvement in the dwellings of the labouring classes have any influence upon the value which they attach to the education of their children, and can any use be made of the electoral franchise in the same direction?"

The majority of the essays commence with details of school-statistics, which bear striking testimony to the existence of the evil to remedy which was the one object of the Conference, namely, the early removal of children from school. That this evil is not, however, peculiar to England appears evident from the papers read by M. Eugène Rendu, of Paris, and the Rev. Dr. Matter, both of which, it may be remarked, are written in French. As may readily be supposed, the authors of most of the essays are led to discuss the causes of the premature withdrawal of children from elementary schools, and the remedies for the evil which appear to them to be the most powerful. A further report from the committee of the Conference may be looked for; but in the mean while the essays themselves, and the resolutions of the various sections which are appended to them, will probably serve to indicate the line which such a report will take.

Committee of Council on Education.

DEPARTMENT OF SCIENCE AND ART.

The annual distribution of the national medals for drawing among the students of the Schools of Art of the United Kingdom took place in the Manchester Townhall on Friday evening, October the 9th, under the presidency of Earl Granville. The exhibition of the prize-designs by students in all the Schools of Art in the kingdom had previously been opened at the Manchester School of Art. It comprised upwards of five hundred specimens, and the collection filled three large rooms. Earl Granville was accompanied, as the deputation from London, by the Right Hon. W. F. Cowper, M.P., Mr. Redgrave, and Mr. Cole. On the platform were also the Lord Bishop of Manchester, Mr. W. Dargan (of Dublin), Mr. Cheetham, M.P., Mr. R. M. Philips, M.P., Mr. J. Whitworth, Mr. W. Fairbairn, and most of the gentlemen who had actively promoted the Manchester School of Art and the Exhibition of Art-Treasures. The room was crowded with ladies and gentlemen.

Mr. G. Potter, chairman of the committee of the Manchester School of Art, commenced the proceedings by explaining that the drawings which had obtained bronze prize-medals in the local Schools of Art all over the country had been sent to London, and that silver medals were awarded only to the best of these.

Mr. Redgrave, who followed Mr. Potter, stated in his address that the silver medals, which were indeed national prizes for high attainments in design, were restricted in number to one hundred; and that they were to be distributed that evening in such proportions among the students of the various schools of art in the kingdom as had been determined by the examination. In making the award of prizes, he had been assisted by Sir C. Eastlake and Mr. Maclise. In the course of his remarks he observed, that the object of the efforts made by the department with which he was connected was not to make artists, but to produce a general appreciation of correct design and right taste generally in matters connected with art.

Earl Granville stated that one reason for his anxiety to attend the meeting was to afford a practical exemplification of a principle which he and others had endeavoured to establish, viz. that it was desirable to *de*-centralise as much as possible the action of the department. In the course of his remarks, he briefly replied to the objections often made to the practice of teaching drawing in elementary schools, especially to girls who were afterwards to become domestic servants, by insisting on its tendency to produce neatness of hand, keenness of eye as to uniformity and taste, as well as general precision. He said, that even in the cutting-out of a frock there was scope for design. One remark made by Earl Granville may perhaps have special interest for schoolmasters. He observed, that the male teachers instructed at Marlborough House admitted that the children who had half of the allotted number of hours spent in exercises of the hand devoted to drawing and half to writing progressed more rapidly in their penmanship than others who were occupied in learning writing during the whole of those hours.

The Right Hon. W. F. Cowper remarked, that those who had examined the specimens of art exhibited during the last two days were of opinion that striking testimony had been borne, not only to the talent and proficiency of the students, but also to the excellence of the method adopted in the Schools of Art throughout the country.

The names of ninety-two prize-holders, male and female, were then read by Mr. Cole, and certificates of their claims to the medal were presented to them in succession by Earl Granville.

One remarkable feature connected with the proceedings at the meeting may be briefly pointed out in this notice. Most of the speakers alluded to the fact, that while the Exhibition of 1851 proved unmistakably the existence of great wealth and abundant resources in England, especially in the manufacturing districts, it also showed that in taste, design, and finish the English were far surpassed by their continental neighbours. A striking evidence of this fact was contained in the speech of Mr. Redgrave. He observed, that "he regretted they were not able that evening to give the students the medal itself, which would be a very handsome one. In endeavouring to present them with the very best work of art that could be obtained, they were obliged to go to the most eminent artists, and the artist on this occasion happened to be a foreigner. He hoped that on future occasions English art would stand high enough to produce its own medals; but on this occasion the medal would be the work of M. Vechte, whose productions stood forth pre-eminent in the great Exhibition in Paris, among them being that wonderful shield which was the admiration of all the civilised world, and which was now in the Manchester Exhibition. M. Vechte was engaged to give them one of the finest medals he could produce."

The proceedings of the evening terminated with a vote of thanks (proposed by the Rev. Canon Richson) to the Lord President of the Council and the Vice-President of the Committee on Education.

[In the advertising columns of this Number will be found a notice issued by the Department, offering certain pecuniary and other advantages to sixty schools for the poor, with a view to encourage the practice of elementary drawing.

We had intended to insert this month the Drawing Papers used on the occasion of the General Examination of Training Schools at Christmas last, but our limited space precludes their appearance. They will, however, be found complete in the *Church Education Directory*, with other Examination Papers.]

Correspondence.

[The Committee of the National Society are thankful for any communication likely to assist School-Managers and Teachers, or otherwise promote the work of Church Education; but they do not necessarily hold themselves responsible for the opinions of the Editor's correspondents.]

To the Editor of the National Society's Monthly Paper.

CAN BOOK-LEARNING AND INDUSTRIAL TRAINING BE COMBINED GENERALLY IN SCHOOLS FOR THE POOR?

A laughable story is related of Antony. He was fishing one day, and had ill success, which, in the presence of Cleopatra, he looked upon as a disgrace; he therefore ordered one of his assistants to dive, and put on his hook such fish as had been taken before. This scheme he put in practice three or four times, and Cleopatra perceived it. She affected, however, to be surprised at his success, expressed her wonder to the people about her, and the day following invited them to see fresh proofs of it. When the day following came, the vessel was crowded with people; and as soon as Antony had let down his line, she ordered one of her divers immediately to put a salt fish on his hook. When Antony found he had caught his fish, he drew up his line; and this occasioned no small mirth among the spectators. "Go, general," said Cleopatra; "leave fishing to us petty princes of Pharus and Canopus; your game is cities, kingdoms, and provinces." I confess I see in this well-told anecdote something marvellously analogous to the educational circumstances of the present day. We have been fishing, as we are told, a long time in unfruitful waters, and some yet more attractive bait is needed. It is said that the young have no sooner come to us than they leave us, and go we know not why or whither; and this undoubtedly is true. One says it is the requirements of the labour-market which tend to thin our schools, another that it is the apathy of the parents, another the poverty of the parents, another that all three combine to render our labours abortive. It is unnecessary to adjust here the absolute or relative claims of these causes, since attempts to do so have been often made, with more or less success. What, however, is chiefly worthy of notice at this time is the fact, that a large and increasing class of persons are endeavouring to attribute the failure of our educational plans to the *unpractical* character, as they term it, of the instruction imparted in our schools. Perhaps out of every six who write upon the subject of popular education, at least four are calling lustily for a strong infusion of the so-called industrial element into our system of training. This element, they contend, can be made an integral portion of the school-life of every poor child. The school is to be turned into what Napoleon I. designated England—a vast workshop, "a nation of shopkeepers," of course in miniature. With whom this notion originated it is impossible to say; it is sufficient for us to know that persons are found every day willing to endorse it with their unqualified approval and authority. It is to be feared that those who first broached it bear striking resemblance to Cleopatra's divers; for they have succeeded in fastening only a dead fish to the educational hook, which sooner or later will be found worthless, inasmuch as it will subject the patient watchful labourer who adopts it to unpleasant ridicule. The point which it chiefly concerns us to know is this—Can we combine industrial [illegible] with book-learning in our schools generally?

Take first the case of girls. It is said, that while under instruction in our schools they may be taught cooking, washing, and household work. Now let it be understood that we exclude from this argument all cases in which girls are boarded and lodged in such establishments as orphanages, workhouses, and servants' institutions; in these, doubtless, we may do something towards imparting a knowledge of the details mentioned above. We deal now simply with ordinary elementary schools. Is it possible in these schools to teach either cooking, washing, or household work? If not, then the question must virtually be given up. Now it will be at once evident to any person who will reflect for a moment on the subject, that *industrial work, to be taught at all, must be taught practically.* If cooking is to be taught, the raw material to be cooked must be provided; if washing is to be taught, shirts and other articles must be found to undergo the necessary experimental process at the hands of the uninitiated one; and as far as household work is concerned, something more extensive than the schoolroom and its stove must be submitted to the undeveloped skill of the candidate for housemaid's honours. But how, in an ordinary National school, can all the requisites for industrial training be obtained? Supposing that the *parents* could send the girls to school with a certain amount of material to be cooked (which in most cases they certainly could *not* do), would the *kind* of food sent by them serve in the most remote degree for the culinary art with which it is desirable to indoctrinate them? They might, it is true, attempt to dress their *teacher's* dinner; but in this case, I fear her chance of a palatable meal would be as small as Antony's actually was in taking fish with his hook. Again, who is to *teach* cooking, supposing all other obstacles to be put aside? Could the mistress possibly do so, hampered, as she must be, by other duties? If this duty could be laid upon her, she would certainly be obliged to lead the way to the kitchen at about half-past ten in the morning; so that practically she would be a cook, not a schoolmistress. For my own part, I do not see how, in a school in which the girls are not boarded and lodged, any cooking worthy of the name can possibly be taught. Turn we now to the washing. Whose clothes are to be subjected to the tender mercies of the learners? I recollect being present at a meeting when this very subject of industrial work was brought forward. The cooking had been warmly discussed,—" done," in fact, " to a turn,"—but evidently to no one's satisfaction, when washing was introduced to our notice. Every one had something to say about it, much as he disliked washing-day (for, gentle reader, we were all gentlemen); when the chairman, the late lamented Bishop of Salisbury, put a question which silenced all voices and opened all eyes. He doubted whether people would send linen to the school to be washed; and by way of showing the dangers to which it would be exposed, asked if any gentleman present had ever submitted his own shirts to be experimented on. It has been said that the female pupil-teachers might be compelled to learn washing. To this I will reply, that I have known many cases in which their parents have threatened to cancel their indentures,—to withdraw them, in fact, from the school,—rather than have them spend their time in learning that which they could teach them at home. Supposing, however, that the parents were willing, *by whom* and *when* is the said washing to be taught? Surely not by the schoolmistress, already occupied in preparing her pupil-teachers and her school to respond to the imperative demands of the inspector.

Let us glance at boys' schools. It is said, Teach gardening to the pupils in these. It is presumed such schools must be in rural districts; but we know that all boys in rural districts do learn gardening, they know not how, without the intervention of the school. It comes to them naturally: they assist their fathers in the summer evenings, if they are labourers' sons; and if not, they go to trades, and therefore neither require nor desire to understand it. Teach them trades, say some; I answer, *What* trades, and by *whom* will you teach them? The master can teach only *one* trade, if even he can do *any thing* in this way. But it may be said, Why not engage artisans to come at different times and instruct the boys in *various* trades? To this I reply, that, in the first place, it would be necessary to ask each parent what trade he would wish his son to learn: and this is not all; for having engaged to teach the chosen handicraft, you must be prepared to *perfect* the boy in it, that is, if you made any condition whatever for retaining him at school to an advanced age. I once paid a visit to a certain school in which the boys were said to be taught carpenter's work by a carpenter in the neighbourhood. Now I know not whether the said carpenter was or was not acquainted with the immortal creations of "Sweet Will of Avon," but to this day I strongly suspect him of having burnt midnight oil in company with the works of the "immortal bard;" for do I not believe right well that he had stumbled on the expression, "Othello's occupation's gone?" He knew for certain that if he taught too much to those boys there would be little work for him to do in the neighbourhood, so *he* did the work, and the boys merely *watched* him. Again, how could the expense be met of hiring men to teach trades, seeing that already we have the greatest possible difficulty in getting together funds adequate to the support of the schools in their present state? Let me be understood. When the entire parish in which a school is situated belongs to one person, when that person has unlimited means, and *wills* that industrial work shall be taught in the school, when the fathers of the scholars work on his estate, and to a great extent are under his control,—when, I say, all these conditions exist, then you may do a little in the way of giving instruction in industrial work. Taking, however, *ordinary schools with ordinary means and appliances*, I doubt the practicability of giving such teaching. The subject is so important, and the ideas which prevail with respect to it are so undefined and vague, that I hope the pages of the *Monthly Paper* may be opened to a full discussion of the whole question, conducted, of course, in a genial and friendly spirit. It would be a happy circumstance for us all if those managers who have tried the industrial teaching in their schools would inform us how it is conducted, and what success has attended it. My own opinion is, that all schools are for book-learning, for the cultivation of the intellect and feelings, for Christian instruction, for general training; and that all *special* training in trades and callings must follow, not accompany, the school-life of the child. Acting on this persuasion, I would caution enthusiastic educationists to beware of mere theories; for many so-called industrial schools are failures. I would guard them against fastening dead fishes to their books; and if I might attempt a parody on Cleopatra's address, would say to them, "Go, sensible educationists; leave washing, cooking, scrubbing, and shoemaking for theorists; your work is to teach the fear of the Almighty and the elements of general knowledge."

AUTHOR OF THE "HISTORY OF A CHURCH-TEACHER," &c.

DETAILS OR OUTLINES, WHICH SHALL IT BE?

SIR,—Will you allow me to draw the attention of your readers to what I conceive to be a great and certainly an increasing evil connected with the modern system of school-teaching? You must be aware, sir, how necessary it is to economise as much as possible the time which the children of the poor spend at school, and that no more effective measure for this purpose can be adopted than that of carefully selecting from each subject which enters into the curriculum of study *the great outlines, or chief features*, with which it is desirable that the pupils should become acquainted. The early age at which they leave school (putting aside other cogent reasons for such a mode of procedure) renders this policy absolutely necessary; but how seldom (judging from the lessons which one hears them give) do teachers seem to realise this principle! It appears to me that the majority of lessons which trained teachers now afford are far too elaborate for the objects to be kept in view. They confuse their pupils by engaging their minds in exploring a multitude of minor details, finer shades and distinctions, and microscopic points, instead of concentrating their attention on the *broad outlines* of each subject. Thus you will find children well acquainted with the exact number of smooth stones which David chose from the brook; with the precise dimensions and weight of each portion of Goliath's armour; with the name of the place where St. Paul left his cloak, and with whom he left it, and whether he said he wanted "the books and specially the parchments," or "the parchments" and specially "the books;" with the history of the Hittites and Amorites, and other nations;—all this, and more: yet at the same time they will be quite unable to give you an intelligent account of the Atonement, the Sacraments, the offices and character of our Lord and of God the Holy Ghost, and those manifold features of revelation which most concern their souls' health. Is not such teaching as this simply solemn trifling? Is it religious instruction at all? May I not express a hope that the "Notes" furnished in the *Sunday-school Paper* by your correspondents will banish such teaching from our schools for ever? But, sir, if you take *secular* instruction into consideration, you will have ample margin for recording your dissatisfaction with the present style of teaching. Select *English history*, for example, and ask the children, into whose ears it has been droned for months and months, to tell you something about the Revolution, or the origin of the Peninsular War, or the chief features in the Reform Bill, or (to go back a little) the most important provisions of the Magna Charta. Generally speaking, their minds as regards these points are as blank as a twenty-four hours' snow-drift; but ask them something about Edmund Ironside, or Canute, or Hardicanute,—about any obscure circumstance of their reigns, respecting which no sensible man cares a straw,—and you will find them ready enough to answer you. The same remarks apply to *geography*. They know ll the spurs of the Hartz Mountains, and the chief Fiords of Norway, but

little of the colonies, and their productions and situation. The lessons by which this useless trifling is conveyed are nevertheless elaborated to the utmost extent; and this is a proof that teachers have the ability to do better, if they would have the courage to shake off the trammels of custom and think a little for themselves. I believe myself, that we must go back more and more to the old system of learning by rote combined with moderate explanation, and discard much of our oral teaching.—I am, &c.
SWITHIN.

OUR CHILDREN'S OFFERING TO SUFFERING FAMILIES IN INDIA.

Kennington Oval, S., September 23, 1857.

SIR,—Will you allow me to suggest to my fellow-teachers through your pages that a penny subscription be made in all our schools; the fund raised being called "Our Children's Offering." That every child be invited to bring a *mite;* that its interest as well as prayers, which are doubtless offered daily in school, may be engaged in behalf of the sufferings of our fellow-countrymen and their families in India—not a few of whom were once the happy inmates of our schoolrooms.

The kind feeling and readiness with which my children have brought their pence lead me to hope that the effort would be productive of much good.—I remain, &c.
JOHN H. HAY.

THE POSITION OF THE SCHOOLMASTER.

SIR,—Allow me to point out a printer's error, which seriously affects the meaning of a sentence occurring in the end of the letter written by "No lawyer but a layman," in your last Number. "Best-intentioned well-trained people" is an error; "best-intentioned weak-minded people" was, I believe, the expression in the manuscript.—Yours, &c.
ALFRED.

REGULATIONS AFFECTING PUPIL-TEACHERS AND ASSISTANT-TEACHERS.

SIR,—Allow me through your Paper to thank a "Catechist and Teacher" for his kindly sympathy. In agreement with what he writes, I must acknowledge that I derived lasting benefit during the short period I taught in the infant-school. Yet, while there is benefit on the one hand, there is loss on the other; for while teaching at the infant-school, what will become of the geographical, historical, arithmetical, and (worst of all) grammatical points, which we with so much care picked up during our five years' apprenticeship? These during a three years' exile in an infant-school will slip behind the veil of oblivion for want of using. Much as I love the profession, I would rather leave it than again enter an infant-school as teacher.

As to "J.," he has only answered half the question. He has accounted for my inadmissibility to sit for a certificate, but not for Government's preferring an untrained person of twenty-two to a trained one of the same age; for what is apprenticeship, if it is not training? Thus the untrained teachers have in this case greater privileges than the trained.—I am, &c.
ETTA.

ATTENDANCE AND CAPITATION GRANTS.

St. Martin's School, Worcester.

SIR,—I promised in my letter inserted in your Paper for July an account of the number of children in my school claiming the capitation grant.

At Christmas 1855, I had 161 boys on the books of my upper division. Of these, 73, or 45·4 per cent, left during the year: but of the remaining 88, 63 gained the capitation grant, that is, 39 per cent of the number on the books at the beginning of the year, but 71½ per cent of those who had been at school during the whole year (that is, 88). There were also 168 boys who entered during the year 1856; of these, 103 remained till its close (65, or 38·7 per cent, having both entered and left during the year). Of this 103 only a few could have been successful, as the great majority entered when there were less than 176 days of the school-year unexpired. But 13 were successful claimants, making a total of 76; only 25 failing who had been to school during the whole year. I may add, that there are eight weeks of holiday in the year, and therefore but 44 weeks of school-work, or 220 days; and from these are to be deducted Good Friday, the day of Rejoicing for Peace, the day of the pupil-teachers' collective examination and sundry half-days, making a total of 215 days.

I have noticed at various times credit given to schools for a great increase in numbers, and at the same time a large percentage of claimants for the capitation grant expected. How this can be expected I cannot see; for any boy admitted during the last ten months of a year cannot by any possibility appear as a claimant. If in any school the scholars' average continuance at school amounts to three years,—excluding those vagrants who merely come and go, and of whose numbers in a town school most schoolmasters could give a sad account,—at least one-third of the boys at any one time in professed attendance must have been admitted during the year, and are therefore unpresentable. Really the number is larger; I merely state an approximation, as I do not wish to make an over-statement. There remain, then, less than two-thirds of the number in attendance who may by possibility become claimants. Now I have heard of educational theorists, evidently knowing but little of the practical working of our schools, who, on the first extension of the capitation-grant Minute, were horrified at the large amount of public money which was to be lavished away; who argued, " there are two millions of children under instruction, the capitation fee is 5*s.* a head, therefore half a million of money will be yearly expended under this head alone. Every practical man knew at the time that this was a fallacy; and yet it was asserted over and over again. In my school, as I have shown you, only 88 (*plus* those who entered during the first two months of the year and remained till its close) could have been claimants in a school numbering 161 at the commencement of the year and 191 at its close.—I am, &c. RICHARD HOLMES.

EXTRA INSTRUCTION PREVIOUSLY TO INSPECTION.

SIR,—I trust that the subject of this communication will be of sufficient importance to secure its insertion in your periodical. Many schoolmasters are in the habit of teaching the upper classes of their schools of an evening about a month or so previous to the visit of her Majesty's inspector. Of course the object is to cram for the examination, in order to obtain a good report. As the inspector, however, is not informed of the extra tuition, he is led to believe that the attainments of the children are the result of the teaching in the ordinary school-hours. Here, then, is a gross deception.

I wish to ascertain the opinion of my fellow-teachers upon this practice, which, to my mind, is dishonest and deluding. It is unfair to those teachers in the same town or district who are content to labour honestly in their proper hours. Their schools may not reach the standard of those who adopt the extra cramming system; their reports probably will be inferior to those of the latter; and the cause may be attributed to inefficiency, the true one, however, remaining unknown. It is galling to an honest man to see dishonest practices thus rewarded.

The system in question, too, injures the successor of one who adopts it. He will of course be expected to keep the school up to the same standard as his predecessor. This may not be done unless he resorts to the same dishonest method; and consequently he is considered an inferior teacher. It tends also to foster a habit of idleness. A teacher may neglect his school one part of a year, trusting to his private teaching to get his pupils up for the examination. His own expedient is a temptation to indolence, and he salves his conscience by his extra work. Its moral influence upon the pupil-teachers needs no comment. I am afraid that the practice is oftener pursued than is generally known.—I am, &c. A YORKSHIRE TEACHER.

Notes and Queries.

CORRESPONDENTS' ANSWERS TO INQUIRIES.

CAPITATION FEES.—SIR,—In reference to the question with respect to holidays raised by " T. B." (a very important one since the extension of the Capitation Minute), may I repeat the suggestion I made in a letter published in the *Monthly Paper* for August 1856, that the Committee of Council should allow capitation fee on a number of days proportioned to the number of weeks in the year that any particular school is open? It will be remembered that the original minute expressly calculated upon forty-eight weeks of school-attendance, and therefore it excludes, quite unintentionally, many children attending schools in agricultural, and particularly hop, districts, where the circumstances of such schools require that at least eight weeks' holidays should be given in the year.—I am, &c. W.

SCHEMES FOR PRIZES.—SIR,—In reply to " Schoolmaster's" inquiry in your last, will you allow me to suggest to him that the prize may be made a great incentive to industry in the school, if he adopt the principle of one of the " prize-schemes," now so common in the northern, midland, and western counties? Let every child above ten, eleven, or twelve, who has been in the school for two or three years, and has been *regular* for that time, be allowed to compete at a written examination, there being four or five good prizes, varying from 2*l.* downwards; the details as to age, time in the school, and amount of regularity required, being settled according to the circumstances of the school. But I would advise him not to undertake the examination himself, but to get some out-of-door authority to do it; a diocesan inspector, for instance.—I am, &c. ANOTHER SCHOOLMASTER.

TIME-TABLE FOR MIXED SCHOOLS.—SIR,—In reply to " S. W.," I beg to enclose a copy of a time-table which has been very successful in a mixed school of fifty children. Having found by experience that much good emanated from the working of the same, I do not hesitate to send you a copy for insertion in your valuable Paper.—I am, &c. J. B. NEWINGTON.

Morning.

Time.	1st Class.	2d Class.	3d Class.	4th Class.
9 a.m.	Prayers. Sing a Psalm. Call the names over.			
15 m. past 9.	Hear the Lessons, if any. Tables or Catechism.	Ditto.	Ditto.	Ditto.
30 m. past 9.	Reading and Examination (Master).	Arithmetic, separate Sums or Black-board (Teacher).	Writing, Desk.	Write Copies on Slate.
15 m. past 10.	Write on Paper. Enter Sums in Books, if any. Dictation, or Writing from Memory. Alternate Mornings.	Reading and Examination (Master or Teacher). Alternate Mornings.	Arithmetic, separate Sums or Black-board (Master or Teacher).	Spelling from Cards, Desk.
11.	Arithmetic, Black-board or separate Sums. Bills once a week, or fundamental Rules.	Write on Paper, Dictation or from Memory. Alternate Mornings.	Reading and Examination.	Reading from Cards.
¼ to 12.	Mental Arithmetic.	Tables.	Ditto.	Ditto.
12.	Grace. School closes.			

Afternoon.

Time.	1st Class.	2d Class.	3d Class.	4th Class.
½ past 1.	Grace. Call the names over.			
¼ to 2.	Reading* and Examination, or a Lesson upon Grammar, or one upon Geography.	Dictation, or Writing from Memory. Girls at Needlework.	A Writing Lesson.‡ Girls at Needlework.	Spelling.§ Girls at Needlework.
30 m. to 3.	Dictation. Girls go to Needlework.	Reading Lesson,† or an elementary Lesson upon Grammar or Geography.	Arithmetic.	Write on Slates.
¼ past 3.	Arithmetic. Music, Hullah's System, once a week.	Arithmetic or Music. Girls at Needlework.	Reading or Dictation.	Reading or Spelling.
10 m. to 4. 4.	Prayers and Psalm. School closes.			

* Geography, Grammar, or other Lessons, can be introduced here.
† Girls leave their Needlework for Reading Lesson.
‡ The Lessons may be changed according to the discretion of the teacher.
§ The same division of time must be kept.

"J. C." very kindly supplies the subjoined information, in reply to several of our correspondents' inquiries in the October Number:

HARMONIUM, &c.—To "M. S." You are not in want of any such book as you inquire for, even if you could get it. The difference between the execution on the organ and that of the harmonium is slight indeed. If "M. S." can perform on one, he will speedily acquire the other; and if he knows neither, he may without trouble, inconvenience, or danger, prosecute both. In the harmonium, he must of necessity be his own blower; in the organ, perhaps another blows for him. In the organ, he produces effects by stops and the swell; in the harmonium, by stops, one of which—the expression—is capable of producing all the enchanting effects of the swell, and the management of which constitutes the whole difficulty of the harmonium. I speak from experience, being a performer on both instruments, and having attained, without assistance from any book, a very complete command over the expression-stop. Let "M. S." draw the expression-stop, press down any chord, and blow, striving to keep a perfectly even tone, without moving his fingers until he can do this, and he will want no such instruction-book as he inquires for. The secret lies in pressing down one pedal before allowing the other to come up. Any instruction-book for the organ will be equally useful for the harmonium.

POTASSIUM.—"T. R." lost his potassium; so did I. Common naphtha is not perfectly innocent of oxygen;-and as potassium and sodium have so great an affinity for that gas, they must be kept in some liquid in which it is not a component part. The kind of naphtha which fulfils this condition is that called Persian naphtha, which he cannot obtain of every druggist, but may from dealers in drugs for chemical experiments.

HOLIDAYS NOT ALLOWED.—"J. B.'s" school has no holidays. There is no regulation of the Committee of Council, so far as I am aware, to restrain the manager in question from following the course named, except this—that the pupil-teachers must receive instruction for an hour and a half on every day on which the school is open. They must therefore have no holidays, as far as their private studies are concerned; in their five weeks they must come to their teacher, and he in his five weeks must attend to them. The principle appears to me most unwise; but it is only one among a number of other abuses resorted to by teachers and managers in the otherwise laudable endeavour to secure as large a sum for capitation fees as possible. The Committee of Council leave the managers of each school to regulate the length of their own holidays, as is evidenced by their lately inserting in the form to be filled up at the inspector's visit the question, "What vacations are allowed?"

BOOKS FOR PUPIL-TEACHERS.—It seems only fair to managers of schools that pupil-teachers should provide books for their own improvement. If they do not obtain them during their apprenticeship, they certainly will have to do so if at a future period they enter a training college. Still, such an arrangement as this "J. R." would find to work well, as I know from experience in my own case, both as pupil-teacher and master in my present school: Let the pupil-teachers procure some books for themselves, together with all exercise-books, and get the managers to provide them with another portion; the latter to remain the property of the school after the pupil-teacher ceases to be connected with it. After all, however, the expenditure necessary to equip a pupil-teacher, with the liberal grants now made by the Committee of Council, is not a matter of great weight.

CERTIFICATE, WHEN RECEIVED.—"J. H." will get his certificate in a few weeks after the second inspection following his examination, provided both inspections were at one school. If he changes, he must wait until he has undergone two inspections in one school, and then he will get it.

PROPORTION OF AUGMENTATION MONEY.—"J. H." further desires to know whether "a certificated teacher can receive the proportionate augmentation gratuity, &c., if the managers agree that he should leave at Christmas, and also agree that a certificated teacher from another school should succeed him immediately." I believe, under even these circumstances, he would lose it.

INQUIRIES BY CORRESPONDENTS.

PRACTICAL MAP-DRAWING.—"A Pupil-teacher" would feel obliged to any of the readers of the *Monthly Paper* to recommend him some practical work on the above, and the publisher and price.

"A Welsh Schoolmaster" asks who is the publisher of a very useful book entitled *The Interrogatory British Geography*, by a Schoolmaster, price 1*s*. Also what are the best text-books for a pupil-teacher in his second year, in order to his passing a satisfactory examination in geography.

"Inquirer" asks where he can procure Freehand Drawing-copies similar to those given at the Government examinations. Also a few Hints for painting on canvas for diagrams like those published by the Working-Men's Association. Also any method of taking ink-spots effectually out of birch parallel desks; and any receipt for restoring the keys of an organ or pianoforte to their original whiteness.

"Mona" wants a good book on Minerals and Metals, their natural history and uses in the arts. Also a book on Object-lessons.

"W. W." asks the best mode of preserving the *colour* of insects.

NOTICES OF BOOKS.

PUBLISHED BY MACMILLAN AND CO.

Appendix to Fifth Edition of Arithmetic and Algebra, by Barnard Smith, M.A., Fellow of St. Peter's College, Cambridge. 96 pages 8vo, paper cover. Contents: Arithmetical, geometrical, and harmonical progressions—Permutations and combinations—Binomial theorem — Scales of notation — Logarithms.

BY HAMILTON, ADAMS, AND CO.

Etymological Dictionary of Scripture Names, Accented and Explained, by W. G. Hird. 2d edition, 163 pages 12mo, cloth boards, price 2*s*. 6*d*. Contents: Names derived from various roots, from animals, from plants, from circumstances of birth—Symbolical names—Names of honour and contempt—Miscellaneous names—Index.

BY CHAPMAN AND HALL.

Drawing for Elementary Schools; being a Manual of Method of teaching Drawing, by Ellis A. Davison. Published under the sanction of the Science and Art Department of the Committee of Council on Education. 70 pages 8vo, cloth boards, with several illustrations.

BY SIMPKIN, MARSHALL, AND CO.

Bible Manual: an Introduction to the Study of Scripture History, with Analyses of the Books of the Bible, by James Sime, Rector of the Free-Church Training School, Edinburgh. 416 pages 8vo, cloth boards. Contents: Antediluvian period—Age of the Patriarchs—Egypt and the Exodus—The Laws of Moses—Sojourn in the Wilderness—From Joshua to Samson—From Samuel to Solomon—From Rehoboam to Amaziah—From Uzziah to Hezekiah—From Manasseh to Zedekiah—The Captivity—Judæa under the Persians—Poetical and prophetical books of the Old Testament—The Four Gospels — Introduction to our Lord's public Ministry — First, second, third year, and concluding events of that Ministry—Baptism of Jews and of the Gentiles with the Holy Ghost—The Epistles of the New Testament—Appendix.

Books, &c. received.

Outlines of Chronology and English History, in Rhyme, by T. J. Hyde. Simpkin, Marshall, and Co. Price 4*d*.

The Scholar's Mark-Book, by J. Kentish. C. Robinson and Co.

A Letter to a Child. Wertheim and Mackintosh.

Attendance-Card for Schools. Wright, Stafford.

Civil-Service Competitions, considered as a Means of promoting Popular Education, by Horace Mann. Edward Stanford, 6 Charing Cross. Price 6*d.*

Schoolmasters and Schoolmistresses' Associations.

⁂ The Editor cannot undertake to notice reports and proceedings of Associations unless sent in a brief form.

Metropolitan.—The usual monthly meeting was held on Saturday October 3d, when some new members were elected, and others proposed for election. Mr. Troughton read a paper on "Sunday-schools connected with the day-schools." The paper strongly condemned the practice of placing children on Sundays in the remotest seats of the church, and most out of the way of the clergyman's voice. Mr. T. also urged that the work of the Sunday-school should be so distinct from the day-school that the books used in the one should not be used in the other; and that the master should not be compelled to take any part in the Sunday duties. On Saturday the 17th, P. L. Simmonds, Esq., gave a lecture to the members on "The economic uses of shells." Specimens of various shells and shell-work were exhibited, and created much interest. A vast amount of information on the structure of shells, as well as their uses, was given by the lecturer.

Oswestry.—The October meeting was held at the Whittington Rectory. Although the Rev. W. Walsham How, Rural Dean of Oswestry, had invited a large number, the meeting was but thinly attended. His object was to obtain the teachers' opinions upon the subjects discussed at the meeting of Diocesan Inspectors at St. Asaph in July. Those subjects were, Children's pence, Home-lessons, Registers, Night-schools, Capitation Grants, Sunday-schools, Schoolmasters' Associations, &c. The reverend gentleman provided tea for those present, after which the meeting terminated.

South Staffordshire and East Worcestershire.—At the sixth annual meeting of this Association, held at Dudley, there was a good attendance of members and friends. The Venerable Archdeacon Hone presided. Mr. Vaughan read a paper on, "What do we mean by religious instruction, and how far may we hope to carry it out in our schools?" A discussion followed, in which the Rev. J. H. Sharwood, Mr. Talbot, Mr. Watts, and Rev. E. A. Kempson took part. At the dinner were assembled sixty persons. J. T. Chance, Esq., filled the chair, and the Rev. J. H. Sharwood the vice-chair. The toasts proposed and responded to gave occasion for many interesting remarks on the progress of education; and among other matters, it was stated that the prize-scheme which had originated in that district, had so much extended that there were now sixteen associations of the kind in England. Mr. Sluter, the secretary, read the report, which showed the Association to be in a prosperous condition.

North Cheshire.—The eleventh meeting of this Association was held at the Boys' School, Weaverham, on Thursday the 8th instant, and was very well attended. The chair was taken by the president, the Rev. R. Greenall, Incumbent of Stretton, and Rural Dean. The proceedings of the meeting, as usual, were commenced by prayer; after which a discussion on "Reading" took place; but the subject being of such vast importance in education, and opening out into so many branches, it was unanimously agreed that it should be resumed at the next meeting, to be held at Bowdon, along with the following, viz. "Is religion taught in our schools, and how is it taught?"

Bristol.—The members of this Association held their fourth annual meeting on Saturday October 3d, at the Belle-Vue School, Clifton, when the treasurer's accounts, which presented a very favourable balance, were audited. The secretary's report was read and adopted; the lessons to be given next year were appointed, and several essays volunteered. Messrs. Biggs, Serjent, and Wilson, were re-elected to the offices of president, treasurer, and secretary respectively, and unanimously thanked for their services during the past year. The following is an extract from the report: "The present number of members is twenty-three, representing most of the more important Church schools of the city and immediate neighbourhood. The following is the order in which the lessons have been given, and the essays read, during the year just elapsed: *Lessons*—1. 'Elisha causing iron to swim;' 2. 'Generosity;' 3. 'The Feudal System;' 4. 'The skin;' 5. 'Music;' 6. 'Fractions;' 7. 'The Passover;' 8. 'Coal-gas;' 9. 'The Brazen Serpent;' 10. 'The hand;' 11. 'The Saxon's home;' 12 'Presence of mind.' *Essays*—1. 'Haughton's Arithmetical Exercises: their adaptation for class as well as individual teaching;' 2. 'The cultivation of the mind more important than fact-teaching;' 3. 'The failings of our training;' 4. 'Perseverance;' .5 'The influence of home on the children, the school, and the teacher.' The subscriptions to the Schoolmasters and Schoolmistresses' Benevolent Institution will amount, it is hoped, to upwards of 7*l.* in connection with this Association; and when the objects of that excellent society are more fully understood, this amount will, without doubt, be much increased."

East Kent.—The quarterly meeting of this Association was held in St. Lawrence's School, Thanet, on Saturday October 3, at which upwards of twenty members were present. After the usual business of the Association had been transacted, two excellent lessons were given to a class of children on "The sin of Achan" and "The force-pump" respectively; the former by Mrs. Hawkins, of St. John's Schools, Margate, and the latter by Mr F. Goshawk, of Minster National Schools. The remainder of the afternoon was occupied in discussing the methods adopted in giving the lessons. It is intended to hold the next meeting at Sandwich.

Vale of Aylesbury.—The usual bi-monthly meeting of this Association was held in the Aylesbury National Schoolroom, on Saturday October 3d. The Ven. Archdeacon Bickersteth presided; and there was a full attendance of the members, both clergymen and schoolmasters. Prayers having being said, the Archdeacon called upon the Rev. A. P. Cust to read his promised paper on "Church-music." This paper, which was highly instructive and interesting, drew forth the warm approval and thanks of the members present; and the various points alluded to were then discussed in a very pleasant and profitable manner. At the close of the meeting, the members adjourned to the church, where various canticles and hymn-tunes were practised with the accompaniment of the organ. The meetings of this Association appear to increase in interest; and it was unanimously resolved before the members separated, "That a lesson in Church-music should, whenever practicable, form a part of the ordinary business of the Association at its bi-monthly meetings."

Bath Deanery.—The quarterly meeting of this Association was held at Trinity School, Bath, on Saturday October 10th, and was fully attended. Mr. Humphreys, Master of the Central School, Bath, gave a lesson on "Mace and nutmeg" to a class of the Trinity-School children, who by their ready and intelligent replies gave strong evidence of the care with which they had been taught in general subjects. Mr. Davies, of Twerton School, afterwards read an interesting paper on "Notation," in which he contrasted the various systems, and showed the advantages that would arise from the general adoption of the decimal coinage. A brief discussion on the lesson and paper brought the meeting to a close. The secretary announced the presentation of a handsomely bound set of Twenty-seven Volumes of the *Church-of-England Magazine*, the gift of the Rev. H. Calverley, Rural Dean.

Barnsley and Wapentake of Staincross.—In July, Mr. Joshua Barraclough read a paper on "The topography of Lancashire," at Silkstone; in August, Mr. John Burland, on "Botanists in humble life," at Ardsley; in September, Mr. James Barraclough, on "Caverns," at Hoylandswaine; in October, the meeting was held at Stainborough, where no paper was read. The November meeting will be held at Silkstone.

Wentworth.—Owing to the serious illness of Earl Fitzwilliam, K.G., the patron of the Association, it was thought not advisable to hold an annual meeting of a public character, as on the two previous years. Accordingly the members met on Saturday October 3, at Mr. John Brown's, of Hemingfield School, who read a paper entitled "Late-comers." After tea, the subject of the paper was discussed; and many valuable remarks were elicited. Votes of thanks having been given to the retiring officers, Mr. Berridge, of Elsecar, was elected chairman; Mr. Hargreaves, of Wombwell, treasurer; and Mr. Pearson, of Brampton-Bierlow, secretary, for the ensuing year.

TESTIMONIALS.—To Mr. **William Williams** a handsome Writing-desk, suitably inscribed and furnished, by the Pupil-teachers and Boys of St. Bride's School, Liverpool.

To Mr. **George Arnold**, on the occasion of his Marriage, a handsome Rosewood Tea-caddy, by the Teachers and Children of the Cowbridge National School.

To Mr. **George Terry**, Pupil-teacher, Walmer National Schools, on his leaving for Chichester Training College, a Church-Service, by the Committee; and *Companion to Sunday-Services*, by the Rev. G. Gainsford.

To Mr. **George Slaney**, on resigning charge of the Rendlesham School, a handsome Time-piece, with inscription, by the Scholars, their Parents, and other Friends.

To Miss **Warner**, Mistress of the Stalbridge National School, an Ormolu and Bronze Eight-day Time-piece, bearing a suitable inscription, by the Scholars and old Pupils of the school.

To Miss **Killick**, on her leaving the St. John's Schools, Redland, Bristol, a Writing-desk, from the Pupil-teachers and Children.

To Mrs. **John Church**, Mistress of the St. Peter's Schools, Walworth, by Miss Elizabeth Miller, Pupil-teacher, on the expiry of her apprenticeship, a Lady's Work-case; also a Writing-case to Miss **Church**.

To Miss **Teal**, Assistant-Mistress of St. Mary's Girls' School, Sheffield, on her resignation—from the Rev. William Wilkinson, Incumbent, Montgomery's Works; from the Head-Mistress, Handel's *Messiah*; from the Teachers, a Writing-case; from the Teachers and Girls, a Rosewood Work-box, with suitable inscription.

To Miss M. C. **Marshall**, a Dressing-case, by the Girls; and a Writing-case, by the Boys, of the Coborn School, Bow.

To Miss **McGregor**, on her leaving St. Paul's School, Toxteth Park, Liverpool, a Gold Pencil-case, by the Children.

APPOINTMENTS.—Mr. **John William Dovey**, from Low Harrogate, to be Organist and Schoolmaster at St. Mary's, Wolverhampton.

Mr. **Alfred Wood**, late Assistant of St. Peter's Commercial School, to the Mastership of Bicker National School, Lincolnshire.

MARRIAGE.—On Monday, October 5th, at St. Paul's Church, Chacewater, by the Rev. G. L. Church, **John Niness**, Master, to **Jane**, Mistress of the Chacewater National Schools, and daughter of the late Captain Samuel Tippett.

OBITUARY.—On Thursday August 27th, **Alfred Kershaw**, late Pupil-teacher of the Keighley National School, in the fourth year of his apprenticeship and seventeenth of his age, was drowned in the river Aire whilst bathing with his fellow pupil-teachers, who endeavoured, but without success, to assist him.

NOTICES TO CORRESPONDENTS.

We cannot undertake to notice anonymous communications, nor to insert letters or information received after the 20th. The name and address of our correspondents should always be sent, though not necessarily for publication.

"W. Hughes," "Subscriber," "A Nine-years' Vegetarian," "W.," "J. M.," declined with thanks.

"J. W." Inquiry declined. Can hardly be considered educational.

"Alpha." We incline to think no objection could be raised.

"Candidate." Inquire of one of the many certificated masters in your neighbourhood.

"J. R." is thanked; the information has been supplied by another correspondent.

"Beta." One copy only, we believe, is sent, and intended, we conclude, for the use of both managers and teachers. The book would be part of the school property.

"J. Stanton." We cannot afford space for your inquiry. It is usual to charge higher for farmers' and tradesmen's children than for labourers'. The former sometimes write in copy-books, while the latter are restricted to slates, &c.

"A Master." The managers of the school are the proper body to take cognisance of the point on which you seek information.

"A Schoolmaster." We cannot altogether agree with you. Much has been done to improve the dwellings of the teacher; and he may save himself trouble and annoyance by getting a full description of the residence offered before he spends time and money in visiting a school previously to an appointment.

"A National Teacher." Declined with thanks. We fear your letter is not written quite in the spirit it should be to help the cause you have at heart.

"W. Kermode" should search our previous Numbers for answers to his inquiries. The price of Young's *Latin Grammar* is 2*s*., and may be obtained through any bookseller from Williams, the Eton bookseller.

"J. G." Your appeal came to hand too late to be available. The letter, however, which appears in this Number on the same subject may promote the cause you advocate.

SUNDAY-SCHOOLS.

[THIS portion of the Number of the *Monthly Paper* is now published in a separate form as THE NATIONAL SOCIETY'S SUNDAY-SCHOOL PAPER, and may be obtained regularly through any bookseller at the cost of *one penny;* or twelve copies of this Number, or any already published, will be sent postage free on remitting one shilling in postage-stamps to the Editor, or six copies will be sent for seven stamps.

This arrangement has been made in compliance with the request of clergymen and others who have the management of Sunday-Schools, and are anxious that every teacher in the school in which they are interested may be provided with the Paper at the least possible cost. As a large circulation is necessary for the success of "The Sunday-school Paper," it is hoped that an effort will be made in Sunday-Schools throughout the country to subscribe for six or a dozen copies monthly.]

In consequence of the increasing demand for and rapid sale of the "Sunday-school Paper" our readers are requested to order early in the month *the number of copies which they require. Attention to this point will insure an issue of the Paper equal to the demand, and prevent delay and disappointment.*

"The Sunday-school Paper" in a *separate* form commences with the June Number 1857. The Papers extend back to July 1856, but are not published except as part of the National Society's *Monthly Paper.*

Proceedings.

DIOCESE OF WINCHESTER.

The Report of the Winchester Board for 1856-7 has recently been printed. It states, that the Sunday-school Committee of the Board have been prosecuting their labours under the direction of the Venerable the Archdeacon of Winchester, and with the most untiring energy on the part of their secretary, the Rev. A. Crowdy. An interesting letter by the Archdeacon, on the Sunday-school proceedings in the county of Southampton, has been published; and a series of cheap tracts issued under the direction of the committee calculated to stimulate and instruct persons willing to devote their energies to the work of teaching in Sunday-schools.

DIOCESE OF GLOUCESTER AND BRISTOL.

The subjoined extracts from a paper on Sunday-schools, read before the Cirencester Association of Teachers, in July, by the Rev. A. Kent, Vicar of Coln St. Aldwyn's, are inserted as a continuation of those which have already appeared in the *Sunday-school Paper.*

It is evident that a very important operation for a Sunday-school is to maintain a connection with those boys and girls who have left the week-day school. It is a common complaint all over the kingdom, that children are so early taken from the day-schools. This is certainly a great misfortune, and one of the greatest trials with which teachers have to contend; but we must not forget that our Sunday-schools are of the greatest advantage in keeping up what has already been attained by the National schools. They serve to maintain the hold of the clergy over the youth of both sexes, and are also of great use in keeping together, as it were, a permanent Confirmation class. It is most desirable, then, that the children who have passed out of the National school should be induced to attend the Sunday-school as long as possible. Here, however, is a difficulty. Boys who are beginning to fancy themselves men do not like to be in the same class with a number of little girls and very young pupils. In this case I have found my *class-room* of immense service. Boys whom I could not induce to remain at school with the little girls will readily come to be taught by the clergyman in a room apart, sitting on chairs and having a table for their books. I have found this out by actual experience. When I first came to this parish, I obtained with difficulty boys of an advanced age on Sunday. Now I have a dozen full-grown lads regularly. Before this school-room was built, I had this class in my own house. This, I admit, was not in some respects very pleasant,—my servants complained of the effect of nailed shoes upon the carpets; but while the necessity lasted, I submitted to it patiently. The plan which I adopted succeeded, and the boys now attend regularly in the class-room of the school which has since been built.

Every plan adopted for keeping up a connection with past day-scholars must be one of *attraction*. It is out of the question to use severity, except on the rarest occasions. Sunday is not the day for it. Whenever, unhappily, I have felt compelled to use it, my composure for the church-service has been disturbed. I caught eagerly, therefore, at a little scheme mentioned at a former meeting by the Vicar of Northleach, and have tried it with good effect. It is to have a *clothing club for the Sunday-school boys distinct from the other clothing-clubs in the parish.* They pay their pence on a Sunday afternoon, and scarcely a minute is occupied in collecting their payments. To the sum which they contribute is added a premium at the end of the year—say a halfpenny to each penny subscribed. If a boy is absent his penny is not received, and therefore he loses the premium for that week. The plan has answered; the club keeps the lads regular, and I no longer hear those excuses which were once so common,—"Henry Weaver was obliged to go here," "Dick Sharp was obliged to go there," &c.

A great benefit would accrue to our Sunday-schools and parishes if farmers who employ children would discourage unnecessary labour on Sundays, especially during the hours of divine service. The excuses often made for non-attendance are such as should never be heard: for example, "Thomas Donkin was watering the cattle last Sunday afternoon;" "Martha Styles absent from church and school all last Sunday because she was tending sheep in the roads all day," &c. I cannot think that the horses need be fed just between two and four on Sunday afternoons. The simplest arrangements in the world would remove such reproaches, if the employers took only a decent interest in those whom they employed. Our Saviour pronounced a severe woe upon those who caused His "little ones to offend."

Correspondence.

[*The Committee of the National Society are thankful for any communication likely to assist School-Managers and Teachers, or otherwise promote the work of Church Education; but they do not necessarily hold themselves responsible for the opinions of the Editor's correspondents.*]

To the Editor of the National Society's Monthly Paper.

SUNDAY-SCHOOL DISCIPLINE.*

SIR,—I pointed out in my last letter four or five proofs of the existence of discipline in the conduct of our schools; let me now add one or two others. It belongs to the discipline of the Sunday-school that *scholars should be carefully entered as members of the school;* let this be done by the superintendent, or better still, the clergyman of the parish. The scholars should be made to feel that they are undertaking a *real* engagement. As many of our parochial schools are now conducted, young persons go and come just as it suits their convenience. Should there be a sick-club or clothing-society in connection with the school, many of them come just in time to pay the weekly subscription, on one part of the day only, and leave the room again as abruptly as they entered it. In country-parishes, especially where the collection of the weekly payments is necessarily made upon the Lord's-day, this evil is particularly observable. Now let scholars understand at once that they join the school for some other purpose than the entry of their contributions in the books of the sick-society or clothing-club's treasurer or secretary; let names and addresses be taken down; let them be asked whether they intend to come regularly to school, and let the benefit of doing so be as forcibly as possible pointed out to them. Again, it would be well if, at the time of entering, each scholar should undergo at least a *nominal* examination. When I say *nominal*, I mean that it need not be either very strict or very searching; let there be a standard of some kind—say correctness of reading, fluency, readiness, or general intelligence. In too many schools there is much too great a disparity as regards these things among boys or girls of the same class; some read well, others indifferently; some understand what they read, others do not. Such an admixture of scholars in the same class is an exceedingly injurious one.

Another thing, as regards the discipline of the scholars, is, that a *probationary register should be kept of all new-comers.* Every Sunday-school teacher knows how often it happens that a boy or girl attends the school for a Sunday or two in succession, and then perhaps gradually relapses into careless habits, finally falling-off entirely. Meantime his name has been entered upon the regular class-registers, which, especially if the defaulters be numerous, as they are in our large towns, are consequently disfigured and encumbered with the names of non-attendants. Let a page or two of the class-register, either towards the end of the book or elsewhere, be ruled as a probationary register; and let it be well understood that no boy or girl shall be entitled to be entered as a regular scholar, until after a constant and punctual attendance of at least a month or six weeks from the date of admission.

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* [The first of this series of letters appeared in the Number of the *Sunday-school Paper* for July.—ED. *M.P.*]

Once more, it appertains to the discipline of the Sunday-school that *absentees and irregular or unpunctual attendants should be inquired after, and, if need be, reprimanded or encouraged to a better attendance*, according to the discretion of the managers and teachers. Children should never be left to infer that their absence or irregularity is unnoticed or uncared for. Parents should be visited, reasoned with, and advised; every inquiry should be conducted in a kind and conciliating, yet in a firm and earnest manner.

Lastly, it appertains to the discipline of the Sunday-school that *a time-table should be constructed showing the proportion of time to be devoted to each subject, morning and afternoon.* It is taken for granted that the lessons are sometimes varied. Some portion of time will necessarily be occupied in repetition of the collect, the portion of Scripture or the hymn which has been committed to memory during the week; then, perhaps, a lesson on some parable or other passage of Holy Writ may be succeeded by another lesson on the Church catechism or liturgy. The time appropriated to each should be determined beforehand; a table, similar to those which have already appeared in your Paper, should then be drawn up and exhibited in some conspicuous position. Let each teacher refer to this, and so time his instructions on any one subject as that they shall begin and conclude as nearly as possible according to the directions there given.

But now, Mr. Editor, I must bring this analysis of Sunday-school discipline to a close. Very imperfect it most assuredly is; my end, however, will have been gained if I shall have succeeded in drawing some attention to the subject upon which I have endeavoured only, as it were, to offer a few suggestions.

One word as to the spirit in which Sunday-school discipline should be carried out. I believe it might be carried out very much more extensively than many good-natured but mistaken people are willing to allow. Children are not naturally lovers of disorder and confusion and irregularity; it is only neglect and indifference on the part of parents and teachers that make them so. They very soon begin to appreciate and fall in with rules and regulations for the preservation of order and harmony. We need not carry these out in an unkind, domineering, or intemperate spirit; nor need we be too stringent or punctilious as to their exact fulfilment. Only let us not be altogether indifferent to them. Let not the Sunday-school be a "fortuitous concourse of atoms, each having a law of its own, or obeying only its own impulses." Every where in the effectual management of large bodies of men some degree of discipline is required. There must be concert, subordination, a code of laws, and a delegation of authority into the hands of properly appointed administrators and rulers. Let us apply these principles to our Sunday-schools. When we have done so, we shall have attained some measure of discipline.

When, however, we come to consider the *characteristics of a good teacher*, we shall be better able to illustrate that spirit in which all good teachers would desire to administer the discipline of the Sunday-school. This I hope, some time or other, to have an opportunity of doing, provided always that you think my communications not wholly unworthy of a place in your useful and interesting *Sunday-school Paper.*—I am, &c. M. S. S.

Notes of Lessons for Sunday-school Teachers.

[The Committee of the National Society, while anxious to give publicity to any communications in the form of "Notes" which may be useful to Sunday-school Teachers, do not necessarily hold themselves responsible for articles inserted under the above heading.]

NOTES ON THE GOSPELS.

Scheme for the Month.

Twenty-second Sunday after Trinity	Matt. xviii. 21-35.
Twenty-third Sunday after Trin.	Matt. xxii. 15-22.
Twenty-fourth Sunday after Trin.	Matt. ix. 18-26.
First Sunday in Advent	Matt. xxi. 1-13.

*** These "Notes" are arranged in the form of Questions as specimens of catechetical teaching; but the Questions should be varied and simplified, and others should be inserted to render them still more connected.

TWENTY-SECOND SUNDAY AFTER TRINITY.

Read Matt. xviii. 21-35.

Ver. 21. Who came to Jesus? What did he ask Him? Had Peter a brother? [John i. 40, 41.] But do you think he only meant Andrew? Whom must he have meant? [Each of his fellow-men.] Have *we* other brethren than those belonging to our families? [*Exhortation* in Prayer-Book, "Dearly beloved *brethren.*"] Why are we *all* brethren? Was Peter a Jew? Now, as a Jew, did he think he was doing some great thing by extending mercy to a *seventh* offence? [Yes; the Jews believed from Amos (i. 3; ii. 6) that they should forgive *three* times, not more.*]

Ver. 22. When Jesus says *seventy times seven*, does He mean this number is to be the *limit* of our forgiveness? What *does* He mean? [We are to forgive injuries *as often as they are committed* against us.]

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* See Lightfoot's *Hor. Heb.* in this place. The advanced student may call to mind that the heathen

Ver. 23. This verse begins what? [A parable.] What is a parable? [See *Sunday-school Paper* for June and September.] Of whom did the king take account? Who is the King of kings? And who are His servants?

Ver. 24. *Ten thousand talents.* Was this a large sum? [Yes; if they were silver talents they would amount to 1,875,000*l.* of our money; but if of gold, to seventy-two million pounds.] (According to Plutarch (*Reg. et Imp. Apothegm*), Darius offered this sum to Alexander that he should not prosecute his conquests in Asia.)

Ver. 25. Could the debtor pay him? What did the lord command? Whom do you mean by the lord? [The "king," not Jesus.] Do you think there was the slightest chance that this debtor ever could pay his lord the sum?

Ver. 26. *Worshipped him.* What does the word "worshipped" here mean? [See *Sunday-school Paper* for October.] He says he will pay *all* to his master. Could he as an imprisoned man have done this? Then what led him to say so? [The fear and anguish which for the moment seized him.]

Vers. 27, 28. What does "compassion" mean? How did the lord prove the strength of his pity? Was he *obliged* to loose him? Then this was, what kind of an act? [Of grace, or favour.] Whom did this servant meet soon afterwards? How much did this fellow-servant owe him? How much was this of our money? [3*l.* 2*s.* 6*d.*] Ought he to have forgiven this debt? Why? [First, because it was so small compared with his own; secondly, because he himself had been forgiven; thirdly, because they were both servants of the one master.]

Ver. 29. What kind of a prayer did this second servant use? Should it have reminded the first servant of any prayer? What?

Vers. 30-32, 34. What did he do? The fellow-servants heard of it; what did *they* do? And what did the lord say? How did he *punish* the unmerciful servant?

Ver. 35. And what *lesson* does Jesus draw from the parable?

Application.

Who is *our* lord or king? What are all we? Has God forgiven us a great debt? What debt? Through whom has He forgiven it? What, then, ought we to do for each other? Can any injury we do each other be so great as the load of guilt under which we stand before Almighty God? Will God forgive us if we do not forgive others? Where do we ask God to forgive us as we forgive others? [Well, my children, consider how divine it is to forgive, and what a much more happy world we might make this by showing to each other the pity we hope to have from God;[*] also that Jesus forgave the thief on the Cross in His last hour in the world.]

TWENTY-THIRD SUNDAY AFTER TRINITY.

Read Matt. xxii. 15-22.

Ver. 15. Describe the Pharisees. [They were a proud sect; they separated themselves from other men on account of their fancied holiness, and paid too great attention to outward forms.] For what purpose did they take counsel? Before what council would they have accused Him? [The Sanhedrim, or Jewish council.]

Ver. 16. Who were the "*Herodians*"? [They were a portion of the sect of the Sadducees, and supporters of the family of Herod, which was not of Jewish descent, but came originally from Idumæa.[†]]

Ver. 17. What question did they put to Jesus? What was this "*tribute*"? [A capitation, or poll-tax, paid to the Romans; not the half-shekel paid by the Jews to the Temple.] What did they mean by saying, "Is it *lawful?*" [Ought we, *as Jews*, to pay this tribute?]

Vers. 18, 19. What does Jesus call them? Why? [Because they pretended to be very tender in conscience, while at the same time they wished to entangle Him.] What do you mean by "*image*"? [The representation, or picture, stamped on the coin.] And by "*superscription*"? [The words or letters on the coin.] (It may be observed, that the doctors of the Jews taught that "wherever the money of a king is current he is lord."—*Maim. on Gaezelah*, c. v.)

Ver. 21. Who is meant by Cæsar? [The Roman emperor, who was then the ruler of Palestine. See Luke ii. 1.] What does "*render*" mean? [Give.]

Ver. 22. What does "*marvelled*" mean? [Wondered.] What made them wonder? [His wisdom in reading their hearts and answering their crafty questions.] What did they do?

Application.

Who is our *heavenly* king? And what do we call our *earthly* ruler? [The king, or queen.] Does the Christian faith teach us our duty to both? Does St. Peter teach us our duty to both? [1 Pet. ii. 17.] And who was the emperor of Rome at the time

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Romans often showed great mercy to their greatest enemies; but this was generally as a matter of policy to attach them to the state: thus Camillus moved the senate respecting the conquered Latin States, "Vultis *exemplo majorum augere rem Romanam* victos civitatem accipiendo." (*Livius*, book viii. chap. 14.)

[*] "Mercy is *twice* blest: it blesseth him that *gives* and him that *takes*."—*Merchant of Venice.*

[†] Critics differ very much as to the precise character of the Herodians. That they were connected with the Sadducees seems evident from Mark viii. 15, as compared with Matt. xvi. 6; yet on this point such ancient authors as Epiphanius, Tertullian, Chrysostom, Jerome, &c., with Scaliger and Grotius, are not very clear. The writer has adopted the *popular* opinion in giving the explanation above.

he wrote this? [Nero, the most cruel ruler perhaps that ever governed.*] Then we must obey the king, or queen, when? [At all times, except when his or her laws oblige us to break God's.]

TWENTY-FOURTH SUNDAY AFTER TRINITY.

Read Matt. ix. 18-26.

Ver. 18. In what city was Jesus at this time? [Matt. ix. 1: "His own city, Capernaum." See *Sunday-school Paper* for October.] What is meant here by the expression, *"a certain ruler"?* [A ruler of the synagogue.] What were the synagogues? [Places in the more considerable towns where the law of Moses was read.] What were the duties of a ruler of the synagogue? [To each synagogue were attached three rulers, who presided at the worship; and they were also judges of smaller matters, as theft, damages, &c. At Jerusalem the chief council, or sanhedrim, of seventy-one, sat; and in cities large enough to contain a hundred-and-twenty men fit for office there was a lesser sanhedrim of twenty-three, who tried cases extending to life or death. This last sanhedrim is mentioned in Matt. x. 17.] What did the ruler say to Jesus? Did God enable His prophets to impart gifts by the laying-on of hands? Prove this. [Num. xxvii. 18, 20; 2 Kings v. 11; Acts iv. 30.] What, then, may you call these prophets? [God's instruments, or channels, whereby He conveyed His blessings.] Did Christ convey His own blessings, or were they God's? [His own, for He was divine.] Was He obliged to ask power from God to work miracles? [No; He had it in Himself.]

Ver. 20. As Jesus was going, who touched His garment? What disease had she? Was it a disease of long continuance? What part of His garment did she touch? What does this fact lead you to believe about her? [That she was not rash and forward, but humble and retiring, yet full of faith.]

Ver. 22. How do you know she had faith? What did He say? Was she cured? Why was she cured? [Because she had faith.] -

Ver. 23. *Minstrels.* What does this mean? [The women who were hired to chant the dirge, or song of mourning. Eccl. vii. 1, 2; Acts ix. 39; Jerem. ix. 17; Amos v. 16, &c.]

Ver. 25. Did Jesus restore her to life? Then how could He say she was "*not dead*" (see ver. 24)? [He meant He could restore her, and that they need not prepare to bury her.]

Ver. 26. What does this verse say about the "fame" of Jesus? What does "fame" mean? [Report, tidings, or news.] What land did this "fame" pass through? [The northern portion of Galilee, in which Capernaum was situated.]

Application.

How many miracles does this day's Gospel bring before you? Name the two. Which was the greater miracle according to our ideas? [The second: the raising to life the ruler's daughter.] Will any such miracle be performed on you? [Rev. xx. 12-15.] What, therefore, should be your care now? [To prepare for my resurrection.] And does the woman who was healed of her disease teach you any lessons? What? [(1) Faith, (2) Humility.]

FIRST SUNDAY IN ADVENT.

Read Matt. xxi. 1-13.

[This, as you all know, is the beginning of the Church's year. Almighty God alone knows whether you and I may live to see the end of it. As we are all too apt to forget how quickly time flies, I should like you, before we begin the Gospel for to-day, to turn in your Prayer-Books to the *Ninetieth* Psalm, and read round the class by turns the first *fourteen* verses.]

Ver. 1. What city did He draw nigh to? Where is Jerusalem? [In the northern part of Judea.] Where does the name Jerusalem *first* occur in Scripture? [Josh. x. 1.] What does the name mean? [*The habitation of peace.*] Under what name was the city mentioned before it was called Jerusalem? [Gen. xiv. 18. See also Ps. lxxvi. 2.†] What did Jesus do when He came near the Mount of Olives?

Ver. 2. Why did He know they would find an ass there? [He knows all things.] What did He know about the owner of the animals? [That he would willingly part with them.]

Ver. 3. Did the disciples obey Him? Which prophet is alluded to here? [Zech. ix. 9.] Did Jesus come to fulfil the prophecies? [Matt. v. 17.]

Ver. 8. What did the people do? Was the strewing of flowers, branches, and clothes before great men a common ceremony? [2 Kings ix. 13.] Was it also a heathen custom? [Myrtle-branches were spread before Xerxes after he passed the Hellespont (*Herodotus*, b. vii. c. 56); and the Roman "soldiers," says Plutarch,[*] "*spread their garments* in his (Cato's) way, and kissed his hand."]

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* St. Peter's injunction, "Honour the king," derives additional force from the time at which it was delivered. If we suppose with Bishop Tomline (*Introduction*, c. xxvi.) that the Second Epistle of St. Peter was written at the beginning of the year A.D. 65, we may connect with this fact another generally admitted, viz. that in this very year Nero, "the king" to whom "honour" was stated to be due, put St. Peter himself and St. Paul to death. Tacitus describes the sufferings undergone by the Christians in the persecution under Nero: "Some were covered over with the skins of wild-beasts, and torn to pieces by dogs; some were crucified; and others, having been daubed over with pitch, &c., were set up as lights at night, and so burnt to death." St. Peter was probably crucified.

† Dr. Kitto says (*Cyclopædia Bib. Lit.* vol. ii. p. 89), that all the Fathers of the Church except Jerome agree with Josephus in stating that Salem and Jerusalem are names of one and the same place. Josephus remarks (*Antiq.* i. 13,2), that the mountain visited by Abraham (Gen. xxii. 2) is the same as that on which Solomon afterwards erected God's temple (2 Chron. iii. 1); thus Salem, or Jerusalem, was the place where God "had set His name."

Ver. 9. What did they cry? What does "Hosanna" mean? [Save, I beseech thee!] When did the Jews use this exclamation? [Feast of Tabernacles, Neh. viii. 15, and on other great occasions of rejoicing, 1 Macc. xiii. 51.] What did the people acknowledge Jesus to be? [The Messiah; "He that cometh from God."]

Ver. 10. Why did they say "of Nazareth"? [They fancied He was born at Nazareth, because He had been brought up there.]

Ver. 12. In what part of the Temple did He find these persons? [The court of the Gentiles.] What were *doves* sold for? [The offerings. See Lev. v. 7; Luke ii. 24.] What did these money-changers do? [Exchanged foreign money for such as could be used at Jerusalem.]

Ver 13. What did Jesus call the Temple? How did they make it a den of thieves? [They probably cheated therein.] What did Jesus do to these thieves?

Application.

What do you learn from this Gospel that every church is? How ought you to behave therein? Does Jesus know when you profane His house? When will He come to us again? What in His absence does He look for? [Reverence.]

Questions on the Collects for the Use of Teachers.

"Those *beautiful Collects* which had soothed the griefs of forty generations of Christians."—Macaulay's *History of England*, vol. i. p. 160.

Twenty-second Sunday after Trinity.—To whom do we here pray? [God.] Through whom? What does "beseech" mean? What do we beseech Him to do? What does the word *Church* mean? [It comes from the same Greek word as "kirk," and means *belonging to the Lord*—that is, His household.] What does Article xix. say the Church is? What does "godliness" mean? Does the Church consist of *many* members? When did *you* become a member of it? [At Baptism.] By whose operation does God increase the godliness of its members? [The Holy Ghost's.] What word means to make holy? [Sanctify.] And what is the Holy Ghost sometimes called? [The Sanctifier.] *Whom* does the Catechism say He sanctifies? ["*Me*, and all the elect people of God."] What does "elect" mean? [Chosen.] How can Christians be said to be "elect"? [They have been chosen out of the *heathen* world, placed within the Church, and, as the office for *Public Baptism of Infants* says, "*called* to the knowledge of God's grace and faith in Him."] What do "adversities" mean? [Troubles and sufferings.] To what do we pray the Church may be given? To whose glory? Suppose any should suffer martyrdom in the Church, can they glorify God by their *deaths* as well as by their lives?[†] [See Collect for *Innocents' Day.*] What does the word "martyr" mean? [A witness.] Martyrs bear witness to what? [To the truth, by dying for it.] Either living or dying, whom, then, are we to glorify?

Twenty-third Sunday after Trinity.—In this Collect we confess that God is what? [Our *refuge* and *strength*, and the *Author of all godliness.*] What does "author" here mean? [The source or beginning.] What do we pray Him to hear? Can you mention a case in which God *did* hear the devout prayers of the Church in behalf of a person? [Acts xii. 5, 7, 11.] How do we pray we may ask things of God? Then with what are you to pray besides the lips? [The heart.] In what part of the Prayer-Book does the Priest say to the people, "Lift up your *hearts*"?[‡] [See *Communion Office.*] And what are the communicants told to answer? Did Jesus ever accuse persons of drawing nigh to God with the lips only? [Matt. xv. 1, 7, 8.] What kind of lips does David mention in Ps. xvii. 1? What does he mean? [Lips which feign, or merely *pretend*, devotion of the heart.] What does St. James say about prayer? [James v. 16.] Has the Church supplied her members with prayers? Where? What word in the Prayer-Book especially means General Supplication? [Litany.] [Well, children, when you join in this and other prayers, endeavour to let your hearts and minds go along with your lips. Consider that if a Mahometan were to enter a church when all the people were saying, "Good Lord deliver us," how apt he would be to say, "See how devout these people are;" but remember that though *he* might be mistaken, there *is* One above who reads the hearts of every congregation.]

Twenty-fourth Sunday after Trinity.—What do we here beseech God to do? What does "absolve" mean? [To loose men from the punishment due to sin?] Quote from Scripture an instance of absolution. [2 Sam. xii. 13.] To whom does the Church of England say God has given power and commandment to declare absolution and remission? [See *Absolution,* Prayer-Book.] But what qualification must the "*people*" have if the declaration of the Priest is to be of any avail? [Penitence: "to His people being *penitent.*"] Through *whom* does God forgive the faithful penitents? Is it God who forgives, or the priest? [God.] But what may the priest be called when "pronouncing" absolution to God's "people being penitent"? [God's ambassador, or messenger. (Read the words used by the Bishop just as he lays his hands on the head of the person about to be ordained Priest: Office for *Ordering of Priests,* Prayer-Book.)] What do you mean in the Collect by "offences"? From what do we pray to be delivered? Why is the word "bands" used here? [Because our sins, or offences, *bind* and check us; therefore the word is used to mean the *power,* or *force,* which our sins have over us.] By what do we say we have committed these sins? ["Our frailty."] What does this mean? [Our weakness of nature.] But suppose we *wilfully* sin against Almighty God, will it be a sufficient excuse to say that our frailty or weakness made us do so? Is it *dangerous* to sin wilfully? [2 Pet. ii. 21.]

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[*] Langhorne's *Plutarch*, p. 534, Tegg's edition, 1851.

[†] "It hath been observed that there are three sorts of martyrdoms: the first in will and deed, which was the case of most of the Apostles; the second, in will but not in deed, which was the case of St. John the Evangelist, the ancients upon this account giving him the title of Martyr,—that he yielded his body to torments and was willing to die for Christ; the third, in deed but not in will, which was the case of the Holy Innocents; it having been the sense of the Church that they died the death of martyrs, though incapable of making the choice, God having supplied the defects of their will by His acceptance of the thing (Aetas nec dum habilis ad pugnam, idonea extitit ad coronam)."—Nelson's *Companion for Fasts and Festivals*, chap. viii. p. 84.

[‡] This invocation—the *Sursum Corda*, as it is sometimes called—is borrowed from the Greek Liturgy of St. James of Jerusalem. See Procter, Humphreys, and Wheatly.

FIRST SUNDAY IN ADVENT.—What do we call the *first* day in the year? [New-Year's day.] In which month does it occur? Yes, in *common* affairs we reckon the year in this way; but do you know whether the *Church* reckons *her* year in the same way? You can't tell: turn to the Collects, and tell me which is the first of them? Then, which Sunday does the Church reckon the first day in her year? And what do we call the Church's year? [The Christian, or ecclesiastical, year.] What does the word "*Advent*" mean? [Coming.] *Whose* coming do we commemorate? His birth at Bethlehem (or, as we say, His Incarnation) happened how long ago? Well, this was his *first* coming; do we not sometimes speak of a *second?* When will this take place? [Day of Judgment.] Do we know when it will happen? [Matt. xxiv. 36] Bishop Wilson says,* "where death leaves us, judgment will find us;" what ought we, therefore, to do? [Prepare each day for *death.*] And to this end, what do we in the collect ask God to give us grace to do? *Darkness;* what does that mean? [Sin.] Does it mean sin in Scripture? [Eph. v. 11; Col. i. 13; Matt. vi. 23.] What do we pray we may put on? What is armour for? And who are the *Christian's* enemies? [The world, flesh, and devil.] What does "light" here mean? [Righteousness. See Eph. vi. 14.] How does the collect say Christ visited us? Will He so come at His *second* advent? *How* will He come? [Matt. xxv. 31.] What will He come to do? To what do we pray we may rise? What does "immortal" mean?† Through whom do we ask all this?

NOTES ON SCRIPTURAL AND LITURGICAL WORDS, BY REV. J. EASTWOOD, M.A.

"You will not find that this study of words will be a dull one when you undertake it yourselves. Only try your pupils; and mark the kindling of the eye, the lighting up of the countenance, with which the humblest lecture on words, especially words which are familiar to them in their play, or *at their church,* will be welcomed by them." *Trench's Study of Words.*

CHAFED (2 Sam. xvii. 8). The word in the Hebrew is *marê,* "rendered bitter." Our word comes from the Lat. *calefacio* through the French *échauffer,* "to make warm," and has for its primary sense "heated or inflamed with anger." It is now chiefly used to mean "worn by rubbing," as a cable *chafes* or is chafed.

CHALCEDONY (Rev. xxi. 19), the name of a gem so called, says Arethas, from Chalcedon, a city in Bithynia. The colour was like that of a carbuncle.

CHAMPAIGN (Deut. xi. 30). Fr. *champagne,* "open country," as opposed to rocky or wooded districts. The original has *arabah,* which is elsewhere rendered "plain, desert, wilderness, and Arabia." The word occurs again in the margin of Ezek. xxxvii. 2, where the text has "open valley." Cf. *Polid. Verg.:* "For notwithstandinge to the beholder afarre of it appearethe verie *champion* and plaine, neverthelesse it hathe manye hills" (vol. i. p. 4). "Called also Trachonites, of the roughnesse of the mountains, because ye countrey is ful of vphilles and downehilles, and almost no parte of it euen, or plain *chaumpian* ground" (Udal's *Erasmus,* Luke iii. 1).

CHANCEL (Rubric, bef. Comm. Off. &c.). Lat. *cancelli,* "stakes or posts." The east end of a church is so called because formerly separated from the rest of the church by a screen of upright posts, which in some churches is still remaining.

CHANGEABLE (Isa. iii. 22), in the sense of "that which may be changed," is not now in common use. The original word is elsewhere translated “armour, spoils, change of raiment.”

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* In his work, the *Sacra Privata.*

† Heathens (as, for example, Plato) had their peculiar notions as to an immortality, though not attended with the joy and clearness which encircle our Christian knowledge of the doctrine. With some the idea was nothing more than a dim longing for fame, or an anticipation of a certain amount of admiration with which posterity would regard their writings: thus Horace, b. iii. ode 30:

"Non omnis moriar; multaque pars mei
Vitabit Libitinam. Usque ego postera
Crescam laude recens."

It is Christ, and Christ only, "who hath brought life and immortality to light through the Gospel" (2 Tim. i. 10).

Chapel (Amos vii. 13; 1 Macc. i. 47; 2 Macc. x. 2). Spelman derives this word from *capsella*, diminutive of *capsa*, “a chest,” because the relics of saints, &c., were formerly kept in chests; afterwards the name was applied to any building containing relics, and thence to any small place of worship, or oratory. The Hebrew word occurs very often, and is usually rendered “sanctuary.”

Chapiter is used as the translation of two Hebrew words, one meaning “crown,” the other meaning “head.” The more usual architectural term “capital” suits both, and is equally with *chapiter* derived from Lat. *caput*, “a head.”

Chapmen (2 Chron. ix. 14), **Cheap** (2 Esdras xvi. 21). *Cheap* (whence *Cheapside*), *Chipping* (whence Chippenham, Chipping Norton, &c.), and *chapman*, were formerly the usual words for *market* and *merchant;* and such phrases as *good cheap, better cheap, best cheap,* are very common in old writers: *e. g.* “To study God's book, . . . to provide for the poor, to see victuals *good cheap*” (*Latimer's Serm.*, p. 215). “Which ootherwyze hee myght have gotten *better cheape*” (*Life of Lord Grey of Wilton*, p. 11). “They [the prioresses and nuns] regularly made choyce of such stipendiary priests to execute the cures whom they could have *best cheape*, whom they called vicars” (*Quaternio*, 1623, p. 208). “Put off others cunningly that would be better *chapmen*” (*Bacon*, Ess. xxxiv.). “It is like to children sittynge in *chepynge* that crien to her peeris, and seyn we have sungen to you, and ye hau not daunsid, we have mourned to you, and ye hau not weyled” (*Wiclif*, Matt. xi. 16, 17). Nashe uses the word *chapmanable:* “Whether he be merchant, and *chapmanable* or no” (*Terrors of the Night:* Sig. Ej. rev.).

Chapt (Jer. xiv. 4), “cracked, fissured,” as clayey land in dry weather. The word is still used to denote the effect produced on the skin by frost: It is connected with *chop* and *gape*.

Charger, used several times, and especially Matt. xiv. 8, Mark vi. 25, for a “large dish.” The Hebrew word, which is sometimes translated *chargers*, is rendered *dishes* in Exod. xxv. 29, &c. *Promp. Paroul.:* **Charyowre**, vesselle, *catinum. Horman:* “One swanne is ynough to fyll a *charger*. This fysshe fylleth a *charger*.”

Stray Notes.

“Points such as one cannot help picking up in the course of miscellaneous study.”—Charles Lamb's *Essays of Elia.*

Grinding at the Mill.—“Two women,” says Jesus, “shall be grinding at the mill; the one,” &c. (Matt. xxiv. 41.) The ancient mills for grinding corn were of simple construction, and the operation of grinding was generally performed by women. The uppermost stone had two handles placed on opposite sides, so that two women could sit facing each other. While engaged in grinding, they were accustomed to sing to relieve the tedium of their task. In the time of Julius Cæsar, and perhaps a little before, water-mills came into vogue among the Romans. These were generally placed on the aqueducts at Rome, and were stopped when the city was besieged by the Goths in A.D. 536.

Sacred and Profane History.—Scripture depends not upon profane history for its authority; but it is useful to notice the instances in which it is illustrated by it. For example, Pilate's wife sends a remarkable message to her husband (see Matt. xxvii. 19) at the time of our Lord's trial. That His trial must have occurred in the time of Tiberius, is evident from Tacitus, a profane historian (*Annals*, iii.); for he shows that it was only in his reign that the wives of governors were allowed to accompany their husbands into the provinces.

The title “Cæsar.”—This name was assumed by, or was given to, successive Roman Emperors after Julius Cæsar, much in the same way as the title Pharaoh in Egypt was, or Czar (another form of the word Cæsar) in Russia is, assumed by the rulers of those countries. The Cæsars mentioned in the New Testament are—(1) *Augustus*, Luke ii. 1; (2) *Tiberius*, Luke iii. 1, xx. 22; (3) *Claudius*, Acts xi. 28; (4) *Nero*, Acts xxv. 8. Caligula, the half-insane successor of Nero, is not mentioned in Scripture.

The Jewish Army.—Among the Jews all that were capable (that is, all who had attained the age of twenty) bore arms; so that the army did not constitute a distinct class, as with us and most other nations, but resembled the militia in the countries of modern Europe. The Jews at first used only infantry; they afterwards introduced horses and chariots. They used the sword, bow, sling, javelin, and spear. For defence they employed shields, helmets, and armour to protect different parts of the body.

Notices to Correspondents.

“A Curate” and “W. W. S.” Your inquiries shall be inserted as soon as possible; also “P.'s” “Notes” on the “Pillar of Fire and Cloud.”

In consequence of the increasing demand for, and rapid sale of, the “Sunday-school Paper” several who applied for copies of our last Number were unable to obtain them. To prevent disappointment, our readers are requested to give their orders early in the month, and then the issue of the Paper will be equal to the demand for it.

The Monthly Paper

OF THE

NATIONAL SOCIETY.

No. CXXXIII. DECEMBER. 1857.

The Meetings of the Committees of this Society have been attended by the Right Hon. Earl of Romney, Rev. Sir H. Thompson, Bart. ; Sir Thomas Phillips, Ven. Archdeacon Sinclair; T. D. Acland, Esq., W. Cotton, Esq., and Rev. John Jennings.

The Welsh Education Committee has been attended by the Lord Bishop of St. David's, Lord Dynevor, Sir Thomas Phillips, and R. Goring Thomas, Esq., jun.

Monthly Paper.

With this Number will be found the usual Title-page and Index to the contents of the series of Papers for the year 1857.

At the close of another year, it may be satisfactory to the readers of the Paper to be assured that its circulation still continues steadily to increase. The *immediate* sale monthly exceeds 7000 copies; the number usually printed every month being 7500, while last year the number was 6500.

The portion of the Paper allotted to the subject of Sunday-Schools has been regarded with so much satisfaction, that it has been found necessary to issue copies of that part of the Paper in a separate form, as the *Sunday-shcool Paper*. To facilitate the circulation of that Paper, it may be well to state, that any subscriber to the *Monthly Paper* can have *six* copies of the *Sunday-school Paper* sent to him under the *Monthly Paper* cover without extra postage on pre-payment of 2*s.* 6*d.* a-year, or 3*s.* if not paid in advance. The remittance, therefore, for the six copies of the *Sunday-school Paper*, as well as the copy of the *Monthly Paper*, for the year 1858, would be 5*s.* if remitted at once, or 6*s.* if otherwise.

In giving this notice, however, it must not be supposed that this mode of obtaining either the *Monthly Paper* or the *Sunday-school Paper* is preferred; on the contrary, the usual agency through the trade is much more convenient; and now that the circulation is so considerable, and the time of publication (the morning of the last week-day but one of the month,—as, for instance, this Number will be ready for delivery by 10 o'clock a.m. on Saturday, 28th November) most regularly observed, no country bookseller ought to have any difficulty in supplying his customers, where they reside in towns, with the Papers on the first day of each month.

Those subscribers who propose to have their Paper in future through a bookseller are particularly requested to give immediate intimation of the change; while those who desire to receive the Paper as usual through the post, are reminded that to secure the advantage of the prepaid rate of subscription, the amount, 2*s.* 6*d.*, should be remitted at once, or early in the new year. The subscription is 3*s.* when not paid in advance.

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...ford.
..., *Essex.*
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...scription Associations.

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On Tuesday, November 2d, a meeting of the Chudleigh Church Union was held in the National Schoolroom, for the purpose of urging upon the parishioners and neighbourhood the claims of several Church societies. The meeting was addressed by the Rev. R. K. Cornish (National Society's Organising Secretary for the diocese) for the National Society. The chair was taken by the Rev. C. A. Nevile Thomas, under whose fostering care this Association quietly and steadily works its annual course, and sends in its regular contribution to the Society's funds. A hope is expressed that the next annual meeting may be held in the new National Schools now rising in Chudleigh, and to which the Society has voted a grant of 70*l.*

The Monthly Paper
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1857.
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ing Donations and new Annual Subscriptions have been contributed nouncement, and are hereby thankfully acknowledged. The List 15th November.

ish Church of			
. . .	£1	0	0
. . *a.*	0	5	0
Sermon at			
. Parkin	1	3	6
e . *a.*	0	5	0
. .	5	0	0
wick-			
a.	1	1	0
v.			
	1	18	0
	0	5	0
		10	6
		1	0
			5
	1	1	0
apier	0	11	9½
e, Sussex	0	12	6
ngton, Hast-			
. . . *a.*	1	1	0
gnton	0	2	6
. *ditto*	1	0	0
rs. *ditto* . . . *a.*	1	1	0

Diocese of Lichfield.

Newdigate, Rev. A. *Kirk-Hallam* *a.*	£1	1	0
Rawlins, Rev. C. *Chaddesden* . *a.*	0	10	6
Sambrook, Parish Collection for 1857, by Rev. J. Clarke, *near Newport, Salop* .	1	0	0
Smethwick, Collection in Par. Chapel, after Sermon by Rev. W. B. Benison	6	12	7

Diocese of Norwich.

East Dereham Collection . . .	12	2	1
North Creake ditto	2	3	6
Snettisham ditto	4	5	1

Diocese of Ripon.

Huddersfield District.

Dartmouth, Earl of . . . *a.*	2	2	0
Alderson, Rev. C. *The Rectory, Kirkheaton* . . . . *a.*	1	1	0
ns, Mr. Godfrey, *Sheepridge* . *a.*	1	1	0
bury, Mrs. increased to . . *a.*	1	1	0
Rev. Lewis, *Vicarage, Almond-* . . . . *a.*	0	10	0
Moiety of Collection in Almondry Parish Church, Sept. 27 . .	2	18	7

Diocese of St. Asaph.

Quarter of Collection for Home Missions, in Whittington Parish, *Oswestry* .	1	16	7
Llanrwst Parish Church, Collection after Sermon	0	16	0
Ditto, St. Mary's Church, Collection after Sermon	5	17	2
Holy Trinity Church, *Trefnant*, Moiety of Offertory, by Rev. D. Lewis . .	2	3	6

University of Oxford.

Regulations for carrying into effect the Statute "concerning the Examination of those who are not Members of the University."

EXAMINATION FOR THE YEAR 1858.

The examination will commence on Monday the 21st of June 1858.

Junior and senior candidates will be examined at the same time; but the Papers for the two examinations will be different.

Examination of Junior Candidates.

(*For Certificates.*)

Candidates must be under Fifteen years of age on the day when the examination begins.

I. All Candidates at this examination will be required to satisfy the Examiners in,

1. Reading aloud a passage from Southey's *Life of Nelson*.
2. Writing from Dictation.
3. The analysis and parsing of a passage taken from Goldsmith's *Deserted Village*.

   A few questions will also be set on the allusions, &c. in the poem.
4. Writing a short English composition, such as a description of a place, an account of some useful, natural, or artificial product, or the like.
5. Arithmetic.

   No candidate will be passed who cannot work the first four rules, simple and compound, whatever may be his excellence in other respects.
6. Geography.

   Every candidate will be required to draw from memory an outline-map, showing the coast-line, the chief ranges of mountains, and the chief rivers of some country to be named by the examiners from the following list: Eng-

Building Grants.

The following Grants have been voted by the National Society in aid of building schools:

West Cornwall Female Training Institution (Truro)	£300
Durham Male Institution, Practising School and Dormitories	80

Barnes, *Surrey*	£10	Lakenham, *Norwich*	£15
Wootton Waven, *Sleaford*	10	Cressage, *Shrewsbury*	22
Kirby-le-Thorpe, *ditto*	5	Debach, &c. *Woodbridge*	9
Stibbard, *Norfolk*	15	Gwersyllt, *Wrexham*	40
Chantry, *Frome*	30	Ocker Hill, *Tipton*	60
Queenborough, *Kent*	15	Coberley, *Cheltenham*	23
Kington Magna, *Dorset*	12	Litlington, *Royston*	26
Strensall, *York*	20	Mow Cop, *Astbury*	30
Barton, *Isle of Wight*	20	Old Street, St. Mark's	10
Dylife, *Montgomery*	19	Marston, *Great Budworth*	28
Henny, *Sudbury*	14	Whitchurch, *Hereford*	30
Lubenham, *Leicester*	34	Bryncoch, *Cadoxton*	20
Kemberton, *Salop*	11	Tilbury, *Essex*	9
Llanfair Nantgwyn	5	Hargrave, *Hants*	13
Llanllwchaiarne	5	Crynant, *Cadoxton*	30
Bride's, St. Minor, *Glamorgan*	20	Stafford, St. Mary	20
Pickwick, *Wilts*	40	Southwold, *Wangford*	20
Pantglass, *Carnarvon*	33	Walsall Wood, *Walsall*	15
Rochdale, St. Chad's	45	Milwich, *Stone*	5
Hadlow Down, *Sussex*	4	Cleyton and Keymer, *Sussex*	5
Swansea, St. Peter, *Glamorgan*	33	Preston Bissett, *Buckingham*	10
Ilmington, *Warwick*	30	Hull, St. Mark's, *Yorks*	90
Cascob, *Radnorshire*	22	Stantonbury, *Stony Stratford*	80
Earlstown, *Warrington*	50	Tydd, St. Mary, *Wisbeach*	30
Yardly Wood, *Worcester*	8	Cookham, *Maidenhead*	35
Feckenham, *Bromsgrove*	55	Harpsden, *Henley-on-Thames*	5

The Treasurer has been authorised to pay the Grants voted to the Schools in the following places, now reported as completed:

Nash, *Bucks.*
Burrington, *Devon.*
Walmer, *Kent.*
Wainfleet, *Boston.*
Wenn, St., *Cornwall.*
Freemantle, *Hants.*
Plymouth, Charles Parish.
Plymouth, Trinity Church.
Ynyscynhaiarn.
Coln, St. Denis, *Northleach.*
Tichbourne, *Hants.*
Croydon, Christ Church.
Rasen, West, *Lincoln.*
Braydon, *Wilts.*
Womersley, *Yorks.*
Marwood, *Devon.*
Charterhouse, St. Thomas.
Burton Overy.
Wolvey, *Warwick.*
Exmoor, *Somerset.*
Poling, *Sussex.*
Stokesay, *Salop.*
Hawarden, *Flints.*
Birmingham, St. Matthias.
Ilfracombe, *Devon.*
Adlington, *Goole.*
Poole, *Dorset.*
Kelsey, North.
Neepsend, *Sheffield.*
Liverpool, St. Simon.
Manton, *Lincoln.*
Chelmondiston, *Suffolk.*
Kinnerley, *Salop.*
Kirby-le-Thorpe, *Lincoln.*
Willenhall, *Stafford.*
Tilbury, *Essex.*
Hadlow Down, *Sussex.*

The Society's Local Subscription Associations.

Many thanks are due to several friends of the Society for notices of meetings and sermons. A continuance of such kind communications is requested.

The annual sermon of the Vale of Clwydd Church Association was preached in the parish church of Ruthin by the Rev. P. Marshall, National Society's Organising Secretary for Manchester diocese, followed by a meeting in the evening at the Town-hall, Townsend Mainwaring, Esq., in the chair. The collections on both occasions were made on behalf of the funds of the National Society. The meeting was addressed by the Warden of Ruthin, Mr. Marshall, as a deputation from the Society, and others; the proceedings being conducted, as usual, by speeches alternately in Welsh and English. Judging from the well-filled room, considerable interest seemed to be taken in the Society, from which Wales has derived so many educational advantages.

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During the past month sermons have been preached at Lynn Regis, Staines; St. Mary's, West Brompton, &c. by the Rev. Richard Chaffer; at Haslingden, by the Rev. C. Heath; at Dereham, and other places in Norfolk, by the Rev. J. H. Blunt.

A general meeting of the friends of the Society is announced for the 3d of December, at Carlisle.

The following Donations and new Annual Subscriptions have been contributed since the last announcement, and are hereby thankfully acknowledged. The List is made up to the 15th November.

Moiety Collection in Parish Church of *Heddington, near Calne*		£1	0	0
Rogers, Mrs. *Oxford*	*a.*	0	5	0
Collection after a Harvest Sermon at *Oakford, Devon*, by Rev. Jas. Parkin		1	3	6
Coppard, Mr. D. G., *Pontardawe*	*a.*	0	5	0
Donation from a Clergyman		5	0	0
Phillips, Mrs. *Edstone Hall, Warwickshire*	*a.*	1	1	0
Cavendish Church Collection, by Rev. W. S. Beevor		1	18	0
Palmer, Mr. E. *Hythe, Kent*	*a.*	0	5	0
Horne, Rev. J. *Earley, Reading*	*a.*	0	10	6
Benfield, T. W. Esq. *Leicester*	*a.*	1	1	0

DIOCESE OF LONDON.

Collection at St. Mary's, *Brompton*		14	2	5
Putney Royal Patriotic Asylum	*a.*	1	1	0
Govett, Rev. R., Collection at *Staines*, after Sermon by Rev. R. Chaffer		7	13	0

DIOCESE OF WINCHESTER.

Howard, Miss E. *Norwood*	*a.*	1	0	0
Doyle, W. Esq. *ditto*	*a.*	1	1	0
Sedgwick, Rev. A. *Freemantle, Southampton*	*a.*	1	1	0
Inman, Rev. J. *Buriton*	*a.*	1	0	0
Watson, Miss, *Emsworth, Hants*	*a.*	0	10	0
Firmstone, Rev. E. *Hyde, Winchester*	*a.*	1	1	0

DIOCESE OF CHICHESTER.

Cholmley, Miss, *Worthing House, Worthing*	*a.*	1	1	0
Wiston Collecting-box, by Rev. C. Napier		0	11	9½
Aylward, Rev. Augustus, *Brede, Sussex*		0	12	6
Whistler, Rev. R. F. *Hollington, Hastings*	*a.*	1	1	0
Storar, Miss, *Brighton*		0	2	6
Barwell, Captn. *ditto*		1	0	0
Shirley, Mrs. *ditto*	*a.*	1	1	0

DIOCESE OF LICHFIELD.

Newdigate, Rev. A. *Kirk-Hallam*	*a.*	£1	1	0
Rawlins, Rev. C. *Chaddesden*	*a.*	0	10	6
Sambrook, Parish Collection for 1857, by Rev. J. Clarke, *near Newport, Salop*		1	0	0
Smethwick, Collection in Par. Chapel, after Sermon by Rev. W. B. Benison		6	12	7

DIOCESE OF NORWICH.

East Dereham Collection		12	2	1
North Creake ditto		2	3	6
Snettisham ditto		4	5	1

DIOCESE OF RIPON.

Huddersfield District.

Dartmouth, Earl of	*a.*	2	2	0
Alderson, Rev. C. *The Rectory, Kirkheaton*	*a.*	1	1	0
Binns, Mr. Godfrey, *Sheepridge*	*a.*	1	1	0
Bradbury, Mrs. increased to	*a.*	1	1	0
Jones, Rev. Lewis, *Vicarage, Almondbury*	*a.*	0	10	0
Per ditto, Moiety of Collection in Almondbury Parish Church, Sept. 27		2	13	7

DIOCESE OF ST. ASAPH.

Quarter of Collection for Home Missions, in Whittington Parish, *Oswestry*		1	16	7
Llanrwst Parish Church, Collection after Sermon		0	16	0
Ditto, St. Mary's Church, Collection after Sermon		5	17	2
Holy Trinity Church, *Trefnant*, Moiety of Offertory, by Rev. D. Lewis		2	3	6

University of Oxford.

Regulations for carrying into effect the Statute "concerning the Examination of those who are not Members of the University."

EXAMINATION FOR THE YEAR 1858.

The examination will commence on Monday the 21st of June 1858.

Junior and senior candidates will be examined at the same time; but the Papers for the two examinations will be different.

EXAMINATION OF JUNIOR CANDIDATES.

(*For Certificates.*)

Candidates must be under Fifteen years of age on the day when the examination begins.

I. All Candidates at this examination will be required to satisfy the Examiners in,

1. Reading aloud a passage from Southey's *Life of Nelson*.
2. Writing from Dictation.
3. The analysis and parsing of a passage taken from Goldsmith's *Deserted Village*.

   A few questions will also be set on the allusions, &c. in the poem.
4. Writing a short English composition, such as a description of a place, an account of some useful, natural, or artificial product, or the like.
5. Arithmetic.

   No candidate will be passed who cannot work the first four rules, simple and compound, whatever may be his excellence in other respects.
6. Geography.

   Every candidate will be required to draw from memory an outline-map, showing the coast-line, the chief ranges of mountains, and the chief rivers of some country to be named by the examiners from the following list: England, Scotland, Ireland, Europe, Asia, Africa, North America, South America, Australasia.

Questions will also be set in geography.

7. The outlines of English history; that is, the succession of sovereigns, the chief events, and some account of the leading men in each reign.

N.B. The quality of the handwriting in the several exercises will be taken into account.

*II. The examination in the rudiments of Faith and Religion will consist of questions in,

1. The Books of Genesis and Exodus, the Gospel of St. Matthew, and the Acts of the Apostles.
2. The Catechism, the Morning and Evening Services, and the Litany.

III. Papers will also be set in the following eight subjects; and every candidate will be required to offer himself for examination in one subject at least; but no candidate will be examined in more than four:

1. Latin.

A passage will be given from Cæsar de Bello Gallico (Books I. II. III.) for translation into English; with questions on the parsing, and the historical or geographical allusions.

An easy passage for translation from some other Latin book.

A passage of English (with the Latin words supplied) for translation into Latin.

2. Greek.

A passage will be given from Xenophon's Anabasis (Books I. II.) for translation into English, with questions on the parsing, and the historical or geographical allusions.

An easy passage for translation from some other Greek book.

3. French.

A passage will be given from Voltaire's *Charles XII.*, with questions on the parsing, and the historical or geographical allusions.

A passage from a French newspaper for translation into English.

English sentences for translation into French.

4. German.

A passage will be given from Schiller's *Revolt of the Netherlands*, with questions on the parsing, and the historical or geographical allusions.

A passage from a German newspaper for translation into English.

English sentences for translation into German.

5. Mathematics.

Euclid, Books I. II.

Arithmetic.

Algebra, to simple equations inclusive.

This amount of knowledge will enable a candidate to pass in this subject.

Questions will also be set in Euclid (Books III. IV. VI.), in quadratic equations, progressions, and proportion; plane trigonometry, not beyond the solution of triangles; the use of logarithms, mensuration and practical geometry.

6. Mechanics and mechanism.

The questions on mechanics will be chiefly of a practical character, and will not extend beyond the parallelogram of forces, the centre of gravity, and the mechanical powers.

The questions on mechanism will be confined to the mechanism of the steam-engine.

The answers must be illustrated by diagrams or drawings.

Great importance will be attached to good drawing.

7. Chemistry.

Questions will be set on the elementary facts of chemistry.

Solutions will be given to be tested, containing each not more than one acid and one base.

8. Botany and Zoology.

Questions will be set on the classification of plants and animals, their uses and geographical distribution.

British plants and parts of plants will be given for description.

IV. Candidates may also offer themselves for examination in,

1. Drawing from the flat, from models, from memory, and in perspective.
2. In the grammar of music.

The names of the successful candidates will be arranged in three divisions: those in the first division will be placed in the order of merit; those in the second and third divisions alphabetically.

After each successful candidate's name will be inserted his age, the place of his residence, and the school (if any) from which he comes to attend the examination.

The certificate given to each successful candidate will specify the subjects in which he has satisfied the examiners.

The fact that a candidate has passed the examination in the rudiments of faith and religion will be entered on his certificate, although it will not affect his place on the list.

EXAMINATION OF SENIOR CANDIDATES.

(For the title of Associate in Arts.)

Candidates must be under Eighteen years of age on the day when the examination begins.

I. All candidates at this examination will be required to satisfy the examiners in,

1. Analysis of English sentences and parsing, and correction of faulty sentences.
2. A short English composition.
3. Arithmetic.
4. Geography.

Every candidate will be required to draw from memory an outline-map of some country in Europe, to be named by the examiners, showing the boundary-lines, the chief ranges of mountains, the chief rivers, and the chief towns.

Questions will also be set in geography.

5. The outlines of English history; that is, the succession of sovereigns, the chief events, and the characters of the leading men in each reign.

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* This examination will not be required of any candidate whose parents or guardians shall have declined it on his behalf.

*II. The examination in the rudiments of Faith and Religion will consist of questions in,

1. The historical Scriptures of the Old Testament to the death of Solomon.
2. The Gospels of St. Matthew and St. John, and the Acts of the Apostles.

   Those who offer themselves for examination in Greek will be expected to answer questions on the same parts of the Greek Testament.
3. The Catechism, the Morning and Evening Services, and the Litany; and the outlines of the history of the Book of Common Prayer.

III. Every candidate will also be required to satisfy the examiners in two at least of the sections marked A, B, C, D; or in one of those four, and in one of those marked E, F.

SECTION A.—ENGLISH.

This will include questions in,

1. English History, from the Battle of Bosworth Field to the Restoration; and the outlines of the history of English literature during the same period.
2. Shakespeare's *King Lear* and Bacon's *Essays*.
3. The outlines of political economy and English law.

   The examination will not extend beyond the subjects treated of in the first book of Smith's *Wealth of Nations*, and the first volume of Blackstone's *Commentaries*.
4. Physical, political, and commercial geography.

   A fair knowledge of one of these four classes of subjects will enable a candidate to pass in this section.

SECTION B.—LANGUAGES.

1. Latin.
2. Greek.
3. French.
4. German.

   A fair knowledge of one of these languages will enable a candidate to pass in this section.

SECTION C.—MATHEMATICS.

1. Pure mathematics.
2. Practical mechanics (including mechanism) and hydrostatics mathematically treated, surveying, and navigation.

   Algebra to the end of quadratic equations and four books of Euclid will enable a candidate to pass in this section.

SECTION D.—PHYSICS.

1. Natural Philosophy.

   Great importance will be attached to good mechanical drawing.
2. Chemistry.

   Questions will be set on the facts and general principles of chemical science.

   There will be a practical examination in the elements of analysis.
3. Vegetable and animal physiology.

   Questions will be set on vegetable physiology in general, and on the functions of vertebrata in animal physiology.

   Parts of plants and bones of vertebrata will be given for description.

   Great importance will be attached to good botanical and anatomical drawing.

   A fair knowledge of one of these classes of subjects will enable a candidate to pass in this section; but in all cases a practical acquaintance with the subject-matter will be indispensable.

SECTION E.—DRAWING AND ARCHITECTURE.

1. Drawing from the flat, from models, from memory, and in perspective; and drawing of plans, sections, and elevations.
2. Design in pen-and-ink and in colour.
3. The history and principles of the arts of design.

   A fair degree of skill in free-hand drawing will be required in order that a candidate may pass in this section.

SECTION F.—MUSIC.

1. The grammar of music.
2. The history and principles of musical composition.

   The elements of thorough-bass will be required in order that a candidate may pass in this section.

Separate lists of those who distinguish themselves will be published for each of the sections A, B, C, D, E, F, arranged in two divisions.

The names in each first division will be arranged in order of merit; those in each second division alphabetically.

The names of the other successful candidates will be printed in a general alphabetical list.

After each successful candidate's name will be inserted his age, the place of his residence, and the school (if any) from which he comes to attend the examination.

Every candidate who passes will receive the Vice-Chancellor's certificate, conferring the title of Associate in Arts, and specifying the subjects in which he has satisfied the examiners.

The fact that a candidate has passed the examination in the rudiments of faith and religion will be entered on his certificate, although it will not affect his place on the list.

Place of Examination.—The examination will be held in Oxford, and simultaneously in other places, if it be requested, and found expedient. Local committees wishing to have an examination held in their several districts may obtain all necessary information from the Rev. J. E. Sewell, New College, Oxford.

Time of applying.—Candidates desirous of being examined at Oxford must apply on or before the 10th of April 1858. Local committees desirous of having examinations held in their several districts must apply on or before the 1st of March 1858, specifying the probable number of their candidates. The names of these candidates must be transmitted to the Rev. J. E. Sewell, on or before the 10th of April 1858.

Fees.—Every candidate at the junior examination will be required to pay a fee of 10*s*. Every candidate at the senior examination will be required to pay a fee of 30*s*. These fees must be paid on or before the 10th of April 1858.

J. E. SEWELL, *Hon. Sec.*

Oxford, November 12, 1857.

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* This examination will not be required of any candidate whose parents or guardians shall have declined it on his behalf.

GENERAL EXAMINATION OF TRAINING SCHOOLS.—Christmas 1856.

Practical Geometry.—*The Lines by which each Problem is worked are to be neatly drawn.*

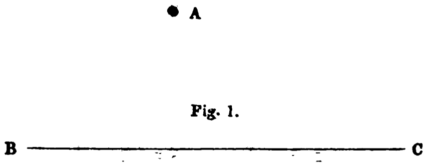


Fig. 1.

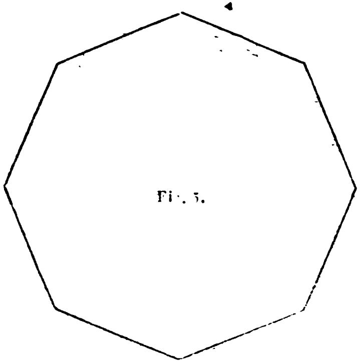


Fig. 5.

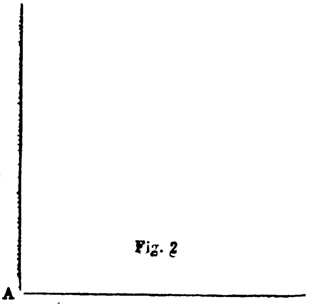


Fig. 2

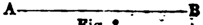


Fig. 3.

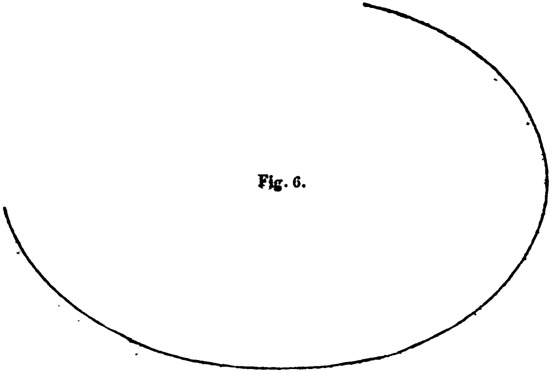


Fig. 6.

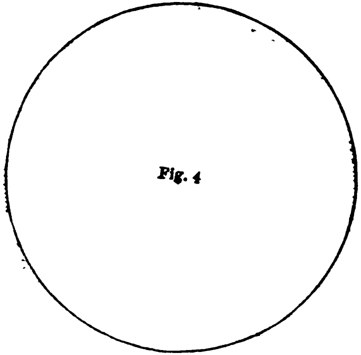


Fig. 4

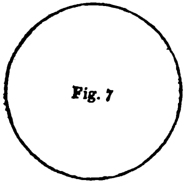


Fig. 7

Fig. 1. From point A draw a perpendicular to line BC.

Fig. 2. Trisect the right angle A.

Fig. 3. Construct a regular octagon, of which AB shall be one side.

Fig. 4. Within the given circle inscribe a regular heptagon.

Fig. 5. Within the given figure place four equal circles, each touching two others and one side of the octagon.

Fig. 6. Complete the ellipse of which the given curve forms part.

Fig. 7. Describe two circles, each equal to the given one, touching it and each other.

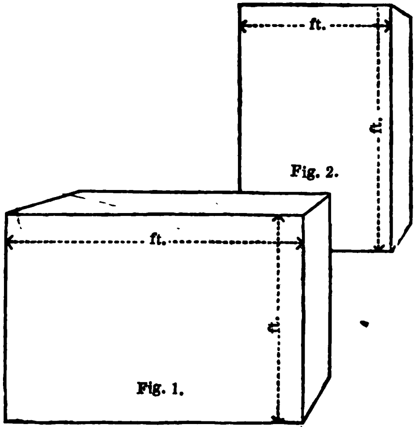


Fig. 2.

Fig. 1.

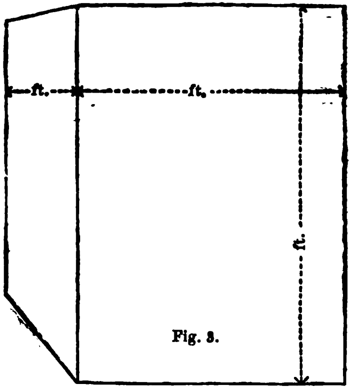
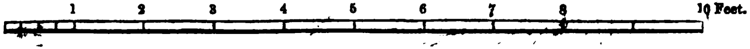


Fig. 3.



The student is required to find and draw in on this paper the point of sight or centre of vision, the place of the spectator or station-point, and the horizontal line; the distance of the spectator being 15 feet by scale, and the height of the horizon 6 feet above the ground line. He is to draw with neatness and exactitude all the lines by which the problem has been worked, and write on the drawing the *true* dimensions of the cubical figures by scale after having obtained them by working the problem, and also their several distances within the picture, as follows:

Fig. 1. ft. from plane of picture.
Fig. 2. ft. " "
Fig. 3. ft. " "

Drawing from Solid Models.

The student is required to make an outline drawing on this paper in pencil from the skeleton cube, in wood, one of Butler William's models—a chair or table of simple construction, or any object of clearly defined form chosen by her Majesty's Inspector.

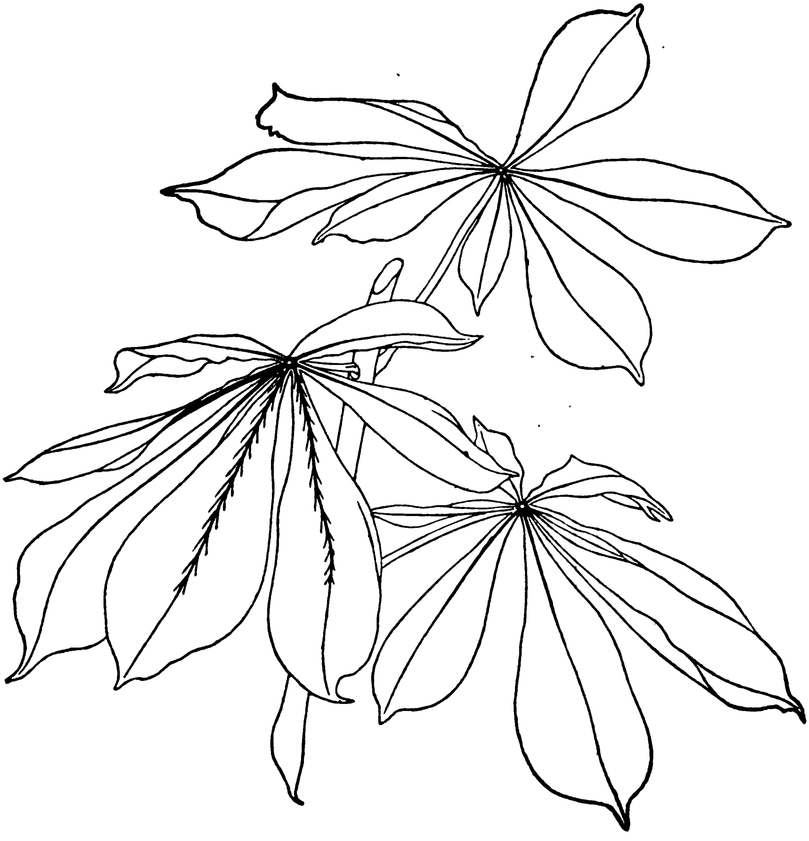
Note.—If a large object be used, the student should not sit too near it; if a small one, not too far off.

The drawing should be as large as the paper will admit.

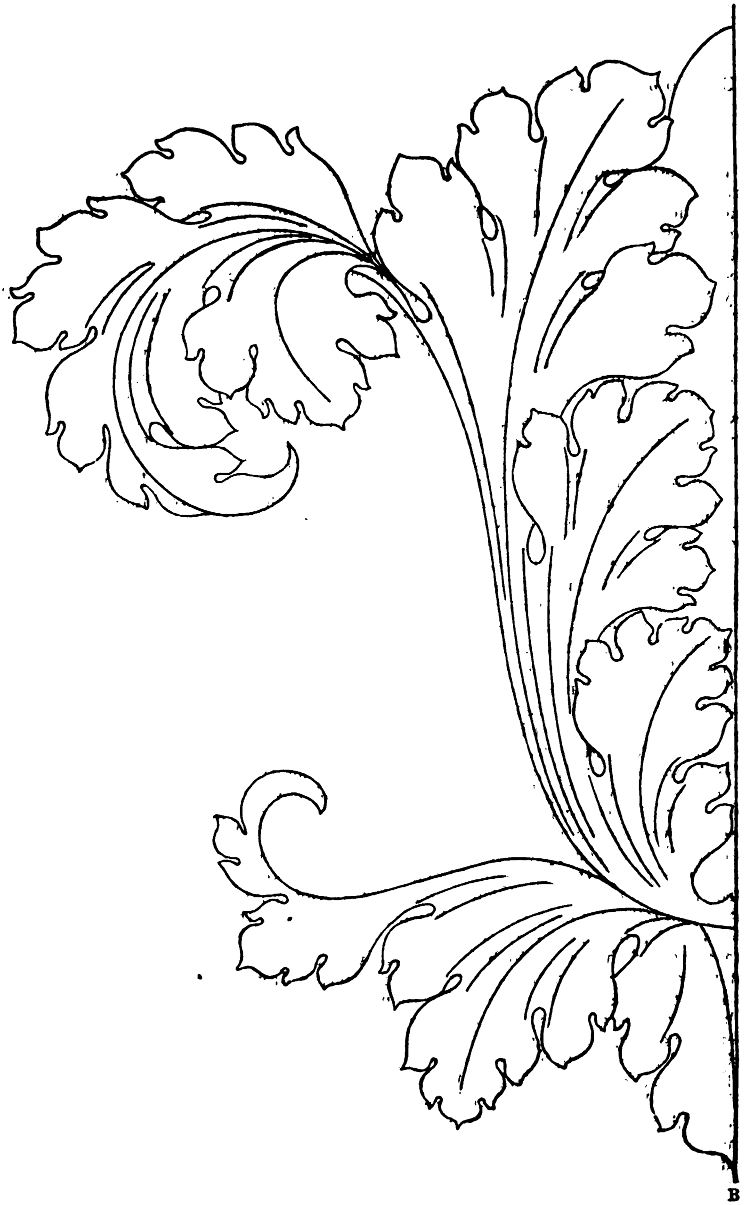
Drawing from Memory.

The student is required to make a pencil-drawing from *memory* of either a wheelbarrow, a chair, a four-legged table, a round table, a cup in a saucer, an open door, a swing looking-glass, an oak leaf, a chestnut-leaf, the flower "Iris," a carpenter's plane, an open tea-caddy, a cart-wheel, a church window, a man's hat, or of any animal. The object to be chosen by the student, and the drawing made as large as the paper will admit.

Free-hand Drawing.



It is required to copy the above figure. Precise imitation and clearness of outline are necessary. No instruments or means of measurement of any kind will be permitted.



You are required to make a drawing on the right-hand side of the line AB, exactly reversing the figure on the left, so that AB shall divide the completed drawing symmetrically. No instruments or means of measurement of any kind are allowed.

Correspondence.

[*The Committee of the National Society are thankful for any communication likely to assist School-Managers and Teachers, or otherwise promote the work of Church Education; but they do not necessarily hold themselves responsible for the opinions of the Editor's correspondents.*]

To the Editor of the National Society's Monthly Paper.

CAN BOOK-LEARNING AND INDUSTRIAL TRAINING BE COMBINED GENERALLY IN SCHOOLS FOR THE POOR?

No. II.

So subtle, gentle reader, is the mental constitution of man, so hidden are its springs of action, and profound its inmost recesses, that you may wisely adopt this as an axiom: He who makes frequent incursions into the region of mind is apt to bring back very fabulous news of the interior. The face is no trustworthy index to the thoughts; neither is language. The motives, intentions, and fancies of the most intimate friends are often concealed from each other. Like subterranean rivulets, they are far beneath the surface, and may be taking diverse directions notwithstanding the identity which words and professions would in many cases seem to imply. The process which a man's mind is undergoing is almost always occult in its nature; and it has the power of using language for much the same purpose as that for which the cuttle-fish employs the fluid contained in its body when closely pressed by enemies. Naturalists tell us that when it wishes to escape, and yet conceal its operations towards this end, it discharges a thick, cloudy, colouring matter, which darkens the surrounding water, and for a time effectually hides it from the keen sight of its pursuers. In a similar manner, language may be thrown up as a hazy cloudy medium, when a man finds himself too narrowly watched and analysed. It must, however, be confessed that there *is* indeed a point beyond which the workings of the mind may be revealed, often by the most commonplace questions, which in a moment divide, as it were, the marrow of thought or probe the secret seat and principle of its very existence. So Juvenis discovered; but the discovery was made when it was too late for him to profit thereby. He had lost his portmanteau, containing notes and coins. Senex found it, and not knowing its proper name, called it a roll of leather. He was an illiterate man; but his wife having reverence for learning, induced him to do what in him lay to remedy the defects of a bad education; accordingly he spent somewhat in learning to read at a night-school. Now it doth appear that Juvenis had suspicion of Senex, and questioned him respecting the missing article. "Old man," said he, "hast thou found my portmanteau?" But the son of Senex, an intelligent youth, and withal of a subtle mind, came to the old man's aid. "Father," he said, "the gentleman means the roll of leather which you picked up *before you went to school.*" "O!" exclaimed Juvenis, quitting the house in great trepidation, "if he found any thing before he went to school, say no more about it, for that was long before I was born." And thus you perceive, good reader, how the fair Juvenis was deceived by the crafty speech of the son of Senex. But might he not have done well to ask two more questions ere he left the house, to have led Senex very tenderly and adroitly over that nice point beyond which the keenest subtlest intellect is often thrown off its guard? What if he had said, "And what school dost thou attend, old man; and tell me, I pray thee, at what period of thy life thou didst enter it?" Reader, do you not think these further inquiries would have been opportune? And now for the moral of the tale, which is sufficiently patent. Men often deceive each other intentionally, even as the son of Senex deceived Juvenis; but I am constrained to add, that they as frequently deceive themselves, because, like Juvenis, they will not ask a few more questions. For a certain distance, nay, the whole distance of their mental wanderings, they are in a mist and a cloud; but their way would be clear and bright if they would pursue their fancies to their legitimate bounds. They are deluded by the dim shadows of things which their own sanguine intensive hopes magnify into substantial and beautiful realities. The mind makes for itself a mirage, and every thing assumes a false aspect. Reason, the strong man, slumbers on the lap of Imagination, and rises shorn of his locks. When one gets up at a public meeting and delivers the oracular verdict that our schools are not practical, that the children are not learning what is of real advantage to them, and above all, that while attending our ordinary schools they may be taught cooking, washing, household-work, gardening, farming, and divers trades,—when, I say, you hear this verdict delivered dogmatically by the speaker, you have grave reason, good reader, for comparing him with the aforesaid Juvenis, who in a hurricane of haste lost his presence of mind, and with it a firm standing-ground, and so failed to ask a few more questions. The questions are obvious: 1. How can girls who are not boarded and lodged at the school be taught to cook? 2. Whence is to be obtained the *raw material* for cooking? 3. *Who* is to teach the cooking, and *when* may it be taught; and if it be said that the mistress should teach it, how can she attend to the kitchen and the school too? Then as to washing: 1. *Where* is it to be taught; and, supposing a laundry to be provided, *when* can the mistress find *time* to teach it; and *how* can she teach it and attend to her school as well? 2. Whose *clothes* are to be subjected to the tender mercies of *learners?* 3. And if fine linen cannot be obtained to be experimented on, will the washing of mere towels and other coarse articles deserve the name of washing, or be of any considerable benefit to the learners? Then, again, with reference to boys' schools: 1. Can the mere literary schoolmaster teach gardening in a better way than life-long labourers can instruct their sons in it? 2. Is it worth while to make a fuss about gardening in the country, where the boys who really require to know any thing at all about it do contrive somehow to pick up such knowledge incidentally? 3. Will the solitary fact that their children are cultivating a small piece of garden-ground near the school induce the poor to keep them at school to an advanced age, when they know that they can gain daily experience in industrial pursuits, and, concurrently with such experience, earn good solid wages? Does not the reader perceive that all these points must be settled before school-managers can be expected to incur new expenses in commencing what bids fair to be a rash experiment—a delusion and a snare?

Let me say something respecting the teachers by whom the experiment is to be carried on. Some few years ago our schools were taught by persons, the majority of whom at certain periods of their lives had been engaged in trades and mechanical occupations. Speaking generally, they became teachers at the suggestion of their clergy, who, perceiving in them a fair share of aptitude for the teacher's office, fostered their tastes for the same, and in the end sent them to be trained. Like the Apostles of old, in a subordinate sense, they left their trades and callings for a higher work. Nobly they performed their parts in the educational struggle. Their task was commenced in the morning of this day of educational brightness,—a day in which they bore a heavy share of the burden. They broke up new and rugged ground, and sowed the seed; it was left for their successors to reap the fruits. But they had been engaged in other less noble employments; and this was their crime, "the head and front of their offending." The world began to treat them with scorn; they were not sufficiently polished and intellectual. As a climax to this strange eventful history, every term of supposed indignity, *borrowed* (mark this, good reader) *from the nomenclature of industry,* was applied to them. "Another king arose which knew not Joseph." Hard words were cruelly bandied about in newspapers, in clap-trap speeches, and educational periodicals. They were branded and stigmatised by terms welling forth freely from unfeeling hearts. It was ruthlessly cast in their teeth that they were nothing better than broken-down tailors, linen-drapers, shoemakers, cooks, housemaids, nurses, and the like. There was a loud call for a new and more intellectual race, and all sorts of minutes and regulations were made for it in prospective; very little was or has been done for the old deserving hard-working staff. Well, observe now the sequel. The new race (and it deserves our respect) *has* at length been created, and still matters are unsatisfactory. The new staff is *too intellectual,* or something else we are told is wrong. All that can be said is, that the very party who were the most clamorous for a more literary and intellectual body of teachers, are now doing all they can to destroy the work of their own hands. Coifi, seized with remorse, hurries to Godmundham and hurls his lance at the favourite idol. Strange to say, whereas formerly tailors, linen-drapers, shoemakers, cooks, housemaids, and the rest, were turned into teachers, so now teachers are to be turned into tailors, drapers, gardeners, cooks, housemaids, washerwomen, and the like. It is an historical reaction. But are the teachers themselves prepared for it? Are they, I ask, prepared to subject themselves to conditions which did not form a part of the original terms on which they became teachers of youth? But, indeed, if they *are* so prepared, industrial work stands a poor chance of being taught by so literary a class; for, while it is true that among persons engaged in menial occupations a sufficient amount of holy zeal and intelligence may be found to justify you, good reader, in making these instructors of the poor, you cannot, on the contrary, venture to predicate that a literary body of persons can be turned into teachers of shoemaking, carpenter's work, cooking, washing, household-work, and the like. The more literary you make them, the more unfitted they become for such employments; at all events, the more *disinclined* they become to engage in them.

The words, "industrial work for the poor," form a very captivating phrase.

'Industry' and 'poor' seem to owe their proximity to each other to a natural law; and, indeed, the sentence, "In the sweat of thy face shalt thou eat bread," was second only to that more awful one, "In the day that thou eatest thereof thou shalt surely die." To labour for the bread which perisheth is therefore the Almighty's decree; and we obey it whenever we go forth to "our work and to our labour until the evening." But the wisest of men has observed that to every thing under the sun there is a time and a season, and this is as true of manual labour as of any other. For the poor, childhood is the allotted and proper season for Christian and mental training. It is the season, too, when the warm imagination and the glowing fancy and the poetry of life, all which are God's good gifts, begin to put forth their strength; too soon, alas, among the children of the poor, to be crushed and dwarfed by cankering cares and hard struggles for the commonest food and raiment. Manhood and womanhood, with all their responsibilities and stern labours, will come quite soon enough; why, then, are children to be defrauded of their childhood to please the whims of *doctrinaires?* The school was never intended for *special* training; this belongs to the after-life of our scholars, just as the preparation for the legal or the medical profession follows, not accompanies, the more general education in our public schools and universities.

A few more words ere the reader and writer part company. The world is every day becoming a more excited, restless, changeful chaos; and it requires severe discipline and a calm unruffled mind to escape the contagion generated by the state of society around us. The cautious habits of our forefathers have departed; principles which with them were settled are now made the subjects of rash speculation. Change is esteemed as necessarily a sign of improvement; and we have scarcely become accustomed to a certain idea or practice, when it is snatched from us, and something is offered in its stead, soon to share the fate of its predecessor. We are continually admonished nowadays to embrace, with all that ardour of affection which only long and well-tried familiarity can confer, some bold experiment or mere tentative measure. A man in these times need not be old to be able to take a retrospect of abortive schemes, effete theories, and insolvent devices. Like the gourd of Jonah, they "come up in a night and perish in a night." Industrial training, as afforded to poor children, who for the most part leave school at the age of ten, is one of these; it is the fashionable panacea, and it has the charm of being new. It is a thousand times more fashionable than practicable, except where the owner of a whole parish, with abundant funds at his disposal, is determined to carry it out with almost superhuman energy, and in the face of a close phalanx of obstacles. I have no doubt persons will be found who delude themselves into the idea that they are teaching industrial work, and teaching it *well*, and making their system a self-supporting one, nay, even profitable. I can only say, I should like to get into their parishes for half an hour, and be allowed to look about and ask questions in my own way. I *have* visited these so-called industrial schools; and it is because of the hollowness of what I have witnessed, or rather learnt, that I open this discussion. "I could a round unvarnished tale unfold;" but I forbear. I only hope the readers of the *Monthly Paper* may tell us what they *have done* towards teaching industrial work, how much their plans *cost* them, and how they answer. In all their discussions, I would suggest the propriety of their limiting their observations, as I do mine, to *ordinary* National schools.

AUTHOR OF THE "HISTORY OF A CHURCH-TEACHER," &c.

Industrial Training in National Schools.

SIR,—The thanks of your readers are due to your correspondent, whose letter on the "Possibility of introducing Industrial Training into our National Schools" appeared in your last Paper; and the necessity of a friendly discussion of the subject is proved by a notice of the meeting of a Diocesan Board of Education, which appeared in another part of the same Paper, at which one of the speakers is reported to have said, "that you may now meet a girl coming out of a school who may be able to state the weight (query, height?) of every mountain in Europe, and the specific gravity of every material, and yet be unable to boil a leg of mutton or hem a pocket-handkerchief."

Now here it is implied that our National schools ought to teach cookery and sewing; and this idea is growing very common. About the last of these subjects there can be no question; plain sewing (not crochet) ought to be, and can be, thoroughly taught in every National school, but cookery is not so easy: we could not have a better point to join issue upon than this very leg of mutton.

Now, as far as I can hear from my female acquaintances, cookery cannot be taught by theory; it is essentially a matter of practice. If a girl is to know how to boil a leg of mutton, it is plain she must have legs of mutton to practise upon. Here lies the difficulty: who is to find the legs of mutton? who is to eat them after they are cooked? Legs of mutton are expensive things; it cannot be expected that the committee of the school can afford to provide them out of the school-funds. Will the advocates of this branch of industrial training send their own legs of mutton to be practised upon? I asked this question of a most excellent person a short time since, but he declined at once.

In saying this, I do not wish to intimate that the subject is unimportant; I would rather turn to a more practical point, and inquire, with a view to draw discussion upon the subject, what industrial work can be taught, and how far a girl may be fitted for domestic service by the education which is given in an ordinary National school.

In the first place, I may perhaps be expected to state my own ideas on the subject. When a girl leaves a National school, she ought to have a thorough knowledge of plain sewing (the mistress who teaches the weight of minerals and leaves this most important subject untaught deserves to lose her certificate). In addition to this, she ought to have acquired habits of truthfulness, honesty, obedience, neatness, cleanliness: not a bad foundation on which to build that after-knowledge of domestic duties which can only be learnt by practice. In ordinary schools you can expect nothing more than this. Here and there a *taste* for cookery (not knowledge of it) may be imparted, by now and then providing materials for the children (as a treat) to cook their own dinners, and by encouraging them to do it; but to teach cookery or household work, as a part of the system of an ordinary National school, seems to me impossible. It can only be done effectually in district schools, where the children are lodged and fed.

The same remarks will apply in a great measure to boys. Even if it were possible to teach trades in an ordinary National school, before attempting to do so, it must first be proved that this plan would be an improvement on the existing system of apprenticeship. But there is one point on which I would venture to differ from your correspondent: he says of gardening, that if boys go to trades they neither require nor desire to understand it. Now there is nothing more humanising than gardening; nothing which is more useful or more improving to a man, whatever his trade may be. It promotes health and cheerfulness; and where land is to be had at a reasonable rate, it is a very profitable way of spending his leisure hours; and more than this, it often proves a successful rival to the attractions of the public-house. I do not say that we can teach gardening as part of the regular work of a school; but I think we may instil a *taste* for it in many ways, more especially by letting small allotment-gardens to some of the elder boys, when it is possible to obtain the land. Hoping that this letter will promote the discussion of the subject,—I am, &c.

A COUNTRY CLERGYMAN.

INDUSTRIAL TRAINING.

SIR,—In reply to a letter in your Paper of this month by the author of the "History of a Church-Teacher," on the impossibility of combining in ordinary National schools industrial training with book-learning, permit me as one who has *tried the experiment* in a country village of 440 people, and without any peculiar advantages, to offer a few remarks. If left unanswered, the effect of such a letter might be to discourage a class of schools which I believe will succeed not only in *attracting* scholars, but in *retaining* them until fourteen or fifteen years of age.

It is indeed true that "industrial work, to be taught at all, must be taught practically" as well as theoretically. Let us see how this can be done. One branch of the industrial work will of course be *cooking*; "but then," says the writer, "the raw material must be provided." Surely so; but *why not cook and sell*. Meat-pies, Irish stews, broth, puddings, &c., may be made and *sold*. This can be done *without loss*, *especially if*, as in my case, the boys cultivate a good large garden which provides apples and all kinds of vegetables.

Any thing required for the *sick* in the parish should also be *cooked at the school*, and paid for out of the offertory alms. Six or eight girls might also (as they are at school) be provided with a hot meat-dinner twice in the week, as a payment for the work they have performed. Another part of the work will of course be washing; "but *who*," says the writer of that letter, "will send his things to be experimented upon by raw girls?" *At first* there will be some difficulty; but probably the clergyman or the manager of the school will be patriotic enough to do so; and provided that the industrial mistress *is* (as she *ought* to be) a *thoroughly good laundress*, and that she gets up the shirts and fine things *herself* until the girls are competent to do them properly, such clergyman or manager will have no cause to repent of his patriotism. *Baking*, again, may be taught *not only without loss* but at a *profit*. *Sell* the bread at a farthing a loaf *under the shop*-price, and there will be no lack of customers. If asked *where*, *when*, and *by whom* these industrial occupations must be taught, I reply, 1st, That a suitable room must be built and fitted up; the cost will be about 180*l.*, *half* of which can be obtained from the Government. 2dly, That the work must be carried on during the *ordinary school-hours*, *three* or *four* girls being engaged *at a time*. 3dly, That there must be a woman *especially retained* for the purpose, and thoroughly competent for such duties. I quite agree that the National schoolmistress has enough to do in managing the *book*-work. She ought, however, to *understand industrial* work, and not to consider herself a *fine lady*, but be willing to exercise a general superintendence over the industrial department. Under a *competent* person, the industrial work will be in a *considerable measure self-supporting*. I hope the Committee of Council may be induced, instead of their present minute offering—five shillings a head for children trained under separate industrial instructors—to offer 10*l.* or 15*l.* a-year towards the salary of such instructors, on condition of the managers paying at least an equal sum.

The principal difficulty that I have experienced is to find a person *really competent to teach the industrial work* in all its branches. One woman that can wash can't cook; another that can cook can't wash; and a third that can cook and wash can't bake. It is *very difficult* to find a woman that can do *all three* things *well*, and that has patience and temper to instruct children. Might not the training institutions help to remove this difficulty by training a few assistant mistresses *especially* for *industrial work?*

Now with regard to the boys: I have about three-fourths of an acre of garden adjoining the school. The rent is 2*l.* a-year, of which the Committee of Council will pay 1*l.* The elder boys are taught two afternoons in the week by a gardener. I purpose also to employ a few boys *half the day* on *Saturdays*, making them a small payment. That a knowledge of gardening *comes by nature*, as the author of the "History of a Church-Teacher" seems to imagine, is *by no means* the case. Ask any country lads of thirteen years old about the cultivation of vegetables (the names of the *best sorts*, and the proper times for planting them), or about the *value* of different sorts of manure, and you will *soon see* whether they have much knowledge on such subjects. Their *fathers'* gardens—if their fathers *have any*—are usually (at least in this part of the country) *too small*, and *too badly cultivated* to afford the boys any instruction worth mentioning. That boys have by nature a *love of gardening*, I readily admit; and as a healthy and strengthening recreation there is none equal to it.

With the aid of the grants from the Committee of Council, the garden, if well managed, will nearly pay its expenses. If care is taken to *adapt* the industrial work taught in a school to the *wants of the district*, I have little doubt of the school succeeding, provided, of course, that it is managed with energy and skill.—I remain, &c.

J. F.

OUR VILLAGE-SCHOOLS.

SIR,—Will you kindly permit me, through the medium of the *Monthly Paper*, to ask four questions of those interested in the cause of education, and to place before them the following extract from a speech recently delivered in the north-west of England: "The school-teaching of the boy has no connection with the after-life of the man. It is forgotten, because it is not kept up—it is not kept up (I don't affirm that this is the only reason, but it is an important one), *because* no *adequate machinery exists* for the purpose. . . . Without a well-considered system of instruction for *youths* and men, the school-system, by which children only are taught, remains imperfect and almost *useless*,—an ample foundation, but left without a superstructure." These remarks apply more forcibly to villages than to towns.

1. What, then, is to be done for our villages? The half-time system, so strongly advocated by some, *cannot* become general in agricultural districts.

2. Is the present Government system adapted to the real necessities of our villages?

Take a parish with a population of 400 or 500, with its useful and even ornamental school-buildings; the school a mixed one of fifty or sixty children, taught by a certificated master, assisted by *one* pupil-teacher: the children, considering their age, are "well-up," compared with former times, they receive a very superior teaching. The "ample foundation" is laid. This satisfies the Government requirements. But it is all-important to remember the stubborn fact, that many of these children attend school very irregularly; that they are withdrawn at the early ages of eight and nine, and that six-sevenths of them leave before they are eleven years of age. The master is precluded from making a further provision for these poor boys. He cannot conduct an evening-school,—the work of which should be to build on the foundation laid in the day-school,—he is required to devote his spare time daily throughout the year to his *one* pupil-teacher; he sends out one well-taught youth once in five years, but the masses are left without the "superstructure;" the "ample foundation" wanes and is *useless;* the pence paid by the parents, the grants made by Government, and the exertions of the master, are so much money and labour *sunk.*

3. Will a system of education succeed that places city, town, and village schools on the same footing?

We greatly need a few better-taught youths to remain with us in our villages to help to leaven our people; and from amongst whom, in the course of years, we may procure assistants in our evening schools, and voluntary Sunday-school teachers. Fearing I have greatly trespassed on your space, I will conclude by asking my fourth question—Is it necessary, in order that our training colleges may send forth a sufficient number of qualified teachers, that *every* village should send out its pupil-teacher?—I am, &c. O. W. G.

THE NATIONAL-SCHOOL CHORAL SOCIETY.

This Society has been formed, and a committee of upwards of thirty schoolmasters appointed, to make the necessary arrangements for holding a Choral Festival at the Crytal Palace in the ensuing summer, in aid of the Church Schoolmasters and Mistresses' Benevolent Fund, for the relief of decayed and necessitous teachers, and their widows and orphans.

The orchestra will consist of at least 3500 of the National-School children of the metropolis and its vicinity. Mr. Brownsmith, of the Sacred Harmonic Society, has kindly promised to preside at the Handel organ. The programme will consist of psalmody and simple anthems, school-songs, and home-songs. The requisite music will be issued free of expense, and a free transit per Crystal-Palace Railway proprovided for the schools taking part in the performance.

It is obvious that the hearty co-operation of all Church-School teachers is necessary to secure the success of the proposed festival; and when the purely benevolent object which the Committee have in view is duly considered, we can but hope "that there will be no hanging back." The Anglo-Saxon element in our teachers is, we hope, sufficiently strong to carry them through the few difficulties in the way; while we hope that none are so overworked as to be able to say, "that they cannot spare time," or so selfish as to say, "that it does not concern them."

A circular has been issued to *every* teacher in the metropolis and its suburbs; but should any have been omitted, we shall be happy to give the needful information.

G. J. ENTWISTLE, 12 *Church Street, Paddington, W.* } *Hon. Secs.*
C. EDWARDS, JUN., 44 *Marchmont Street, W.C.* }

CAUTION TO PUPIL-TEACHERS.

☞ SIR,—Allow me to lay before the readers of your *Monthly Paper* the course adopted towards a pupil-teacher by the Committee of Council on Education. As I believe mine is not an isolated case, others may be prevented by reading the following from falling into the same error.

My term of apprenticeship expired on May 1, 1856, but as the inspector did not visit the school till nearly two months after this date, I was obliged to remain in the school. At this visit the inspector informed me that I could remain in the school till Christmas, and receive payment at the rate of the fifth year's stipend. As it was my intention to sit for a scholarship, I did so. Having been prevented from attending this examination, by reasons most satisfactory, I obtained an assistant-mastership; and on making application for the payment promised by the inspector, I was informed that I had forfeited all claim as pupil-teacher by not attending the examination.

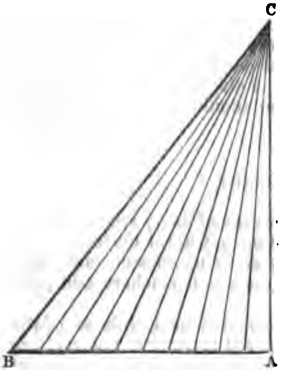
If you think that others placed in a like position will derive any benefit from this information, by inserting it you will oblige.—Yours, &c. R. T. H.

On the Construction of Maps.

Gillingham, November 24, 1857.

Sir,—Seeing a renewed inquiry in the National Society's Paper for a simple method of map-drawing, and having been assured by several of my friends, to whom I have privately explained the method I adopt, that it is more simple than any they can find elsewhere, I am induced to lay it before you for publication, if you think it likely to be useful.

Instead of constructing a diagonal scale for every new map I wish to draw, I construct a large triangular one, which serves for any map; and the method of doing which is as follows:



Draw a base line, A B, and at one extremity erect a perpendicular, A C. Set off on the base ten equal parts from A to B, and draw straight lines from C to the points of division. It is evident that if any line be laid parallel to A B, so as to be terminated by A C, B C, it will be divided into ten equal parts by the lines drawn from C; and this is its use, viz. to divide any straight line not longer than A B into ten equal parts. (The base line, A B, may conveniently be five or six inches long, and the perpendicular nine or ten.)

Now it is well known that the lengths of the degrees of longitude vary as the cosines of the latitude. If, therefore, the length of a degree (or any number of degrees) of latitude be reckoned equal to unity, the length of a degree (or of the same number of degrees) of longitude, on any particular parallel, will be such a part of unity as is represented by the natural cosine of that parallel. I therefore copy out from a table of cosines the following one (taking only the first three decimals, as being sufficiently accurate for the present purpose), showing the proportion of longitude to latitude on the parallels from 1° to 90°, the length of the *latitude* being reckoned as unity.

1°=·999	10°=·984	20°=·939	30°=·866	40°=·766	50°=·642	60°=·500	70°=·342	80°=·173
2°=·999	11°=·981	21°=·933	31°=·857	41°= 754	51°=·629	61°=·484	71°=·325	81°=·156
3°=·998	12°=·978	22°=·927	32°=·848	42°=·743	52°=·615	62°=·469	72°=·309	82°=·139
4°=·997	13°=·974	23°=·920	33°=·838	43°=·731	53°=·601	63°=·453	73°=·292	83°=·121
5°=·996	14°=·970	24°=·913	34°=·829	44°=·719	54°=·587	64°=·438	74°=·275	84°=·104
6°=·994	15°=·965	25°=·906	35°=·819	45°=·707	55°= 573	65°=·422	75°=·258	85°=·087
7°=·992	16°= 961	26°=·898	36°=·809	46°=·694	56°=·559	66°=·406	76°=·241	86°=·069
8°=·990	17°=·956	27°=·891	37°=·798	47°=·681	57°=·544	67°=·390	77°=·224	87°= 052
9°=·987	18°=·951	28°=·882	38°=·788	48°=·669	58°=·529	68°=·374	78°=·207	88°=·034
	19°=·945	29°=·874	39°=·777	49°=·656	59°=·515	69°=·358	79°=·190	89°=·017

With the above scale and table any map may be readily constructed, having straight-lined meridians and curved parallels, like most of those in *Hughes' Atlas*, for instance. But I would remark, that for countries of small extent, both the meridians and parallels may be straight lines, without any material distortion, and, indeed, for many countries of larger extent, except in high latitudes.

The construction of these, being the simplest, I will first describe. Suppose we wish to construct a map of England and Wales on this principle. First draw in the centre of your paper a line from top to bottom. This will be the meridian of 2° west. On this make a dot, through which latitude 50° is to be drawn. This must be at a sufficient distance from the bottom of the paper to draw the Lizard Point, and also a border. Then, since England extends nearly six degrees further north, set off on the central line six equal divisions, larger or smaller according to the size of your paper. Through these divisions draw parallels at right angles to the central line. Copy the length of one of the divisions (a degree of latitude) on the edge of a narrow slip of paper; and applying it to the scale, divide it into ten equal parts, marking the divisions with dots. Then (observing that 54° and 51° are at about *one-fourth** the distance from the top and bottom of the map respectively) look opposite 51° in the table, and you see ·629. Therefore set off on the line 51°, right and left of the central line, distances = 6¼ + of the tenths into which the degree of latitude was divided. Similarly on line 54° set off ·587, or 5⅞. Through these points of division draw straight lines from top to bottom, and they will be the remaining meridians. You may now (but not sooner) place a border round the whole, and draw the lines with ink (which are hitherto supposed to be done with pencil), and the projection is complete. In this simple way may maps of Scotland, Ireland, the Holy Land, and several others, be projected with sufficient accuracy for common purposes. The method of drawing curved parallels, a globular projection of the sphere, and some other matters, I reserve for a second communication.—I am, &c. J. SHEPPARD.

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* The reason for this is very well illustrated in the introduction to *Educational Maps for Schoolmasters*, p. 11, published by the Christian Knowledge Society.

EXTRA INSTRUCTION PREVIOUSLY TO INSPECTION.

Charlwood, Surrey.

SIR,—I would venture, with your permission, to offer a remark on a letter of one of your correspondents signed "A Yorkshire Teacher," on the subject of extra instruction previously to inspection, in which the system of cramming for the examination is deprecated as "a gross deception" and "a dishonest and deluding practice." Your correspondent admits that the reports of schools where the system is not practised will be probably inferior to those of the "idle and dishonest" schoolmaster who adopts it, but he objects to this inferiority being attributed to inefficiency. Now, as the ability to answer questions is the best test of efficiency we have been able to find, it is difficult to see why the want of it in certain cases is to be thus patronised. There is no dishonesty in the matter, since every intelligent inspector will take for granted that the opportunity of an extra stimulus afforded by his expected visit has not been lost by the zealous schoolmaster, while those who have neglected it will be justly classed among the idle ones.

It is the only benefit that I know of that the clergyman anticipates from the inspection of his school, that this stimulus may awaken the energies of teacher and pupils and lighten the somewhat heavy burden of routine, and induce gaping scholars to receive the cramming against which they may be otherwise proof. If the object of such inspection is merely to furnish statistics, or excite invidious comparisons, the less we have of it the better.

The only supposition which could justify the opinion of your correspondent, is the notion that knowledge imparted under the cramming system is less durable than that which is supplied by routine. This is a mistake. Even if minutiæ thus acquired are forgotten, the exercise of the mind called for in the acquisition of them is not undone, nor its benefits lost, while the foundation on which they stood will have been more firmly laid in a mind which is actively alert to receive them.

The system of cramming for examinations is adopted with abundant usefulness in most schools of a higher class without any reference to inspection.

Of course the system may be abused; but that the visit of the inspector should be thus turned to account by schoolmasters is the advice submitted to them, in all humility, by A CURATE IN THE CLAYS.

SCHOOL-REGISTERS.

SIR,—A letter upon "School-Registers," signed "Maître d'Ecole," appeared in your September Number. In it the writer gives rules for finding certain returns now required from Government schoolmasters. As many teachers are puzzled with some of these returns, the letter will be useful; and would have been more so had the writer directed attention to registers which contain rules for obtaining the annual and quarterly results named by him, equally as accurate, and in some cases more simple, than those he gives. One example will suffice to prove this statement.

To find the Number present at all for the Quarter.

MAITRE D'ECOLE'S RULE.	RULE IN J. H. HAY'S REGISTER.
Count the names of all children on the registers at the end of the quarter who have been present *at all* in the quarter, and have, therefore, in some period of the quarter dots opposite their names.	*Class Sheet.* Count the number who have been present, *if only* once, during the quarter. *For Quarterly Abstract.* Transfer to this column (No. present at all) the number present at all from each class-sheet, and add.

"Maître d'Ecole" and others will find the other annual and quarterly results fully provided for in Hay's Registers, which for ingenuity, simplicity, comprehensiveness, and adaptation to all requirements, cannot be too highly recommended. Hoping you will be able to insert this in justice to one of the "new Registers," of which "Maître d'Ecole" speaks rather disparagingly.—I remain, &c. JUSTITIA.

Replies to Advertisements.

Sir,—I advertised in your *Monthly Paper* for a *certificated* and *experienced* mistress. At least one half of the letters the advertisement has brought me have been from applicants either *uncertificated* or *inexperienced*. I have felt it only right to acknowledge such letters as came within the terms of my advertisement, the rest I have left unanswered.

I write this in order that such persons as were not addressed by the advertisement may not conceive themselves uncivilly treated by receiving no reply. Of course I should not have troubled you with such a letter as this, if the subject were not one of general interest to the class for whom your publication is mainly intended. —Yours, &c. Clericus.

Notes and Queries.

Correspondents' Answers to Inquiries.

The Time-table for a Mixed School.—Mr. Editor,—Having noticed in your last Number a routine for a mixed school consisting of fifty children, and having had some experience in such a kind of school, I should feel obliged to the writer to explain it; for I think it is not exactly constructed on a sound foundation. A routine, or time-table, ought to show the proper divisions of school-time and their respective subjects, together with the position of the children, and by whom taught. It ought to furnish visitors, managers, and inspectors with a correct statement of the above facts. A teacher, before drawing up his routine, should consider certain fundamental points; and having obtained the necessary information for his guidance, then let him consider the following facts: (1) Let it be simple and easy in construction; (2) Let it contain a full and proper account of every portion of the school-day; (3) Let the great principle of changing the positions of the classes be adopted; (4) Let punctuality be maintained through the day, and never suffer your lessons to run one into the other; (5) To save time, let arithmetic follow dictation; (6) The teacher must see each child's progress twice daily. Now, Mr. Editor, let the writer above alluded to just scan the following facts gleaned from his routine. At 9 a.m. the names are called over. I have no doubt that Hay's or any register for the capitation grant is not kept; if it is, I pity the scratched state of the books. Let a school, whether situated in town or country, be ever so good, children will come late; hence the best time for marking registers cannot be directly after prayers. Then follows the repetition, &c. Here is a clear waste of fifteen minutes of the best portion of the school-time. It was my intention to criticise the whole of the time-table; but I will not infringe upon your valuable space to that extent, but sum up in brief. (1) When is the *Scripture-lesson* to be given? Are we to understand from the routine that Scripture is not taught in the school? Is the great moral lever of a right, good, and Christian education to be done away with, and the secular system to have the ascendency? If so, then close your school; for unless your teaching be founded upon the Bible and its auxiliary the Prayer-Book, failure will be the result. (2) The *needlework* is left to join the reading-section, and then *to return*. Here, again, is a clear waste of time, and also tending to cultivate careless habits. (3) Too much is left to the "discretion of the teacher." It is a marvellous fact, that we are none of us "well up" in *every* subject; and if open to inspection unawares, it might happen that the subject then being taught may be our weak point: but how easy, as per routine, to change "according to the discretion of the teacher," whose presence is only required two hours daily, and who never condescends to visit class No. 4. Forgive, Mr. Editor, this long letter. But I hope that it may tend to the good of some; and if you should not object, I will willingly send you a routine for such a kind of school, which, if found suitable, may be inserted in your well-known and largely-circulated periodical.—I am, &c.

Fide et Fortitudine.

Proportion of Augmentation Money.—Sir,—I see among your Notes and Queries in the last Number, on the 310th page, an answer to a question by "J. H." as to "Proportion of Augmentation Money." Allow me to refer both you and "J. H." to a circular* addressed to her Majesty's Inspectors of Schools, dated August 14, 1856, from which the following is an extract: "If the managers of a school in receipt of annual grants for years ending (say) in August, agree with their teacher to leave immediately before the Christmas holidays; and if they also agree with a duly qualified successor to take his place from one of the training colleges under inspection immediately after those same holidays,—my lords will allow a proportionate augmentation and a proportionate gratuity to the outgoing teacher for his services from August to the end of the month in which he leaves the school." Again: "The proportionate payment is to be considered an exception to the general rule, and each case must be made the subject of a special application by the managers."—Yours, &c. W. T.

To Remove Ink-stains.—"Inquirer" will find that ink-spots may be effectually removed from desks by washing them with oil of vitriol and water; one-third of the former to two of the latter.

Books recommended to "Mona." *Minerals and Metals*, Parker; the *Book of Object-Lessons*, Longman and Co.

Inquiries by Correspondents.

Night-schools.—Sir,—Will any of your numerous readers kindly inform me, from their individual experience, what course they have found best adapted for the formation and conduct of a village weekly night-school for farm male servants, where the only instructor must of necessity be the clergyman of the parish? I would also feel thankful for the mention of any simple treatise on the subject of night-schools.—I am, &c. J. W. H.

"H." asks the process made use of in writing with invisible ink; how the words are made perceptible, and the kind of ink used for the purpose.

"H. T. R." asks the conditions on which pupil-teachers are allowed in workhouse-schools.

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* The circular I refer to is headed "Certificated Teachers," and commences on the 36th page of the last vol. of Minutes of the Committee of Council on Education.

"Civis" inquires where he can purchase sheets of *printed labels for specimens of objects*, similar to those attached to the cabinets exhibited by the societies at South Kensington Museum.

Books wanted.—"X. Y." wants books on meteorology, paraphrasing, mental science, and tables of events in English history.

"J. J. W." asks for the best collection of psalm-tunes and chants for a choir composed of children; also the publishers and the price of each.

Sir,—May I request you to inform me, in the correspondents' page of your excellent periodical, if the Privy Council object to a master who has pupil-teachers, and works in both morning and afternoon school, working in the night-school when he is remunerated for it; or if they object to the practice under any circumstances. A reply would very greatly oblige your obedient servant X. E. G.

Ciphering-books.—Sir,—I shall be much obliged if any of your subscribers will give me the benefit of their experience about what are generally termed "ciphering-books." There exists a strong prejudice in their favour in the rural districts. It is the fashion, I believe, rather to give them up; but it has occurred to me that they may be made of great use in teaching boys or girls to set down sums accurately and neatly; a matter not to be lost sight of even in the country, since every writer on agriculture insists on accuracy of accounts as one of the most essential points in good farming.—I am, &c. R. K. C.

NOTICES OF BOOKS.

Published by Wertheim and Macintosh.

The World in which I Live, and my Place in it; being a Universal History for Young Persons, from the Creation to the Present Time, by E. S. A., and edited by the Rev. John H. Broome. A new edition, small 8vo, 336 pages, cloth boards. The periods of the world's history are divided into several parts, and those subdivided into chapters; and there is an ample table of contents, and a full index.

By W. Fuller, Bury St. Edmund's.

Secular Early Lesson-Book for Adult Scholars, by the Rev. C. W. Jones. Large type, 67 pages 12mo, stiff cover, price 6*d*. This book contains short lessons, mostly in easy words, on subjects intended to interest *adult* scholars

Books, &c. received.

The Scholar's Attendance Card. Published and sold by W. J. Lake, City of London Second School, St. Andrew's, Holborn. Price 3*s*. 6*d*. per 100, or 500 for 15*s*. This card is intended to furnish a simple register for the Government Capitation Grant, and to insure regularity of attendance by children.

Historical Tablets, by Edward Ball. Price 6*d*. Longman and Co.

A Sermon, by the Rev. J. Fenton, preached at the Primary Visitation of the Archdeacon of Westmoreland. Price 3*d*. William Hughes.

Journal de l'Instruction Publique. Vol. I. No. 9. Montreal, Sept. 1857.

Schoolmasters and Schoolmistresses' Associations.

⁂ The Editor cannot undertake to notice reports and proceedings of Associations unless sent in a brief form.

Metropolitan.—The usual monthly meeting was held at the Sanctuary, Westminster, on Saturday, the 7th of November; Mr. T. Dexter in the chair. Previous to commencing the general business, Mr. Myers, one of the secretaries, gave a lesson to a class of boys on "India-rubber." The lesson was beautifully illustrated by a large collection of specimens, representing the various kinds of india-rubber imported, the process of manufacture, and general applications of this very useful substance to the every-day purposes of life. An actual india-rubber plant, some neatly executed drawings of others, and a large map, representing the countries from whence this article is obtained, were objects of much interest. The meeting was numerously attended, and a cordial vote of thanks was given to Mr. Myers. The general business of the day having commenced, some new members were elected, and others proposed for election. It was announced that the Royal Commissioners of 1851 had made a grant of animal, vegetable, and mineral substances, for the purposes of the Scholastic Museum now in course of formation in connection with the Association; and that nearly 600 specimens had been collected, chiefly through the exertions of Mr. M. C. Cooke, who had so ably seconded Mr. Myers in the establishment of this Museum. The lessons on the subject of "Kindness to animals," for which the sum of 10*l*. was offered at the beginning of the year, have been sent in, and the prizes awarded as follows: For the four best lessons for the upper classes in schools—First prize, to Mr. M. C. Cooke, Trinity School, Lambeth, 3*l*; second prize, to Mr. J. H. Hay, Kennington-Oval School, 2*l*. For the four best lessons for the lower classes in schools: First prize, to Mr. M. C. Cooke, 2*l*. In consequence of there being no other competitors, the remaining part of the money was lost to the Association.

On Nov. 21st, the Rev. Professor Christmas delivered one of his brilliant lectures before the members, taking for his subject "Napoleon. III." The lecture lasted for an hour, and was listened to with marked attention by the members; the character of Napoleon was painted in very favourable colours, and the various scenes of his remarkable life depicted in a manner which called for much applause.

Notice was also given at this meeting that the Depository of the National Society will in future be kept open till three o'clock on the *first Saturday in each month*, for the convenience of teachers.

Ealing Rural Deanery.—The annual meeting of this Association was held at the Hanwell National Schools, on Wednesday October 14. The Association has been established for two years, and consists of about forty members. The meetings take place quarterly at the various schools in the deanery, at which papers are read, subjects are discussed, and lessons are given. During the past year papers have been read, on "Teaching dictation," by Rev. T. Briggs; on "Industrial schools combined with National schools," by Mr. F. Ramsay; "Home influence," by Mr. Lawrence; "Night-schools," by Rev. J. Smith; "The early age at which children leave schools, with suggestions for its remedy," by Rev. H. P. Richards. An excellent discussion took place on the best method of imparting religious instruction, and the portion of time that should be given to it. A lesson on "Yorkshire" was given by Mr. Ramsay. In consequence of a suggestion made by the Rev. H. P. Richards, a scheme has been drawn up, in which the managers of the respective schools of the deanery have promised to find situations for all those children who remain at school over the age of thirteen and a half years.

GLANDFORD BRIGG.—The quarterly meeting was held on the first Saturday of the month in the National School, Brigg; the Rev. the Vicar of Wrawby-cum-Brigg in the chair. The attendance was rather below average, though the subject of the paper read by Mr. Fyles, of Scotter, was of more than ordinary interest, namely, "Inflorescence of plants." The chairman and members present were much gratified by the manner in which he handled what would otherwise have been looked on as a very difficult subject. Several new books were added to the society's valuable library.

EAST KENT.—The usual monthly meeting of this Association was held in the National Schoolroom, Sandwich, on Saturday November 7th. On account of the unpropitious state of the weather, there was rather a thin attendance. A very animated discussion took place notwithstanding on "The utility of English history as a school-subject, and the different methods of teaching it." It was the opinion of some that, considering the short space of time which children attend school, English history cannot be taught with any degree of success, except to the exclusion of other subjects more important. Others thought that, instead of teaching dry facts, names of battles, &c., it might be made more effective by oral lessons on the social history of our country. The want of a good text-book adapted to the capacities of children in National schools was felt by all; those recommended as being among the best published were, Little Arthur's, the Bishop of Peterborough's, and Mrs. Markham's; the price, however, of the latter is such as not to admit of its being generally used. It is in contemplation to form a branch Association at Deal. The next meeting will be held at St. George's School, Ramsgate.

NORTHERN.—A meeting of the members of this Association was held in the National School, Chester-le-Street, on Friday October 23d. The morning was spent in witnessing the general working of the school, and listening to an interesting and well-drawn-out lesson on "Holland," given by Mr. W. Lawson, of the Durham Training School; and the afternoon was devoted to the transaction of business. Owing to the small number of members present, the discussion of papers on "Reading and geography" was postponed till the spring meeting. Some remarks were then made upon the generally limited attendance at meetings, and the apathy of many nominal members in the cause of the Association; and it was resolved, that those who did not attend at least one meeting in the year should no longer be considered as members. After dinner, the Rev. J. P. De Pledge expressed the pleasure he felt at being present; and stated, that although it was his first attendance at meetings of the Association, he hoped it might prove the precursor of many. He then made some observations on the zeal and fidelity of certificated teachers generally, and the union that should exist between the clergyman and his schoolmaster, who labour in a kindred cause.

TESTIMONIALS.—To Mr. GEORGE LIVELY, on leaving Great Budworth, Barnes's *Commentary on the New Testament*, by the Children and Friends of the School.

To Mr. THOMAS CARTER, on resigning the charge of the Satterthwaite and Rusland National School, a Purse containing Fifteen Guineas, by the Children, their Parents, and other Friends.

To Mr. and Mrs. IVORY, by past and present Scholars of the Berriew Endowed Schools, assisted by a few Friends, a handsome Skeleton Time-piece.

To the Rev. A. POTTER, late Curate of Skirbeck, Boston, a Silver Communion-Service, by the first Classes, Pupil-teachers, and Governess of the National School, on the occasion of his taking leave and in remembrance of his kindness and care for them.

To Miss H. JACOB, on resigning the Bredicot National Schools, a handsome Time-piece, with Plate Inscription, by the Committee.

APPOINTMENTS.—Mr. A. R. SWAINE, from Wrington, to the National School, Stote Hill, Bradford, Yorkshire.

Mr. ALFRED WOOD, late Assistant of St. Peter's Commercial School, Ashton-under-Lyne, to the Mastership of Bicker National School, Lincolnshire.

Miss STOTHARD, to be Principal Governess of the Cork Female Training School.

Mr. THOMAS HALES, Head-Master, North Surrey Industrial Schools, to be Head-Master, King Edward the Sixth's School, St. George's Road, Southwark.

BIRTH.—On Nov. 5th, of a daughter, the wife of Mr. WILLIAM HUMPHREYS, of Westcott National School, Dorking.

NOTICES TO CORRESPONDENTS.

We cannot undertake to notice anonymous communications, nor to insert letters or information received after the 20th. The name and address of our correspondents should always be sent, though not necessarily for publication.

"A Regular Subscriber" and "Un Maître d'Ecole." Your inquiries, to obtain answers that may be relied on, should be addressed to the Committee of Council on Education.

"Veritas." The subject of an Orphan Asylum for the orphans of schoolmasters has already been considered. You had better place yourself in communication with the Church Schoolmasters' Benevolent Institution. The secretary is Mr. John Studdle, National School, Stockwell, London.

"Roger." We incline to your opinion; but an official answer would readily be given by the Secretary of the Committee of Council on Education.

"Curate," "Sparks," "An Advocate for Industrial Training," and "Caleb Kerby," are thanked for their communications. We have given much space to the subject this month, and hope to find room for additional letters in future Numbers.

"Phalanger" and "F. M." Declined with thanks.

"A Certificated Teacher" and "Douglas" are thanked. We have inserted a reply to our correspondent.

SUNDAY-SCHOOLS.

[This portion of the Number of the *Monthly Paper* is now published in a separate form as The National Society's Sunday-school Paper, and may be obtained regularly through any bookseller at the cost of *one penny;* or twelve copies of this Number will be sent postage free on remitting one shilling in postage-stamps to the Editor, or six copies will be sent for seven stamps. Subscribers to the *Monthly Paper* can have *six* copies sent to them regularly, under the *Monthly Paper* cover, on remitting payment, in advance, of 2*s.* 6*d.*, or 3*s.* if otherwise.

This arrangement has been made in compliance with the request of clergymen and others who have the management of Sunday-Schools, and are anxious that every teacher in the school in which they are interested may be provided with the Paper at the least possible cost. As a large circulation is necessary for the success of "The Sunday-school Paper," it is hoped that an effort will be made in Sunday-Schools throughout the country to subscribe for six or a dozen copies monthly.]

In consequence of the increasing demand for and rapid sale of the "Sunday-school Paper" our readers are requested to order early in the month *the number of copies which they require. Attention to this point will insure an issue of the Paper equal to the demand, and prevent delay and disappointment.*

"The Sunday-school Paper" in a *separate* form commences with the June Number 1857. The Papers extend back to July 1856, but are not published except as part of the National Society's *Monthly Paper.*

Proceedings.

Diocese of Manchester.

A conference on the subject of Sunday-school management has recently been held at Manchester, under the presidency of the Lord Bishop of the Diocese. It was attended by a numerous body of clergy, ladies, and laymen. Among those who took part in the discussions were, the Rev. Canon Stowell, the Rev. Canon Parr, Rev. W Pollock, Rev. H. W. M'Grath, Rev. B. Addison, Rev. J. Pocklington, and the Rev. J. W. Wyld. The limited space allotted in the *Sunday-school Paper* to notices of this kind does not enable us to furnish our readers with a full account of the proceedings; but next month we hope to give an address delivered by the Rev. Canon Stowell at the evening conference. It may be observed, that in the course of the morning discussions, Mr. C. Swallow stated, that in Canon Stowell's own Sunday-schools "lesson-boards" and tablets had been banished, and that each teacher used simply the Bible, the Prayer-Book, and a hymn-book.

Correspondence.

[The Committee of the National Society are thankful for any communication likely to assist School-managers and Teachers, or otherwise promote the work of Church Education; but they do not necessarily hold themselves responsible for the opinions of the Editor's correspondents.]

To the Editor of the National Society's Monthly Paper.

Registers for Sunday-school Teachers.

Sir,—I would suggest to the readers of the *Sunday-school Paper* the propriety of not allowing the scholars in their classes to take places during lessons. Of course, in week-day schools, where a great deal of *secular* instruction is given, the practice is unobjectionable enough; but in Sunday-schools, in which the great objects should be to make a distinction between sacred and secular teaching, and to preserve quietness and avoid excitement, the system of giving marks according to the amount of lessons repeated by heart, or according to the children's attention to their work, is far preferable. There is a neat and cheap register, published for the use of Sunday-school teachers, in which such marks and other entries may be made, and no teacher should be without it. It also contains on the first thirteen pages some valuable and practical hints to instructors of Sunday classes. The title of the work is as follows: *A Manual for Sunday-school Teachers*, by John Hull, M. A., Curate of Lancaster. The publisher is John William Parker, West Strand. I can heartily recommend it to my fellow-labourers, having myself found it to be of great service.—I am, &c.

A CONSTANT READER.

THE PARENT'S SEAT VERSUS THE GALLERY OR SIDE-AISLES.

SIR,—A distinguishing mark of the Prayer-Book is its applicability to every important change which Christians undergo. Beginning with the Office of Baptism, it attends us in Confirmation, Holy Communion, Matrimony, Sickness, Communion in Sickness, Penitential Sorrow, Sea-voyages, and Burial. It follows us from the cradle to the grave. I say nothing, of course, of its ordinary use as a manual of prayer. It is essentially a *family* prayer-book, and as such is intended to hallow every earthly relationship by promoting *social* worship. Having its place in all our Sunday-instructions, ought not our Sunday-schools to catch something of its social spirit? Viewing it in this light, I would suggest to clergy and superintendents of Sunday-schools the desirability of inducing the parents of Sunday-scholars to take their children with them into their own seats after school to worship side by side with them, instead of allowing them to be huddled together in a distant gallery or side-aisle. I believe many parents would do this if the matter was put plainly before them as *a duty*. There is nothing like making them feel their responsibilities to the children whom God has given them,—responsibilities which many of our modern plans entirely ignore. Have any of your readers adopted this plan already?—I am, &c.

A TEACHER.

EARLY HOURS AND WINTER MORNINGS.

SIR,—I am only too grateful to you for the tone which pervades your *Sunday-school Paper* with respect to making Sunday a day for cheerful and *moderate* instruction. Surely there must have been some unnecessary stiffness and gloom in the mode in which Sunday-schools have hitherto been conducted, when we find our young people taking a dislike to the Church, and leaving it as soon as they can. The poor have few comforts, and a hard life of it; and people who can arrange their own hours of rising and working all the week, and who enjoy hundreds of comforts unknown to them, must not be too ready to lay down the law as to what hour they should rise on Sunday morning, and as to what other arrangements they should adopt. No class has a right to interfere with the minor domestic arrangements of another. Winter is coming on, with its dark cold mornings, and many children with bad shoes (God help them!) will have to come, in mud, wet, and snow, miles to school. I would say, let us beware of fixing too early an hour for assembling on Sunday. Half-past nine, or even ten o'clock, will allow ample time for going through your "Notes on the Gospels and Collects."—I am, &c. ADELPHOS.

SINGLE SCHOOL-ATTENDANCE IN THE UNITED STATES.

SIR,—Have any of your correspondents tried the plan of having but one "school-time" on the Sunday; and if so, will they kindly tell me how the plan works? I have lately returned from a tour in the United States, and there such a thing as a second school-time on Sunday is unknown.—Yours, &c. W. W. S.

Notes of Lessons for Sunday-school Teachers.

[The Committee of the National Society, while anxious to give publicity to any communications in the form of "Notes" which may be useful to Sunday-school Teachers, do not necessarily hold themselves responsible for articles inserted under the above heading.]

NOTES ON THE GOSPELS.

Scheme for the Month.

Second Sunday in Advent . .	Luke xxi. 25-33.
Third Sunday in Advent. . .	Matt. xi. 2-10.
Fourth Sunday in Advent . .	John i. 19-28.
The First Sunday after Christmas	Matt. i. 18-25.
Circumcision of Christ on Second Sunday after Christmas	Luke ii. 15-21.

⁂ These "Notes" are arranged in the form of Questions as specimens of catechetical teaching but the Questions should be varied and simplified; and others inserted to render them still more connected.

SECOND SUNDAY IN ADVENT.

Read Luke xxi. 25-33.

Ver. 25. Whose words are these? What led Jesus to deliver this address? [Luke xxi. 5.] What stones were mentioned in His hearing? And what did He say about the Temple? [Luke xxi. 6.] Was His prophecy fulfilled? Who besieged Jerusalem? [The Romans under Titus, the son of Vespasian.] In what year? [A.D. 70.] How many of the people died during the siege? [Josephus says 1,100,000 died by famine and the sword, and 9700 were taken captive, most of whom became slaves in the Egyptian provinces.] What happened to the *Temple*? [Titus wished to save it, but a soldier set it on fire.] Were the stones thrown down? [After Titus had left Jerusalem to go back to Rome, the general* in command ordered a plough to be drawn along the walls to completely destroy them.] What *signs* does Jesus say should be seen previous to the destruction of the city? [Vers. 25, 26.] He says "distress of nations;" what is probably meant here by "nations"? [The tetrarchies, or *divisions*, of Palestine, viz. Judæa, with Samaria, Galilee, Ituræa, and Abilene.] He also says, the "sea and the waves roaring;" what does He most likely mean? You think He means the Sea of Galilee, so thought the good and learned Bishop Hammond; but are not *people in an unsettled state* sometimes compared in Scripture to the sea? [Isa. lvii. 20.] Well, very likely He means the *people*, not the Sea, of Galilee: but He speaks of "perplexity;" what does this mean? [Confusion, such as would be caused by an invading army.]

Ver. 27. Whom should they see coming? How would He come? But has not this verse immediate reference to His coming to judge the world? You say "yes;" your answer, however, is not the right one: do you know *why* it is not? [Because He afterwards says, *that generation* shall *see* it fulfilled. See ver. 32.] Then what does He here mean by His coming? [His coming to visit the Jews with punishment.]

Ver. 28. What were His believers to do then? What is meant by "lifting up their heads"? [Hoping, trusting in, and looking to His protection.] Where did we say the believers went to? [Pella. See previous foot-note.]

Ver. 29. This is called a parable, or more correctly a simile; what lesson was it to teach His hearers? [To notice the signs of His coming, just as they noticed signs in nature.]

Ver. 30. What is here meant by the kingdom of God? You say the kingdom of heaven, or heaven itself; but it *cannot* be that, because *they* were to *see* it (ver. 32). What did we say on this point in ver. 27? [That they were to see Him come to punish the Jews.] Then what kingdom is meant here? [His kingdom of power.]

Ver. 31. What does He say about heaven and earth? And what about His teaching or word? Is Christ the Truth? [John xiv. 6.] Will Christ ever pass away? Then can *truth* pass away if He Himself will never pass away? What words mean lasting for ever? [Everlasting and eternal.]

Application.

If you have been baptised into Christ, you are members of Him, in fact, Christians. Christ died for you, Christ loves you, Christ asks you to love Him, He teaches you by His Word and Church to love Him, He gives you His Holy Spirit to help you to love Him because He knows you cannot love Him without His aid; so that you see He has done at least as much for you as for the Jews. Now tell me, when will He come to call you to an account for all this? And if you have no return to make, will He let you escape? Did He let the Jews escape? Had He warned them of His coming? Did they look for His coming, and prepare for it? Does this season remind you of His last coming? What is the season called? [God grant, then, that you and I may never cease to expect His second Advent.]

THIRD SUNDAY IN ADVENT.

Read Matt. xi. 2-10.

Ver. 2. Which John was this? [The Baptist.] Who had imprisoned him? [Matt. xiv. 3, 4.]† Why? Did he ever come out? [Matt. xiv. 10.] As he died for the truth, what do you call him? What are the three kinds of martyrdom? [See foot-note to the Collect for the twenty-second Sunday after Trinity: *Sunday-school Paper* for November.] How many disciples did he send to Jesus? Name some one who had once been his disciple? [John i. 35-40.]

Ver. 3. What question did the disciples put to Jesus? Whom did they mean by the one "that should come"? [The Messiah spoken of by the prophets of old.] Was not John himself *sure* that Jesus was the Messiah? [Yes; John i. 35, 36.] Then why did he send them to ask this question? [Perhaps to confirm the faith of these disciples, or perhaps that Christ's testimony might reach the ears of the Jews.] What do we read elsewhere Jesus did to confirm the faith of these two messengers? [Luke vii. 19-22.]

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* This general is stated by Maimonides to have been Terentius Rufus. Josephus (*B. J.* vii. 1) says, "Titus commanded the soldiers to dig up the foundations of the temple and city." It may be remarked, that the *Christians* who were in the city remembered and believed our Lord's warnings, and fled to Pella beyond Jordan.

† This was Herod Antipas, tetrarch of Galilee and Peræa, and son of Herod the Great. Herod the Great was not a native of Judæa, but of Idumæa. His father Antipater, a crafty politician, had made himself an ally of the Romans, and obtained for his son Herod (the Great) the tetrarchy of Galilee; but in course of time Herod's power became supreme in Judæa also. Herod dying, left his kingdom to be divided among his sons, and Antipas obtained Galilee and Peræa. As the first Herod (miscalled the Great) had made himself a murderer by taking the lives of his own wife Mariamne and the Innocents at Bethlehem, as well as of his sons Alexander and Aristobulus, so Antipas trod in his father's steps by taking the life of John the Baptist. Herod Agrippa (Acts xii. 1-3) was the son of the murdered Aristobulus; and Herod Agrippa the Second (Acts xxv. 13) was the son of the former Agrippa.

Ver. 5. What proofs of His mission from heaven did Christ tell the disciples to give John? What do you call these works or proofs? [Miracles.] Then Christ's miracles were proofs of what? [His *Divinity* as *the* Christ.] Give an account of Christ's making lepers clean and raising the dead. Did Christ work miracles by His *own* power? By whose power did Moses, Elijah, Elisha, and Christ's Apostles work miracles? [Not by their own, but by God's and Christ's.]

Ver. 7. Into what wilderness had the Jews gone to see John? Did they find him clothed in soft raiment? How was he clothed? [Matt. iii. 4.] Whom was he like in this respect? [2 Kings i. 8.] Is this kind of clothing alluded to in *another* part of the *New* Testament? [Heb. xi. 37.] Is the dwelling in caves, wildernesses, and solitary places alluded to in this chapter? [Heb. xi. 38.] Did *Christ* live much alone in solitary places? [Yes; when not preaching, He was alone in the deserts, or in the Mount Olivet.]

Ver. 9. What does Jesus call John in this verse? The word "prophet" means either one who foretells, or one who preaches; did John perform *both* parts of the prophetic office? [Matt. iii. 11, 12.]

Ver. 10. Which of the prophets foretold that John should prepare Christ's way? [Malachi iii. 1; iv. 5.] Whom does he mean by Elijah? [John.]

Application.

What proofs did Jesus give of His heavenly mission? [Miracles.] Have you a trustworthy account of these miracles? If you do not believe them, will you be punished for your want of faith? What does Jesus say about "not seeing"? [John xx. 29.] Who prepared the way of Christ? What doctrines did he preach? [Repentance.] What does this word mean? [A change of mind and life.] Have you to prepare for Christ's coming by repenting? Who will give you "the grace of true repentance"? How must you obtain it?

FOURTH SUNDAY IN ADVENT.

Read John i. 19-28.

Ver. 19. Whose record is mentioned here? What does "record" mean in this verse? [John's witness or testimony to Christ's rank as the Messiah.] What does "Messiah" mean? [It means in the Old what Christ signifies in the New Testament—the *Anointed*, or the one set apart.] It says, "the Jews sent priests and Levites;" what do you here mean by the Jews? [The *Sanhedrim*, or chief Jewish council, which sat at Jerusalem.] Was it the office of the Sanhedrim to judge a prophet or a high-priest? [It was; hence a prophet could not perish *out of* Jerusalem. Luke xiii. 33.] What question did the Sanhedrim tell the priests and Levites to ask John the Baptist?

Ver. 20. And what answer did John give? As John said he was not the Christ, can you say what he really was in regard to Christ? [His forerunner.] What do you mean by this?

Ver. 21. What was the next question they put to John? Whom did they mean by Elias? [Elijah.] And what did John answer? Well, but did not the prophets give the name Elijah or Elias to John? [Malachi iv. 5, 6; iii. 1.] And did Jesus Himself call John by this name? [Matt. xi. 13, 14.] Then how could John say with truth that he was *not* Elias, when he is expressly prophesied of under this name? [He meant he was not the Elias whom *the Jews expected*, for they fancied that the real Elijah, who lived in Ahab's time, would return from heaven; he *did* mean, however, that he was the Elias whom *Malachi* foretold.]

Ver. 23. Whose words did John thus use to describe himself? [Is. xl. 3-5.]

Ver. 24. Of what sect were these messengers? Who were the Pharisees? [See "Notes" in previous numbers.] Can you show from Scripture that the greater number of the Sanhedrim were Pharisees? [Acts xxiii. 6-9.]

Ver. 25. What further question did these Pharisees put? And why did they think that he ought *not* to have baptised if he were not the Christ, or at least one sent by Him? [Because they believed that none but the Christ ought to have the power of bringing in a new custom of baptising Jews.] Well, but did not the Jews themselves baptise? [Yes.] Did they baptise those who were Jews by birth? [No.] Then *whom* did they baptise? [Proselytes; that is to say, those Gentiles or heathens* who had been converted to the Jewish faith.] But did they believe that when the Christ came He would baptise even Jews? [Yes.] On what text did they ground this notion? [Zech. xiii. 1.] But as John had said that he was *not* the Christ, what did they think? [That he was going too far by baptising Jews.]

Ver. 26. Who was the one whom they knew not? [Christ.] Did they know Christ when He had laboured among them, healing their sick? [John i. 2.]

Ver. 27. What does John's confession about Christ's "shoe-latchet" show that he was? [Humble.] Where was this conversation held? Was it convenient for John to be at the Jordan? Why? [Because he could baptise the people in that river.]

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* Those persons who will *not* understand the plain inferences from the New Testament as to the doctrine of infant baptism, and who are perpetually asking what the *Jews* did, may do well to remember that the Jews not only baptised adult converts, but also *infants* of heathen nations. See Lightfoot's *Harmony of the Evangelists*. As regards *Jewish* infants, we know that *they* were circumcised; and circumcision corresponds to baptism.

Application.

From the custom of the Jews, of John, and of Christ, what do you learn that God intends baptism to be? [The means by which we are admitted into His family.] But how does the baptism ordained by Christ differ from every other? [The Holy Ghost accompanies it. Acts xix. 2, 3; xi. 16.] Ought Christians, then, to be guided by the movements of the Holy Ghost, or to strive against Him? Is there any *danger* in striving against Him? [1 Thess. v. 19.]

FIRST SUNDAY AFTER CHRISTMAS.

Read Matt. i. 18-25.

Ver. 18. What do the words "on this wise" mean? [After this manner.] What does "espoused" mean? [*Engaged** to be married to him.] By whom was the Holy Child Jesus conceived? [*Creed:* "Conceived by the Holy Ghost."] Why was it necessary that He should be conceived by the Holy Ghost? [That He might not inherit sin. See *Questions illustrating the Catechism,* by the Ven. Archdeacon Sinclair.]

Ver. 19. Joseph is called "a just man;" what does this mean? [He was a strict observer of the Jewish law.] (The word here translated "just," or strict in the observance of the law, has much the same meaning in Luke xx. 20. What does "privily" mean? [Privately; he would give her a bill of divorcement (without stating reasons) before only two witnesses. (Deut. xxiv. 1.) See Elsley's *Annotations.*]

Ver. 20. Who appeared to prevent Joseph's putting Mary away? Had an angel appeared before to Mary to tell her she should have a son? [Luke i. 26-28.]

Ver. 21. What was the child to be called? What does "Jesus" mean? [Saviour.] He was to be a saviour from what? [A saviour not only from the *power of sin* here, but from the *punishment* of it hereafter.] What word in the Old Testament means saviour? [Joshua; in the New Testament Joshua is sometimes called Jesus. Acts vii. 45; Heb. iv. 8.] The Jews expected a mere earthly saviour; what words in this verse show that he was to be a *heavenly* saviour? ["From their *sins.*"]

Ver. 23. What other name is given here to Jesus? Who foretold this name 700 years before Christ's birth? [Isa. vii. 14.] What does it mean? Emmanuel shows that He was to be of what nature? [Divine.]

Ver. 24. Did Mary become Joseph's wife? Whom did he obey by taking her as his wife? What name did Mary give her son? [Jesus.]†

Application.

(The teacher may to-day apply the thoughts suggested by the writer in the foot-note below.)

CIRCUMCISION OF CHRIST, OR SECOND SUNDAY AFTER CHRISTMAS.

Read Luke ii. 15-21.

Ver. 15. Angels are mentioned in this verse; to whom had they appeared? For what purpose had they appeared to the shepherds? Were these shepherds Jews or Gentiles? [Jews.] And how did God afterwards make known Christ's birth to the Gentiles? [By the star which appeared to the magi or wise men.] What is this making-known of Christ's birth to the wise men called? [The Epiphany.] What does "Epiphany" mean? [Manifesting or bringing to light.] What were the shepherds doing when the angel appeared to them? Where were they watching their sheep? [In the fields near Bethlehem.] Why did they watch their flocks *at night?* To keep them together and protect them from wild animals of prey.] What did the shepherds say to each other when the angel had departed?

Ver. 16. Where did the shepherds find Jesus? Why had He been laid in a manger?‡ Can you state why the inn or caravansary was full of people at that time? [Because so many natives of Bethlehem (which was only a village according to our notions) had come up to be taxed, or have their names enrolled in the census.]

Ver. 19. When people wondered at, and conversed about the appearance of the angels to the shepherds, what is it said Mary did? What does "pondered" mean? [She let her mind dwell much upon every circumstance connected with her Son's birth.]

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* With us an interval of time (in many cases a very protracted one) intervenes between the engagements of young persons and their marriage. Among the Jews, however, the *length* of the interval seems to have been more a matter of custom, less at the disposal of events, so to speak, than with us. Generally with them it was a year and a half. (Deut. xx. 7.)

† It is a drawback to which the most perfect of human means is subject, that the grandest solemnest words by frequent iteration lose their significance, or fail to convey their full meaning to our earth-bound ears. Such is the word JESUS. But where shall we seek a term which carries with it so pregnant a meaning? It is associated with the holiest and most sublime thoughts which can possess the soul of man. It lifts us from earth to heaven, and lands us among the angelic choir. It lives on their lips for ever. On earth it gathers to itself all that we esteem most dear. It carries us back to our earliest days,—to the font, to the knees of our parents, to the earliest lessons at school, the sermons of our pastors, our Confirmation vows, to the sick bed where we lay, to the early Communion of which we partook, to the grave where we buried our dead. It has supported the missionary in his lonely labours, and the wandering, the outcast, and the penitent in their griefs. The memory of the dead for nearly two thousand long years has passed into it; childhood, youth, manhood, and old age have all used it, and it is still as fresh to us as the morning,—a legacy from the unseen world to the guests of to-day.

‡ The word translated "manger" means, according to some, a *crib* out of which cattle eat. Isaac Casaubon interprets it "a *stable* in which cattle stand." The Eastern stables were in many cases *caves;* and the stable in which Jesus was laid is said by Justin Martyr, Origen, and Eusebius to have been a cave. The place of the Nativity shown at Bethlehem is stated by travellers to be a grotto or cave, dug deep in the limestone-rock in which the neighbourhood abounds.

Ver. 20. When the shepherds had learnt every thing about Christ which God was pleased to make known to them, what did they do? What *kind* of joy do you call theirs? [Religious joy.]

Ver. 21. Were Jewish children admitted into covenant with God on the *eighth* day from their birth? [Gen. xvii. 12; xxi. 4.] *How* were they admitted? [By circumcision.] How are *our* children admitted into covenant with God? [By holy baptism.] Then baptism in the Christian Church corresponds to what in the Jewish? What name did Mary give her Son? What does "Jesus" mean? What word in the Hebrew has the same meaning? [Joshua.] Is not Jesus, then, a Hebrew word? [No; a Greek.] Who had told Mary to call her Son Jesus? [Luke i. 26, 30, 31.]

Application.

While so many persons were enjoying the comfort of the neighbouring inn, Mary, not having the means perhaps of purchasing at a high rate the superior accommodation which it afforded, was obliged to lay the Saviour of the world—where? Does this teach a lesson to the lowly in life? [Yes; that poverty is no disgrace, since God's own Son came into the world poor and lowly.] Does the conduct of the shepherds teach you a lesson? [Yes; they believed with a simple childlike faith the words of the Angel, and at once set out to seek Christ.[*]] Did they find Him? Does this remind you of any text? [Prov. viii. 17.]

QUESTIONS ON THE COLLECTS FOR THE USE OF TEACHERS.

"Those *beautiful Collects* which had soothed the griefs of forty generations of Christians."—Macaulay's *History of England*, vol. i. p. 160.

SECOND SUNDAY IN ADVENT.—[As Jesus came to us by His birth in the flesh, so also doth He come to us continually through the Holy Scriptures. Thus have we in this sense a *continual* Advent of Christ.] For what purpose do we say He has caused the Holy Scriptures to be written? Does St. Paul, in this day's epistle, teach the *same* truth? [Rom. xv. 4.] And how, in another place, does he say "all Scripture is given"? [2 Tim. iii. 16.] And for what does He say it "is profitable"? The collect says, "Grant that we may in *such wise* hear them;" what do you mean by "such wise"? [Hear them in order *to learn* by them.] What *uses* does the collect say we must make of the Holy Scriptures? [We are to "read," "mark," "learn," and "inwardly digest" them.] Can you name some one who *did* thus use the Scriptures? [Timothy: see 2 Tim. iii. 15.] Can *you* thus use the Scriptures in your *own* strength? Could Timothy in his? Then *who* helps us "to read, mark, learn, and inwardly digest them"? [God the Holy Ghost.] And can you quote from the Psalms a short prayer which we may use before reading the Scriptures? [Psalm cxix. 18.] You say "digest them;" in what sense do we *generally* use the word "digest"? [Generally in reference to food, meaning the process by which it enters into the body to become a portion of and a source of nourishment to it.] And what do we mean by digesting Holy Scripture? [Allowing it to sink deep into our souls, to quicken and nourish them.] If a letter were sent to you by a friend, would you read it with inattention? *How* would you read it? Is Scripture a letter sent direct to you? *Whose* letter is it? *How*, then, ought you to read it? [With attention.] Does this answer remind you of any exhortation used in the ancient Church just before the reader began the portion of Scripture appointed for the day? [The reader was accustomed to say, "Let us attend, my brethren."] Does the reading of Scripture form an important part of the service of our Church? Besides the Psalms, Epistles, and Gospels, what other portions of Scripture are read in the service? Why does the Church call them the "lessons" rather than the "chapters"? [Because they are intended to be *lessons of holiness* to us.] Are they not lessons of something else? [Of doctrine.]

THIRD SUNDAY IN ADVENT.—When kings were about to start on a journey, whom were they accustomed to send before them? [Messengers, to make roads, and prepare the people for their coming.] Was Christ a king? What *kind* of a king? Did He send a messenger? Who *was* he? [John the Baptist.] How did he prepare Christ's way? [By preaching repentance.] Is he mentioned in the Old as well as the New Testament? [Malachi iii. 1; iv. 5, 6.] What do we pray in the collect that the ministers and stewards of Christ's mysteries may now do? In what manner? And *who* are the ministers and stewards of Christ's mysteries? [The bishops, priests, and deacons in His Church; those who have been set apart according to the apostolic order.] In worldly things, what are the two duties of a nobleman or king's steward? [He has first to guard or take charge of his master's treasures; secondly, to dispense, or rightly distribute, them.] Have bishops, priests, and deacons to do the same in heavenly things? [They have to bear witness to the truths of Christ's kingdom, rightly to divide the Word of truth, and dispense the holy Sacraments.] And what have the *people* to do? [Rightly to hear and obey those truths, rightly to value and receive those Sacraments.] Who will come to see that both clergy and people have done their parts? When? For what great act will He come? [To judge the world.] *How, before* He comes, do we pray that the ministers and stewards of His mysteries may prepare His way? ["By turning," &c.] What do we beg we may be found at His "second coming"? But if we are to be "an acceptable people," *then* what must we be *now?* ["Zealous of good works." See Titus ii. 14.] Now, children, I wish you to tell me this—on the *first* Sunday in Advent we spoke of Christ's coming *in person*, on the *second* we spoke of His coming through *the Scriptures;* how do we learn to-day that He comes to us? [Through the *bishops, priests, and deacons;* that is, the "stewards of His mysteries."]

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[*] It is important to observe to whom God was pleased to make known Christ's birth. They were persons occupying distinct positions in the world. The wise men were learned in the world's knowledge, acquainted probably with astronomy, astrology, and such other sciences as were taught in Persia or Arabia; the shepherds, a rustic race, were without doubt uncultivated, simple-minded, childlike men. Thus was God pleased to typify the mode in which Christ should gather to himself the learned and the unlettered, the refined and the untutored, throughout all time.

Fourth Sunday in Advent.—To-day we pray God to come among us; for what purpose? [To succour us.] What does "succour" mean? What does it mean in the "duty towards your neighbour"? [To help.] We say we are sore let and hindered; what does "let" mean here? I see you don't know. What do you mean when you say sometimes that you went to a certain place "without let or hindrance"? [The word "let" simply means *hindrance;* it is an old use of the word.] By *what* are we let or hindered? [Our sins, &c.] The collect says we are hindered from doing what? And what do we here mean by "the race"? You don't know this. Read the 24th and 25th verses of 1 Cor. ix., and tell me what you think St. Paul means by it. [He means the Christian *course* or *life*, which he compares to a race.] Where does he use the same word? [Heb. xii. 1.] What was the reward which was given to the victor in the Corinthian* games or races? [A crown or garland of pine-leaves, afterwards of parsley.] Would this soon fade or wither? How many received it? [Only *one* at each race.] Will the Christian's crown fade? [No; it is a heavenly and eternal one.] How many will receive it? [All who live a holy life.] By what do we ask we may be helped and delivered? Helped against whom? And delivered from what? Through whom? What does "amen" mean here? And what at the ends of the creeds? [This is true.]

The Sunday after Christmas Day.—What do you say in this collect God is? What does "almighty"† mean? What *other* word means all-powerful? [Omnipotent.] *Whom* do we say God has given us? God has other sons than Jesus, has He not? In what sense are *all* men His sons? [By "creation and preservation."] In what senses are *Christians* His sons? [(1) By "creation and preservation;" (2) by "adoption and grace."] *When* do persons become God's children by adoption and grace? [In holy baptism.] Does the Catechism teach you this? [Yes; it says we are made "*children of God;*" and in saying this, it rests upon the teaching of several passages in the New Testament.] And who is the *Head* of the new family of grace into which you are admitted by holy baptism? ["Christ is *Head* over all things to *the Church*, which is *His body*," Eph. i. 22, 23.] And how do we become *parts* of His body, that is, of the Church? [1 Cor. xii. 13: "By one *Spirit* we are all *baptised* into one body, and have been all made to *drink into* one Spirit."] Well, children, if the good God is willing to save you (and He is willing to save every one), you may well believe that He gives His Holy Spirit in baptism to help you to begin a new life, that in baptism He washes you from the sin of Adam, that in baptism He gives you the promise of final salvation on the conditions of faith and obedience. Now *what word* does Scripture and the Church use to mean all this? [Regeneration.] Is it used in the collect for this day? What does the collect say? *How often* can regeneration take place? [Only once.] And after this, are Christians *sure* of going to heaven? [No.] Why not? [Because they may fall into sin afterwards.] Then what do they require? [To be renewed.] Prove this. [Titus iii. 15.] *How often* do we pray in the collect we may be renewed? [Daily.] Renewed by *whom?* And *through* whom? Does the Office for the Public Baptism of Infants use the word "regeneration"? [Yes; immediately after the sprinkling with water, it says, "Seeing now, dearly beloved brethren, that this child is regenerate."] And does it teach that renovation must *follow* regeneration? [Yes; it says, "Let us with one accord make our prayers unto Him that this child *may lead the rest* of his life *according* to this beginning.] What life? [The Christian life.] Who helps us to lead this life? [The Holy Ghost.]

Circumcision of Christ, or Second Sunday after Christmas.—What do we here say God was pleased to do to His Son? To what did Jesus become "obedient" by being circumcised? What law? [The Jewish ceremonial law.] Did God appoint circumcision? [Gen. xvii. 12; xxi. 4.] For what children? [Jewish.] What do we pray God to grant us? You say the true circumcision of the spirit: what do we pray may be cut, as it were, from our spirits or souls? [Sin; every thing which God hates.] What do we mean here by our "members"? [The parts of our body which we can use in the service of sin.] How can we sin with the *tongue?* How with the *hand?* [By picking and stealing.] How with the *palate?* [By indulging in gluttony.] What is meant by *mortifying* our members? As you don't know this, tell me what we mean when we sometimes say that a leg or arm is mortifying? [That it is dying and withering.] To what do we pray here that our hearts and members may become dead or mortified? What does "lust" mean? [Desire.] And what does "carnal lust" mean? [The evil desire of the body.] What does our Lord say about cutting off the right hand, &c.? [Matt. v. 29, 30.] What does He mean? [That we should put away our darling sins.] Is it hard and painful to do this? But who will help us? What do we pray in the collect we may obey? Through whom?

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* The Isthmian Games, like the Olympic Games, consisted of running, leaping, boxing, wrestling, &c. They were celebrated every third year; the Olympic every fifth year. The prize was small, but the glory of the victor was held immortal; indeed, so great was it, that a parent of the victor has been known to die suddenly of joy on hearing of his son's success. The Isthmian Games were so called from the Isthmus of Corinth.

† When we say that God is almighty, or able to do all things, it should not be forgotten that there are indeed some things which by virtue of His nature—His very essence (if one may use the expression)—He *cannot* do. He is perfection itself; without Him we should not know what perfection is. He *cannot therefore lie* (Num. xxiii. 19). He cannot *deny Himself*, that is, say at one time what He will unsay at another. He cannot be merciful and at the same time *cease to be just;* for justice is as much His attribute as mercy is.

STRAY NOTES.

"Points such as one cannot help picking up in the course of miscellaneous study."—Charles Lamb's *Essays of Elia.*

SHEPHERDS WATCHING THEIR FLOCKS.—It is well known that it was anciently the custom to divide the night into watches, such as St. Mark enumerates (xiii. 35). These were the evening, midnight, cock-crowing, and morning; the first ending at nine in the evening, the second at twelve, or midnight, the third at three in the morning, and the fourth at six. Shepherds were accustomed to divide these watches among them; they relieved each other. The Greek expression in Luke ii. 8 means properly that they were "watching the watches of the night."

CHRISTMAS-DAY. — The term "mass," which enters into such words as *Christmas, Michaelmas,* and *Candlemas,* originally signified a *dismission,* a rest, a holiday, and it came to be applied to the service of the Eucharist. The Eastern and Western Churches alike celebrate the birth of our Lord on the 25th of December. The Church of Antioch adopted this period for the festival in the time of Constantine the Great, and the whole Eastern Church (as Nicephorus tells us) in the time of the Emperor Justin. To our Saxon forefathers Christmas was a season of great rejoicing; and provided that religion sanctifies our mirth and prevents its degenerating into excess, it is well that we should still view it in this light. The Yule log may still be kindled as of old, happy faces may gather round it; and as all love, all friendship, and all hope, must emanate from a belief in Him who was this day born into the world,—as all those kindly feelings which make life pleasant to others and ourselves are but faint resemblances of His, who loved us with a pure love,—no day can better serve to see distant friends brought together; or where this cannot be, to find them giving to each other their genial thoughts, and for them their holy prayers.

THE VIRGIN MARY.—"Beside this name of the blessed Virgin, little," says Pearson (*Exposition of the Creed,* p. 259), "hath been discovered to us. Christ, who commended the faith of the centurion, the love of Mary Magdalene, the excellences of John the Baptist, hath left not the least encomium of His mother. The evangelists, who have so punctually described the city, family, and genealogy of Joseph, make no express mention of her relatives, only of her cousin Elizabeth, who was of the tribe of Levi, "of the daughters of Aaron" (Luke i. 5). Although it be of absolute necessity to believe that He who was born of her descended from the tribe of Judah and the family of David, yet hath not the Scripture clearly expressed so much of her, nor have we any more than an obscure tradition of her parents Joachim and Anna, first mentioned by Epiphanius in the fourth century.

THE "TE DEUM."—This hymn is said to have been written by St. Ambrose, Bishop of Milan, though this has been denied. Its use in the Church can be traced up to the middle of the sixth century. Archbishops Usher, Stillingfleet, and Cave believe it to have been composed by St. Nicetius, Bishop of Triers, for the use of the Gallican Church.

Notices to Correspondents.

Our readers will perceive that the "Notes of Lessons for Sunday-school Teachers" have been given further *in advance* in the present impression; in consequence of this the "Notes on Words," by the Rev. J. Eastwood, have unfortunately been postponed to the January Number, which Number, we hope, may present several new and improved features.

"B." will oblige us by forwarding her name and address in confidence.

The circulation of the *Sunday-school Paper* has increased considerably during the past month; and we have again to request our readers to order *as early as possible* the number of copies they require.

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